

WORDS UNWRITTEN: A HISTORY OF MALTAHÖHE



**Sponsored by:
The Namibia Development Trust**

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WORDS UNWRITTEN: A HISTORY OF MALTAHÖHE

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ABSTRACT

This report, submitted to the Namibia Development Trust, focuses on the implementation of a community-based visual display to increase tourism in Maltahöhe, Namibia. After spending time researching the history of the area and conducting interviews with local elders to obtain detailed oral history and culture of the town, we were able to construct a visual representation inside the newly constructed tourist center. We also made recommendations on how the community members will be able to maintain the displays over time.

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Maria !Gabes
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LIST OF ACRONYMS AND ABBREVIATIONS

AIDS: Acquired Immune Deficiency Syndrome

CBNRM: Community Based Natural Resource Management

CIA: Central Intelligence Agency

CPA: Community Property Association

DACST: Department of Arts, Culture, Science, and Technology

DPW: Department of Public Works

HIV: Human Immunodeficiency Virus

HRDC: Habitat Research and Development Center

KNP: Kruger National Park

MET: Ministry of Environment and Tourism

NACOBTA: Namibia Community Based Tourism Assistance Trust

NDT: Namibia Development Trust

PVA: Polyvinyl Acrylic

RPRP: Rural Poverty Reduction Programme

USD: United States Dollar

WPI: Worcester Polytechnic Institute

EXECUTIVE SUMMARY

Poverty is a serious problem in Namibia with 34.9% of the population living off less than 1 USD per day. According to a 2003 report conducted by the CIA, Namibia has the largest gap of income inequality in the world (Central Intelligence Agency, 2010). Specifically, in the Hardap Region where Maltahöhe is located, about 44% of the people are unemployed (!hoaes, 2008). As a result of this pressing issue, many governmental and non-governmental organizations are working to develop various areas throughout the country into tourist sites in the hopes of increasing revenue and jobs.

Our goal was to create a visual display that showcases the history and culture of Maltahöhe and of the Nama people who have historically inhabited it (see *Appendix A* for initial project description). We plan to accomplish this goal through the help of the Namibia Development Trust, a non-governmental organization that works to bring about social and economic change through community-based initiatives (Namibia Development Trust, 2010). In order to successfully accomplish this goal, we needed to achieve the following objectives:

Objective One: Collect and document the history and culture of Maltahöhe and of the Nama people.

Objective Two: Identify key information and pictures that could be creatively incorporated into the visual display.

This project focused on the creation of a visual display in Maltahöhe's cultural center to attract tourists with the intention of bringing additional revenue and jobs to the local people.

In order to collect information and artifacts on the history and culture of Maltahöhe and of the Nama people, interviews were conducted with various elders in the town and surrounding farms. In addition, the children at the Namalia hostel were asked to draw pictures of Maltahöhe and how they imagined it. This resulted in a multi-generational perspective of the town's history.

The data gathered from the interviews targeted the following areas: the history of Maltahöhe, the history of the church, the school system, childhood games, traditional food, traditional dress, Nama traditions, and any other information that the interviewee was willing to share with us. This information, along with visual representations and a historical timeline, was then utilized in the construction of the visual display. The visual display aimed to accurately and creatively showcase the history and culture of Maltahöhe and of the Nama people.

The success of the cultural center in the future depends on the actions and efforts of the community members, particularly in the Khâidāko Daweb Community Development Group, which consists of fifteen local elders working to improve Maltahöhe's economy. In our final onsite meeting, our group provided recommendations to the Khâidāko Group on ways to keep the cultural center updated and interesting. These recommendations included showcasing different children's artwork throughout the year, making an artist of the month display, and creating a corner for local members to share their own stories. These actions would facilitate additional community involvement and pride among the local people as well as offer a dynamic display for tourists passing through the area.

The Namibia Development Trust is working to further reduce poverty in Namibia by developing cultural centers and campsites in various other rural locations throughout the country. Through our work on the visual display and further recommendations, we hope that we contributed to the Namibia Development Trust's success in bringing revenue to its current and future project sites.

CHAPTER 1: INTRODUCTION

Namibia suffers from high unemployment and poverty, particularly in rural areas. Namibia has a population of approximately 2.1 million, of which 67% are living in rural settings (~1.34 million) where people rely heavily on agriculture for livelihood and income. However, only 23% of those people living in rural areas are economically active, leaving over 75% of Namibians in rural areas as either unemployed or surviving off of subsistence agriculture (Aquastat, 2010). To combat this problem, the country has turned to the promotion of community-based tourism to supply jobs and income for those living in rural villages (Katjuongua, 2006). This project worked in conjunction with the Namibia Development Trust (NDT), and focused on the establishment of community-based tourism in the town of Maltahöhe, located in the Hardap Region of southern Namibia.

The Namibia Development Trust is an organization that has worked to institute community-based tourism in rural villages across southern Namibia, focusing primarily on the Karas and Hardap regions. The Rural Poverty Reduction Programme (RPRP) is an initiative that has been undertaken by the NDT to better the livelihoods of the impoverished through the creation of jobs and other economic opportunities and to promote the use of the country-wide Community Based Natural Resource Management (CBNRM) guidelines. The CBNRM promotes the use of local natural resources as a way to increase household incomes, by encouraging people to utilize the materials and skills that are readily available (Community Based Natural Resource Management (CBNRM), 2008). Most commonly this is represented in the form of crafts and tourism, which work hand-in-hand. The RPRP is a program that outlines economic improvement projects in rural villages within the Hardap and Karas regions. A few of the projects presented in the RPRP that the NDT plans to complete are lodges, campsites, and arts and crafts centers at various rural villages in southern Namibia. While the previous projects are still in the construction phase, the NDT has made strides in the Hardap and Karas regions with the successful establishment of wildlife conservancies, including the Oskop, //Gamaseb, and Berseba/Brukaros conservancies. These areas allow tourists to view the landscape, wildlife, and even hunt game where permitted. The Namibia Development Trust has listed Maltahöhe, a rural town situated in the Hardap Region, as a target for improvement (Namibia Development Trust, 2006).

Maltahöhe is a small town of two-thousand people, primarily of Nama descent, and it is bordered by an informal settlement known as Blikkies Dorp. Currently, the town serves as a stopover point for tourists who are traveling through southern Namibia and are in need of fuel or supplies. While a large number of tourists pass through the village, not many stop for longer than a day, as the town itself offers few cultural attractions or entertainment. Implementing community-based tourism in Maltahöhe is challenging: Maltahöhe's citizens suffer not only from poverty and unemployment, but also from alcoholism, prostitution, and HIV/AIDS. In addition, many popular tourist attractions surround Maltahöhe and directly compete with the town for tourist activity. The town's tourist attractions do not have the same appeal as those surrounding it. While community-based tourism offers solutions to help keep tourists in Maltahöhe, it has limitations due to lack of resources and community involvement (Namibia Development Trust, 2006). By working with the Namibia Development Trust and the people of Maltahöhe, we helped make the area more tourist-friendly. The Namibia Development Trust (NDT) wanted to attract more tourists to Maltahöhe and encourage them to stay for a longer period of time. The NDT formulated a plan to build a campsite with a tourist center that would accommodate guests and provide them with information on the history and culture of the region (Namibia Development Trust, 2006). Our project is part of the NDT's larger project attempting to bring tourism and revenue to Maltahöhe through the construction of a community-run campsite. Since little was previously known about the village and its people, the Namibia Development Trust asked our group to talk with the community members to collect and record the history and culture of this village. We interviewed local residents of Maltahöhe to learn more of their history and culture and ultimately used this information to piece together a visual display that is currently adorning the walls of the newly built cultural center. With the research finished and a display implemented, the first step towards improving tourism in Maltahöhe was complete, and the path was laid out for future projects to build upon our work.

CHAPTER 2: BACKGROUND AND LITERATURE REVIEW

Approximately 70% of Namibians live in rural communities, which are prone to chronic unemployment and poverty. Tourism made up 13.9% of Namibia's Gross Domestic Product, accounting for 17.8% of the total employment in Namibia, providing jobs for 77,000 people in 2009 (World Travel & Tourism Council, 2009). The benefits of tourism have led to Namibia's decision to promote community-based tourism in rural areas with the aid of various institutions and programs. One region of interest for these programs is the Hardap Region of southern Namibia, with a 44% unemployment rate and many rural sites ideal for tourism (!hoaes, 2008). Maltahöhe is a small, rural town located in the Hardap Region, a target for improvement from community-based tourism, and the location of our project (Namibia Development Trust, 2006). This project focuses on the construction of a visual display depicting Maltahöhe's rich history and culture, which will be part of a larger tourist attraction built by the Namibia Development Trust and maintained by the community members. This chapter explains community-based tourism and its use as an economic development strategy in Namibia, as well as the role the Namibia Development Trust plays in implementing community-based tourism. The chapter also explains the economic situation in Maltahöhe and various options for visual displays that could be constructed in the town. It concludes with a look at case studies around the globe that deal with similar projects. These case studies provided our group with a better understanding of the process to transform a rural area into a tourist location as well as helpful information on various visual display options that have been successful in the past.

2.1 Tourism

According to the World Tourism Organization, tourism is comprised of "the activities of persons traveling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes" (Mak, 2004). Tourism is an important part of the world's economy and is only expected to grow in future years, particularly in Africa. Africa is becoming an increasingly popular tourist destination, specifically in Sub-Saharan Africa, where international tourism arrivals increased from 3% to 6% between 2008 and 2009 (Kester, 2009). Like many other countries worldwide, Namibia is working to become a more desirable tourist destination and to fully take advantage of the growing tourism industry.

Namibia has a lot to offer tourists with its beautiful sand dunes, the world's oldest desert, Africa's oldest rock engravings, and the diverse plant and animal species found throughout the country. These showcase features bring tourists to the area in search of adventure and a cultural experience. Travel and tourism contribute greatly to Namibia's economy and are expected to increase over the next ten years. According to the Namibia Tourism Board, "in 2005, the World Travel & Tourism Council expected tourism to Namibia to increase 6.9% over the next ten years, which would make it the eighth fastest growing tourist destination in the world" (Finweek, 2007). This growing tourism economy has great implications for the future of Namibia and can lead to a reduction in poverty, to a reduction of the overall income inequality, and to social stability.

2.1.1 Community-Based Tourism

Tourism is viewed as a very important part of Namibia's economy. A particular emphasis is placed on community-based tourism, which is seen as a mechanism for rural development. Community-based tourism is defined by the Namibia Community Based Tourism Assistance Trust (NACOBTA) as "a type of tourism in which local communities encourage tourists to visit an area to learn more about traditional culture" (Katjiuongua, 2006). In 2006, community-based tourism made N\$26.8 million, amounting to 1.69% of the total income generated by tourism in Namibia. It was estimated that approximately 110,000 tourists visited community-based tourism locations. Such locations employ 5,700 people, 30.6% of the total tourism industry employment (Katjiuongua, 2006). These community-based tourism sites have been successful in providing community members with employment and generating revenue from the tourism industry. Both governmental and non-governmental organizations have acknowledged the importance of community-based tourism and are actively trying to increase community-based tourist initiatives as a means for economic development.

Namibia's government has begun using community-based tourism as a tool to increase household income and employment in rural regions, through the implementation of programs and with the aid of various organizations throughout the nation. The Ministry of Environment and Tourism (MET) of Namibia is a "government-based organization that encourages and supports community-run tourist locations" (Ministry of Environment and Tourism, 1995). The Ministry acknowledges that tourism can bring about social and economic development

particularly in rural areas of the country. As a result, MET is trying to increase the opportunity for local communities to participate in the tourism industry and ensure that the community receives most of the revenue. To help achieve this goal, the MET created the Community Tourism Officer whose job is to be a liaison between the ministry and the local communities. The Community Tourism Officer will encourage support for locally-run tourism locations, will help to ensure that a community's interest is the top priority when developing a tourist location, and will ensure that community members are reaping the benefits of the local tourism industry (Ministry of Environment and Tourism, 1995). Thus, the Ministry of Environment and Tourism's actions promote community-based tourism development throughout Namibia, such as the Khâidāko Group's initiative in Maltahöhe.

One program instituted by the Ministry of Environment and Tourism that has been and continues to be helpful to Namibia is the Community Based Natural Resource Management (CBNRM) Programme which "seeks to improve the quality of life of rural Namibians by empowering people to care for their natural resources and to derive benefits from these resources" (Tagg & Jakasita, 2009). The CBNRM has three objectives: conservation and natural resource management, rural development, and self-empowerment and sustainability. To achieve these goals, the aforementioned organizations work together to discover ways community members can use local resources to create products or services to be sold to tourists or other consumers. The rural villages, such as Maltahöhe, often have histories, cultures, and wildlife that would be of interest to tourists when transformed into tangible attractions, such as traditional or ceremonial performances, wildlife conservancies (for viewing or hunting), and historical displays. The CBNRM also supplies guidelines that outline the importance of wildlife conservancies and community-based tourism as well as procedures to follow when starting up projects (Tagg & Jakasita, 2009).

Figure 1 below is a graph showing the number of community campsites, private lodges and camps, and joint ventures in communal areas developed over the course of 10 years, representing the benefits of the CBNRM. The increase in tourist attractions seen in *Figure 1* is attributed to the combined efforts of both governmental and non-governmental organizations working to promote the Community Based Natural Resource Management Programme.

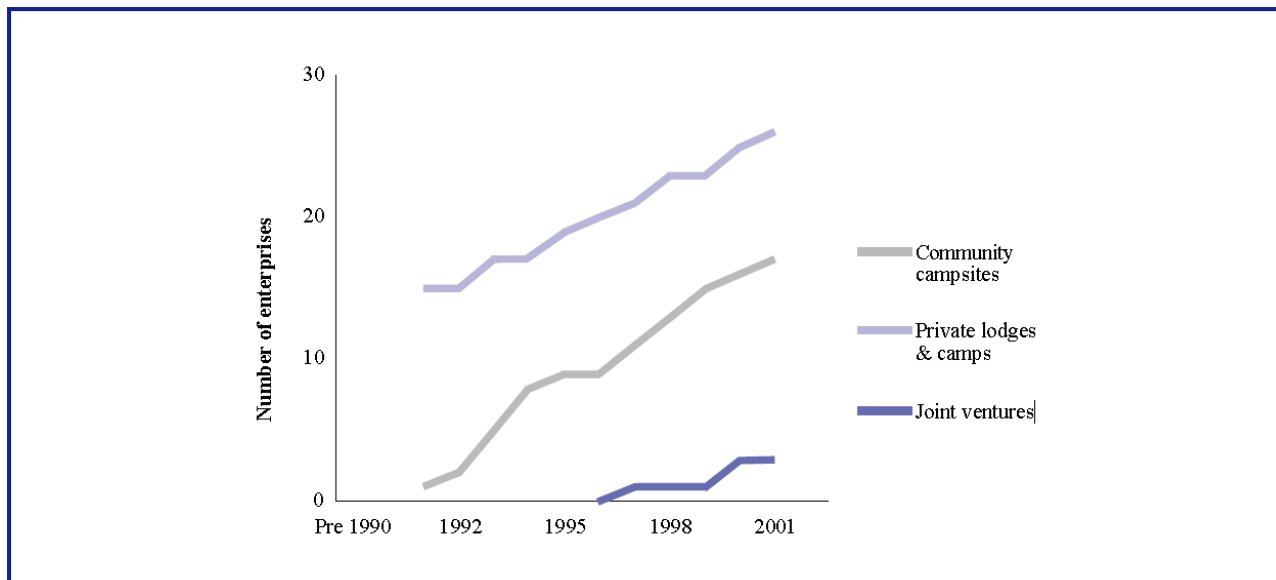


Figure 1. Graph of Campsite Increase in Communal Areas.

Source: (Long, 2004)

The government is not the only organization that encourages rural communities to develop into tourist locations. The Namibia Community Based Tourism Assistance Trust (NACOBTA) is a non-profit organization that promotes community-based tourism. This organization was founded in 1995 by local Namibians that wanted to start tourism businesses. NACOBTA provides assistance to members through funding, training, marketing, and enterprise development. The NACOBTA’s slogan “Our People-Our Cultures-Our Pride” is a testimony of its dedication to the promotion of community-based tourism (NACOBTA, 2007). NACOBTA has helped many local communities develop into tourism locations. Members of NACOBTA consist of communities that have already instituted some form of community-based tourism, ranging from campsites to cultural groups to craft outlets. The rural communities are broken down into four different categories based on the style of tourist attraction they have implemented: commodities, accommodations, activities, or services. One example of an NACOBTA project that falls under accommodations is Garies Rest Camp (NACOBTA, 2007).

Garies Rest Camp, located in the Hardap Region of Namibia, is one of the projects that the NACOBTA has been working on. Similar to the Namibia Development Trust’s cultural center in Maltahöhe, Garies Rest Camp focuses primarily on the history and culture of the people of that area: the Basters, who are of European and Nama descent. The rest camp offers tourists

with not only accommodation, but also a chance to learn about a unique people and culture. Garies Rest Camp has bushman paintings and rock engravings to attract local visitors. This cultural attraction has helped bring revenue to the area; therefore, a large focus should be placed on sharing the history and culture of Maltahöhe through our visual display. Although Maltahöhe's cultural center will not have rock engravings and bushman paintings, the artwork and local crafts offered should lure tourists to the center. Thus, it is important to make them a significant focus of our visual display. The history and culture of the area and its people will also provide tourists with background information about the crafts or artwork that they have purchased (Garies Rest Camp, 2010).

2.2 Community-Based Tourism in the Hardap Region

The Hardap Region, one of the thirteen regions of Namibia, contains 3.7% of Namibia's population. The economy in this region relies heavily on agriculture, most of which is subsistence agriculture due to the lack of available markets. Agriculture does not offer much job opportunity and as a result, about 44% of the people in the Hardap Region are unemployed. This high unemployment rate has caused the Hardap Region to look into other ways to bring revenue and employment to the area. The region hopes to use community-based tourism as an economic development plan (!hoaes, 2008). Other initiatives such as the Rehoboth Gateway, the Gibeon Tourism Project, and the Asab Gateway are in the process of being constructed to transform other rural villages into tourist locations through community-based efforts (Namibia Development Trust, 2006).

Our project in Maltahöhe, a rural village in the Hardap Region, follows CBNRM guidelines by keeping the community involved in the process and ensuring that the community retains ownership over the visual display. The display is part of a much larger project consisting of a community-run campsite, arts and crafts stand, and a café. This larger project is managed by our sponsor, the Namibia Development Trust, which is a partner organization of the Community Based Natural Resource Management Programme (Namibia Development Trust, 2006).

2.2.1 Brief Survey of Maltahöhe

Maltahöhe is a small town with a population of about two-thousand and is situated in the Hardap Region of Namibia. It was founded in 1899 by Captain Henning von Burgsdorff, who felt establishing another German outpost close to Gibeon would be beneficial. He named the outpost after his wife, Malta, and the name remained as it grew into a town. While Maltahöhe has little to offer tourists, it is a popular stopping point for those looking to travel to other areas of Namibia. The map below shows Maltahöhe (circled in blue) in relation to several of the more traveled attractions in the Hardap Region. Some of the key tourist locations that can be seen on the map (circled in red) are the Sossusvlei Desert, the Sesriem Canyon, the Namib Rand Nature Reserve, and the Namib Naukluft Park. Further south of the map (not pictured) is Duwisib Castle, which is only a few miles southeast of the Namib Rand Nature Reserve (Maltahöhe, Namibia, 2009).

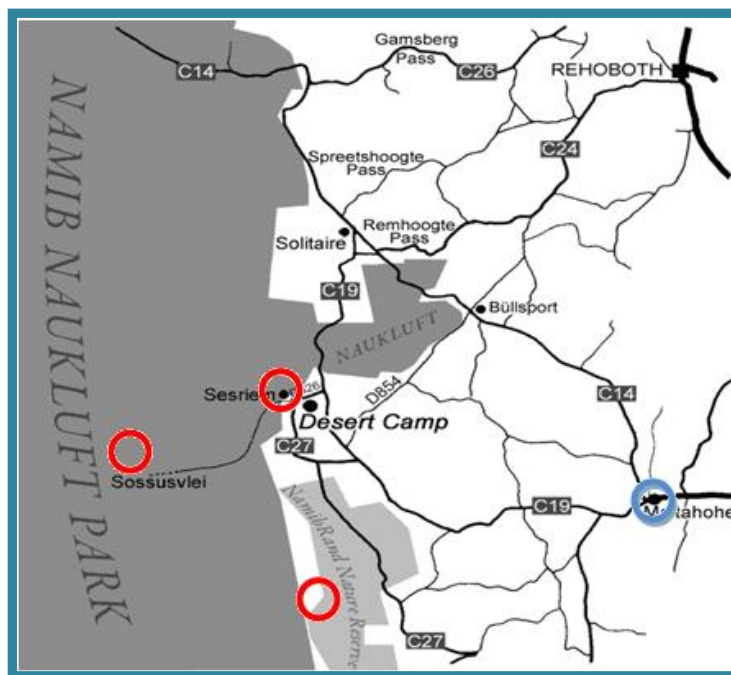


Figure 2. Map of Maltahöhe and Surrounding Areas.

Source: (Cardboard Box Travel Shop, 2010)

Currently, Maltahöhe does have a few draws for tourists, but nothing substantial enough to retain visitors. Namibia's oldest country hotel, the Maltahöhe Hotel, offers rooms for both groups and single backpackers. It has a traditional style restaurant with a full bar that serves German meals. The hotel houses much of the local history from colonial occupation onwards,

and also organizes expeditions to the surrounding tourist attractions. It was established in 1907 and has had many different owners, with only minor renovations since its construction (Maltahöhe Hotel, 2010). Maltahöhe also has the Oahera Art Center which is another popular accommodation for those passing through town. The center offers a tribal atmosphere with traditional Nama arts and crafts, donkey cart rides, and the Ama Buruxa Cultural Choir, a children's choir that performs for tourists on request (Oahera Art Centre Maltahöhe, 2010).

2.3 Visual Display Development

Maltahöhe has the potential to become a tourist destination due to the amount of vehicular traffic passing through the town daily. With the help of the Namibia Development Trust (NDT) and the people of Maltahöhe, we worked to attract the passing tourists by showcasing the local history and culture in a visual display. In any situation, a visual display should stimulate the viewer while conveying specific knowledge about the area. Throughout their development, visual displays have been mainly confined to galleries or museums, but in recent years, they have been applied to community-based tourism locations, similar to the one constructed in Maltahöhe (Dicks, 2004).

2.3.1 Creation of Community Visual Displays

A visual display may be formatted in a variety of ways, with the ultimate objective of learning through sight. Typically, cultural centers contain, but are not limited to photographs, murals, artifacts, and crafts that present material with labels and descriptions (Karp & Lavine, 1991). Our display in Maltahöhe included posters and booklets with information and photographs we obtained. Each art form to be utilized in the display should capture the history and culture of the area while holding importance and significance to the community members. A community-centered visual display should involve all generations of the village to create a vision that will promote a sense of empowerment (Gunn & Var, 2002).

With the help of Ms. Vanessa Bumpus of the Worcester Historical Museum, we created a vision for the center before arriving in Maltahöhe. Our vision for the visual display was to showcase artwork and artifacts of the area on the walls of the cultural center. (All of the examples from the Worcester Historical Museum can be seen in *Appendix D*). We wanted to use

flipbooks that would be secured to a wall or table to depict the historical and cultural information in a unique, interactive way. These books would incorporate the information we gathered from the interviews, providing tourists with additional reading material. Also during our research in Worcester, we were drawn to the idea of using a timeline across the border of the room to showcase important dates in Maltahöhe's history. The size of the timeline could vary depending on the amount of space that was available. Generally, when people visit an area to gain more knowledge on its history and culture, they like to be able to take away a handout or pamphlet for further reading. Therefore, we believed it would be important to create a pamphlet or handout for tourists. We considered each idea when we were in Maltahöhe, but we recognized that the interaction and opinions of the community would also have to be included in the final design.

2.3.2 Community Participation

Community participation means that “many community members are involved in the activities of the community” (Reid, 2000). This concept is important for our work in Maltahöhe because we wanted the visual display to be a representation of the local people, to instill the community with a sense of accomplishment, and to ensure the upkeep of the display in later years. Only in recent years has community participation been recognized as an important factor in the success of a community and its economic development. “Studies have shown that the amount of involvement among community members in the development of their community is directly related to the amount of resources raised and the overall success of the area” (Reid, 2000). A community-based tourist location, such as the cultural center in Maltahöhe, depends on community participation; therefore, it was one of our primary goals to achieve such participation over the course of the project. We achieved this goal by talking to the members about the display during our personal introductions and stressing the importance and benefits the display could have on the community as a whole.

In order for a tourist location to be successful, the local community should be involved throughout the entire process so that they feel connected to the project. Community involvement places the decisions and the creation of a project in the hands of the villagers. This power helps to increase the motivation for long-term sustainability while generating a sense of empowerment among the locals. The members of a community are the most knowledgeable about the location, residents, and history and are able to suggest the best way to present material. Throughout the

project, the community members can develop a sense of ownership and pride not only in the project, but also in their culture (Smith & Robinson, 2006). There are many necessary steps to take to get the community involved in the development process. These steps can serve as a guideline to ensure that the local people of Maltahöhe become involved in the creation and upkeep of the cultural center. In the initial stages of the participation process, the community needs to be made aware of the development plans and the ways in which these initiatives will impact their lives. In the case of Maltahöhe, the Khâidāko Daweb Community Development Group informed the locals of the plans for the cultural center and the significance of the project (Bhandari, 2003). Additionally, we took the initiative to talk to locals about the purpose of our project and how the cultural center can preserve the oral history of the town and people and generate more revenue for the community.

The next step was to openly encourage the local people to participate in the process. This requires a person to be open-minded and to take the community's well-being seriously. In order to encourage participation, a local community member has to feel like he or she will be able to contribute to the development process and make a difference. This can be accomplished by creating set roles that community members can fill. Providing community members with a clear and meaningful role will help to instill them with a sense of empowerment (Reid, 2000). Our group wanted to encourage the locals of Maltahöhe to get involved in the development and upkeep of the cultural center. We talked with locals such as the school principal and a local artist to explain to them their potential roles in helping the project and the importance their roles would have in the success of the cultural center. It is our belief that the cultural center will only be successful if the community members, particularly the Khâidāko Group, are dedicated to the tourist initiative. Therefore, it was vital that our group got the community members involved in the cultural center in the early stages of our project to ensure that they felt a sense of ownership towards the center. During the interviews, people were open to sharing and contributing information to the best of their ability and wanted to make the process easier for us. The community members were able to obtain this sense of ownership, which was prevalent in the unveiling of the final display. The locals were pleased and honored to see their history and culture on the walls of the center and had begun to think of ways to enhance the visual display in following years.

2.3.3 Visual Display Preparation

Creating a visual display in a rural area like Maltahöhe required immense planning due to differences in culture as well as unforeseen construction complications. Cultural differences that were evident were the language barrier and the unfamiliarity with appropriate places for artistic resources in Windhoek. Planning a tourist area required the understanding of Maltahöhe, its government, and the beliefs of the community members, which we obtained in our research in Windhoek and in the beginning of our first visit to the town. In order to develop an appealing display design that would fulfill our goals, we spent time finding the resources available to us in Maltahöhe and Windhoek for proper display preparation. Due to financial and technological restrictions in the area, we had to create a simple, yet meaningful visual display that captured the spirit of the community.



Figure 3: First Visit to the Community Center

The cultural center was built of brick with no lining of the inside walls, making hanging pictures and posters a difficult task (Refer to *Figure 3* for a picture of the cultural center). There are multiple methods that could be utilized to hang pictures on brick wall, but they require expertise to ensure that no damage is incurred on either the brick or the tools used. The display consisted of two types of items: framed pictures and unframed posters/banners. According to K. Sprang, there are three options for hanging pictures on brick walls: concrete/brick picture hangers, lead anchors, and concrete screws (Sprang, 2002).

Concrete/brick hangers are considered the cheapest option since the hanger and nail are sold in the same package and the only other tool needed is a hammer. The hanger uses a sharp, brass-plated nail that can be hammered into a wall with minimal chance of cracking the brick or bending the nail. The second option, lead anchors, requires an electric drill with a low speed setting, a carbide masonry bit, and the anchors themselves. Lead anchors are installed by drilling a hole into the brick, lightly hammering the anchor into the hole, then putting a screw into the anchor, which secures the anchor to the wall. The final choice is concrete screws, which work similar to lead anchors in that they also require a low speed drill and a carbide masonry bit. To install a concrete screw, a hole is drilled into the wall, and then the screw is tightened into it. The screws have specially designed threads for gripping the brick, and are stronger than normal screws (Sprang, 2002). These methods are useful for the framed pictures, but the lighter weight posters need to be better fastened to the walls so that they do not flail or fall as people pass.

A technique discussed on Physics Forum (physicsforum.com) for hanging posters on brick was the use of poster putty. Multiple people commented on the topic, and the general consensus was that poster putty worked better than PVA glue and duct tape. Brick is a porous material and easily soaks up moisture, which dampens the tape and ruins its holding power, while PVA glue can damage the poster and leave marks on the wall. Poster putty can leave grease marks after the poster is removed, but it can be cleaned with less effort than that required for the PVA glue marks. There is still difficulty involved with poster putty, though. As previously mentioned, brick is a porous material, which makes it difficult for the putty to stick to the brick for extended periods of time. To overcome this, the brick needs to be sanded or sealed with paint or sealant, creating a smooth, less porous surface (Poster on brick wall?, 2007). Using the previous information, our group decided that the best method for hanging our display, both logistically and financially, was concrete hangers and poster putty.

2.4 Case Studies

To better understand community-based tourism and visual display ideas, we reviewed three case studies: Taomi, Taiwan, Makuleke, South Africa, and the District Six Museum in South Africa. By doing this, we can compare various tourism attractions, and relate each to

Maltahöhe. Also, using these case studies allowed us to better comprehend the scope of work required for establishing community-based tourism.

2.4.1 Taomi, Taiwan

Taomi, Taiwan is an example of a rural village that was transformed into a tourist hotspot through community-based efforts. Many parallels can be drawn between the project in Maltahöhe and the project in Taomi. The people of Taomi have successfully brought tourists to their village through the support of several governmental and non-governmental organizations. Similar to the Khâidāko Group, the Taomi Community Development Association was a group consisting of members of the community that led the initial efforts and encouraged other community members to get involved. These members received training on tour guidance, business management, and ecological awareness. Taomi focused on showcasing the diverse animal and plant species as well as features of the landscape to attract tourists. Community participation was stressed throughout the development of the tourism location. This community participation throughout the process has contributed to the success of the tourist location in later years. The community members of the Taomi village currently run the restaurants, bed and breakfasts, and other tourism businesses. Therefore, revenue generated in the village through tourism, benefits the community members and improves Taomi's economy (Lee, 2009).

Although the primary focus of Maltahöhe's cultural center is the town's history and culture, not wildlife, there are attributes of the Taomi project that can be applied to our project. One important aspect is the amount of community involvement that was necessary in order to transform Taomi into a tourist location. We wanted to implement a similar amount of involvement to ensure the community benefits from our project. Our goal was to be part of a larger agenda to improve Maltahöhe's economy, and Taomi shows that the best method of doing so is to employ the community members in the new businesses. Another factor of Taomi's success was the training that the community received. Without the knowledge of how to run the campsite or expand on the project, Maltahöhe's community could miss out on possible future benefits or growth. We explained to the community members the actions that they would need to complete in order to make the cultural center successful. While utilizing these parts of Taomi's project in our own would be ideal, it is also important to note the differences.

Taomi is a village in Taiwan, a country that not only does not share the same tourist base but also has a different climate and landscape than Namibia. This means that people visiting

Namibia may be drawn to Maltahöhe for reasons separate from those that draw Taiwan's tourists to Taomi. Maltahöhe should offer styles of accommodation and culture that interest tourists in Namibia, rather than implementing ideas that are aimed at Taiwan's tourist base. The other difference between the situation in Maltahöhe and Taomi is the products and services available at each project center. Taomi established multiple attractions, shops, and accommodations, whereas our project in Maltahöhe has one goal: the visual display. The impact of this display is not expected to reach the level of impact that the new institutions in Taomi attained for a variety of reasons. Such reasons include the difference in available funding and the extent of the goals outlined for each project. Our project only touches upon a much larger initiative in Maltahöhe and the results of our project cannot be identical to those of Taomi. Ultimately, this case study provided our group with an understanding of the funding and planning that goes into a community-based tourist initiative. With this understanding, we were able to better prepare ourselves for the obstacles we had to face.

2.4.2 Makuleke, South Africa

Makuleke, located in South Africa, is another rural area where community-based tourism was implemented. Makuleke is situated near Kruger National Park (KNP), the largest national park in South Africa. Due to popular tourist attractions, the Makuleke region, like Maltahöhe, has a significant amount of tourist traffic. The development in the area, like other community-based tourism initiatives, was a means to produce employment through the creation of game lodges, campsites, and cultural attractions (Van Zyl & Mahony, 2002). Our project in Maltahöhe also focused on the construction of a community-run campsite, designed to generate jobs. As a result of several important differences, the development process had to be altered.

A major difference between Maltahöhe and Makuleke was the gap in the amount of funding available. The project in Makuleke received financial support from various organizations including Maputo Corridor Company, the Community Public Partnerships, and various other donors. These funds went into the procurement process, site construction, and the training of community members (Van Zyl & Mahony, 2002). Although the project in Maltahöhe was on a smaller scale than Makuleke, the Namibia Development Trust and the Khâidāko Group needed to provide sufficient financial support in order to make our project successful. Unlike Makuleke, our project did not have the widespread variety of financial supporters, so it was important that a budget was established in order for our group to understand our financial limits.

Proper time must be allotted to successfully transform a rural area into a tourist location. The initiative in Makuleke took a significant amount of time, a luxury that our project did not have. We referred to this case study to understand the limitations on the types of displays we could create in the designated timeframe. Another aspect of the case study that was important for our group to apply was the training of community members. In Makuleke, the Makuleke Communal Property Association (CPA) was established to teach locals how to run a business. This training helped ensure that the businesses would be properly maintained and successful in the future. The community members of Maltahöhe were designated specific roles in the upkeep of the cultural center, based on the training they received from the Namibia Development Trust.

2.4.3 District Six Museum

The following is an example of a community visual display that can help us with ideas for the cultural center in Maltahöhe. Unlike the previous two case studies, this one provides an example of how sensitive oral history can be created into a visual display. This case study helped us to gain a better understanding of our personal role, and the roles of the Namibia Development Trust and the Khâidāko Daweb Community Group in the creation of this cultural center (Purcell, 2007).

District Six, a museum in South Africa has a display designed around the former Protea Village, serving as an example of how oral history was translated into a captivating display rich with emotion, history, and life. The founders of the museum spent time reviewing and compiling historical literature on the people and neighborhood by interviewing those who had



Figure 4: Protea Village Display

been forcefully displaced between 1966 and 1969 due to the Apartheid. Archival research in conjunction with interviews of former residents provided historical and cultural data to be included in the construction of the display. The preliminary research and interview process was similar to the process that our group conducted in Maltahöhe. It also provided us with information on how to make community members feel comfortable talking to outsiders about their history and culture. Former locals of

the Protea village also participated in workshops to engage memories that may have been too difficult to relive through the use of photographs and other visual pieces. For the participants, the discussions were also a time to reconnect with other local community members to cooperatively develop the visual display. This case study focuses on ways to get the community involved in not only the interviewing process, but also in the creation of the visual display.

Together the former Protea Village Community and the District Six Museum opened “A History of Paradise” an exhibit highlighting the community of Protea through light boxes, family trees and photographs, a baptism register, and archeological artifacts (District Six Museum, 2009). This museum, in particular the Protea display, is similar to the type of visual display that we created in the cultural center in Maltahöhe. Our project was more modest in scale, both in terms of cost and duration. However, this was a useful example of how oral history could be translated into a display that represents a sensitive area in people’s lives and history; more importantly, it gave us a model of community brainstorming necessary to produce a successful museum display in a rural African village, seen in *Figure 4*. This museum provided a good model for application in our visual display in Maltahöhe. We were also able to gather the historical and cultural information that had not been recorded or that was sensitive for the people to discuss. Such sensitive topics were life after independence, the economic state of Maltahöhe, and some historical events. Some people that were interviewed gave us strong personal viewpoints on the government while others declined to talk about it. In order to make people comfortable to talk about such sensitive subjects, we promised each person that this information would be kept confidential. With the information and help of the locals, we were able to compile the dates and photographs that were used in the timeline, and put together posters and binders that we displayed in a similar fashion to those in the of the Protea Village (District Six Museum, 2009).

CHAPTER 3: METHODOLOGY

The goal of this project was to help the community members in Maltahöhe discuss and compile historical and cultural data that was used to produce a visual display to improve tourism and the economy. We included community members in all steps of our project in order to provide them with ownership of the final products and motivation to continue the development and upkeep of the cultural center. We offered our knowledge and suggested approaches that we previously researched to develop an effective visual display. Below is a list of objectives that we used in order to attain the goals of this project:

1. Introduce ourselves to the community members of Maltahöhe to form relationships, establish trust, and open communication in order to have successful interviews.
2. Identify key concepts for the visual display by interviewing the local residents.
3. Determine how historical and cultural concepts could be optimally displayed in the cultural center.
4. Construct the visual display with the guidance of the community to ensure that the local people feel a sense of ownership.

This chapter goes further into the process used to attain these four objectives.

3.1 Meeting the Community

When working in a rural village abroad, proper introduction into the community is necessary in order to build a relationship with the local people, because the success of this project relied on their acceptance and participation. Upon arrival in Maltahöhe, we began forming connections with the locals and explaining the objective and purpose for the visual display. This was done with the help of Moses Gariseb, a member of the Khâidāko Group, which is a group of fifteen local leaders that is working to improve the area. The members have been overseeing the development of the cultural center so they have a good understanding of what the community wants and who could provide us with useful information. The Khâidāko Group served as liaisons between our group and the community in the initial stages of our project.

Prior to travelling to Maltahöhe, we went to several libraries and continued our research on the history of Maltahöhe and the culture of the Nama people. We also worked closely with our sponsor, the Namibia Development Trust (NDT), to better understand the regional tourist

initiatives that had been undertaken in the area as well as the history and culture of the town and its members. We reviewed our interview questions and methodology with our sponsor in order to verify that it was acceptable and would make the best impression upon the local people. Following our time in the capital, we made two trips to Maltahöhe during our stay in Namibia to fulfill our objectives.

In our first trip, our group visited the campsite location. We took pictures of the brick building and the surrounding area as well as measurements of the walls that we had to work with for our visual display. (See before and after pictures in *Appendix T*) The cultural center was a brick building with very limited wall space, restricting the types of visual display options available. This meant that we had to limit the size of each display piece and ensure that everything could be hung on brick wall. We were formally introduced to the community members at a church service where they were informed on the details of our background and the project that we were working on. It was stressed that our project would hopefully have a positive effect on the community by bringing in more tourists to the area. Over the next two days, we talked with some of the local people and walked around the town to get used to our surroundings and to make sure that people were getting used to our presence. We were able to submerge ourselves to the best of our ability into the daily lives of the locals by playing with the children of the village and meeting with locals of our generation.

This integration into the community also included spending time at the Namalia hostel and getting to know a number of the children of various ages. We wanted to incorporate their personal views of Maltahöhe into the display in order to bring diversity to the cultural center. We spent an afternoon at the school with students that spoke English between the ages of eleven and sixteen years old. We asked them to draw a picture that would represent Maltahöhe in their eyes. All ten children drew different aspects of life in the town that was important to them. Each child's artwork was unique and revealed children's different views of the village. Many of them drew their homes, which was not a surprise to us. However, others drew the church because that is an important part of the local people's lives. The pictures were drawn with a lot of care and added a child's perspective to our visual display. Adding each young artist's photo next to the picture further reinforced a sense of community ownership to visitors of the cultural center.

Moses Gariseb also arranged for local residents to give us tours of the area such as the various churches, the cemetery, and Blikkes Dorp. Throughout this tour, we were able to observe

different aspects of life in the village, ranging from its landscape to its people. With the consent of local residents, we took photographs and recordings documenting the village and landscape for our personal knowledge and the visual display.

Throughout our observations and touring, we took note of any aspects of the village that potentially could attract tourists. We also photographed such areas of significant attraction, so that they could be included in our visual display. After acquainting ourselves with the people and the area, we began the interview process.

3.2 Information Gathering

After getting settled in Maltahöhe and meeting with the community members, we began gathering information required for the visual display. We focused on two areas: the history and culture of Maltahöhe and its people, both past and present. To do this, we conducted in-depth interviews with ten different community members of various backgrounds. Moses Gariseb helped to set up these interviews with the different community members who he felt could provide us with the most information for our project. These interviews were our primary tool to obtain individual historical and cultural accounts (a list of the interview questions can be found in *Appendix B*).

We made an effort to get the view of Maltahöhe from children/teens, young adults (20-30 years old), and the elderly, both male and female, across a number of diverse groups including but not limited to ethnicity (Damara, Nama, etc.), employment (farmers, local business owners, teachers, influential members in the church), and living situation/economic standing (informal settlement, middle class, impoverished in town). Transportation was provided to us for interviews that were not within walking distance. Throughout the interview process, Libertita Jod, a community member, served as our translator.

The interviews were recorded using a digital audio recorder, with permission of the interviewee, and any key points were copied verbatim. Both recordings and notes were taken during the interview in hopes that we would get the most accurate information possible. The goal of the interviews was to obtain first-hand accounts of lifestyles and historical knowledge. During one of our interviews, we came across a local aspiring artist named Selly van Wyk. His artwork focused primarily on the landscape and the animals in the area, and he used a unique process to transform simple sketches into sand drawings. He allowed us to use pictures of some of his sand

art in the display as well as provided us with one of his sketches to help demonstrate his technique. The addition of a local artist's work is one method of generating community involvement and creates a place where he can share his skills as well as hopefully sell some of his pieces. The display also provides visitors with a distinctive view of the local species and landscape. The compilation of data pertaining to history and culture was analyzed and separated into different sections based on whether it had to do with history or culture, who it was about, and similarities between stories. The combined set of data was reviewed and a design outline was created to incorporate all of the information that was collected. (Interviews can be found in *Appendices E-N*)

3.3 Design Development

After we had collected personal accounts of the history and culture of Maltahöhe, we had to create a design outline of the ways in which we wanted to present the information as well as the best materials to use for the visual display.

When we returned to Windhoek, we began to transcribe and analyze all of the information that we had collected from the interviews. In order to maintain accuracy and consistency, each member of the group read over all of the interviews making sure to fill in any missing information and confirming that all the information and spelling were correct. After all of the interviews were reviewed, we separated the information into categories according to their subject and began to identify the key facts that needed to be conveyed in our visual display.

We then began looking over all of the pictures that we had taken while in Maltahöhe and all of the drawings that we had collected from both the children and artist. The best pictures of important people and areas in the village were identified and a preliminary list of pictures for the visual display was chosen.

After going through all of the information and pictures that we had, a layout for the visual display was determined. While in Maltahöhe, we took measurements of the walls and columns that we had to work with. Using these measurements, we determined the best places to display each section that we had. Above the concession stand, we decided that we would hang the ten pictures of the village that the children had drawn as well as a picture of the child along with their name and age. The column would display the artist's work and his contact information. On the back wall, we decided to make a timeline which would indicate all of the major events in the

town and their dates. We also made several posters which would display the Nama culture as well as a flipbook of the history of the Nama people. Due to the limited wall space and the large amount of data that we collected, we decided to make handouts of the history and culture that visitors would be able to take with them. These handouts were written in both English and German so that they would reach a wider audience. We also created a binder with all of the information that we had collected, so that the local people would have a written copy of the village's oral history and culture.

We had to carefully choose the materials that we used for this visual display because they needed to be able to withstand the heat that Maltahöhe experiences and needed to work well with brick. All of the drawings and the pictures that we were going to use were laminated, so that they would last longer in the local weather. We bought brass-plated nails as well as PVA Acrylic paint which were designed to work specifically with brick. All the other materials and printing were completed while in Windhoek.

After deciding on a final design for the visual display and collecting all of the necessary materials, the last step was actually constructing the visual display.

3.4 Construction of the Visual Display

After the logistics for the visual display design had been worked out, we travelled back to Maltahöhe for our second and final trip. On the first day, we painted the back wall of the cultural center where the timeline and posters were to be hung. For the first coat, we painted the brick and the mortar white. Then, we mixed a green paint dye in with the white paint that we had purchased, until a light green color was created. We then painted the bricks green, leaving the mortar white. Painting the brick a color made the wall stand out which accomplished our goal to draw the visitors toward this wall. The following day, we hung the timeline, posters, paintings, and pictures on their designated wall. Throughout the construction process, we asked for input and important decisions to be made by the Khâidāko members who would intermittently visit the cultural center. For example, the green paint color was approved by a few of the members before it was painted on the walls.

After the visual display was completed, a meeting with the members of the Khâidāko Group was scheduled. In this meeting, we described each section of the visual display that we

had put together. This explanation was translated by Sima Mpoyi into Nama for those members who could not understand English. We then offered the community members our recommendations for the visual display so that it will remain dynamic and continue to involve the community members in future years. Additionally, we offered ideas for future projects that could be completed in Maltahöhe. Once we had completed our presentation, we asked for their feedback and opinions on the display. The group seemed to be very pleased with the display, especially the way that their history and culture was conveyed in the timeline, posters, and books. The members seemed to be very motivated to continue the upkeep of the project and follow up on our recommendations.

The visual display was completed in two days and is now ready to be viewed by tourists passing through the area. We hope that the Namibia Development Trust and Khâidāko Group continue to work on the cultural center and build upon our project. We designed the project to be a stepping stone for future endeavors and hope to see the project carried on by the community members. With the help of the NDT and Khâidāko Group, the campsite should be advertised to help increase tourism in the area and stimulate economic development in Maltahöhe.

CHAPTER 4: RESULTS AND DISCUSSION

Our results from the background research and the interviewing process in Maltahöhe have allowed us to achieve our goal of creating a visual display that accurately represents the history and culture of Maltahöhe and its people. This section of the report details Research in Namibian Libraries, Interviews with Local Elders, Material Selection and Space Design, and the Final Visual Display Construction as they each hold importance to reaching our project objectives.

4.1 Research in Namibian Libraries

In order to have a solid background in the history of the Nama people and Maltahöhe, we researched the history and culture of the area and its people. We visited various libraries throughout Windhoek including the Polytechnic of Namibia library, the University of Namibia library, and the National Archives of Namibia in order to get the most amount of information possible.

Throughout our research, we focused on the history and culture of Maltahöhe and the Nama people from about 1750 to 1900. Specifically, we were interested in learning about the German occupation since German influence is still prevalent there. Unfortunately, we were unable to find much additional information on Maltahöhe, since little is known about the village and its history. We were able to find out a significant amount of history on the Nama people such as the Nama and Herero Wars as well as a famous leader named Hendrik Witbooi. (See *Appendix D* for the notes taken during our research.)

The information that was collected during our research was used in the creation of the visual display. Several of the data points concerning the Nama and Herero Wars, Hendrik Witbooi, and the interaction of the Nama people with the Germans came from this original research and are presented on the timeline (see *Appendix P*). Additionally, we created a comprehensive booklet on the history and culture of Maltahöhe and the Nama people. This information came from the research that we had done as well as from the interviews we conducted. A whole section titled The History of the Nama People in the booklet came directly from the information that was gathered during our library research. (See *Appendix O* for the historical section from the booklet created.)

During our trips to the various libraries in Windhoek, we found that there was a very limited amount of information on Maltahöhe and the Nama people. We were unable to find anything useful about Maltahöhe in the library, although we did find useful information on the history of the Nama people. The information mainly focused on military history and failed to provide any information on Nama culture or traditions. We were hoping to find some information in this area, so that we would be able to create interview questions targeting specific information that we had read about. However, with the limited amount of information found, we had to create open-ended interview questions, which allowed the interviewee to discuss any information that they felt was important. Due to the lack of information and resources available to the public, our project became one of the first initiatives to collect the oral history of the Nama people in Maltahöhe for documentation.

4.2 Interviews with Local Elders

The interviews with local elders proved to be a significant source of information regarding the history and culture of Maltahöhe. Over the course of the first stay in Maltahöhe, a number of the elders were interviewed about their historical and cultural knowledge of the area. We interviewed ten people, both male and female, who reside in various locations throughout the town and who have different family heritages. The interviews took place in the individuals' homes, where they felt most comfortable to talk about both personal and town history. The interviews were recorded both electronically on a digital recorder and on paper to ensure multiple points of comparison for the most accurate information. We traced parallels in the stories that the elders told about historical events, games, traditions, accessories, food, church and education and concluded that the information was reliable and pertinent to our display focus. Each of the previous topics was applied to the final display to fully immerse the tourists in Maltahöhe's history and culture. (Interviews can be found in *Appendices E-N* and includes a picture of each interviewee).

4.2.1 Personal History

During the interview, personal history was initially gathered to gain a better understanding of the person and to serve as an introduction to make the interviewee more comfortable, providing an easier transition into the discussion about Maltahöhe. The personal history we gathered included major details about the individuals' lives. We wanted to know about where they grew up, what it was like growing up, the jobs they held, their age and marital status, number of children, their association with the church and anything else they wanted to share. The purpose of gathering their personal history was not for use in the visual display, because we wanted to protect the confidentiality of the interviewees, but rather to understand what life in Maltahöhe was like, a knowledge we did not have as outsiders. When the interviewees talked about their education or relatives, there were direct connections to the historical events that took place in town. This personal aspect of the history helped confirm source reliability and revealed the immediate impact of people and events on the individuals that grew up in the town. All of the personal information can be found in *Appendices E-N* in the interview section at the end of the report.

4.2.2 Historical Events

The historical information that we collected while doing research in the archives and the library focused on the early history of Namibia, from the 1700s to the early 1900s. Within this range of dates, we concentrated primarily on the Nama people and Maltahöhe. Due to the limited amount of information available to us when researching, we had to rely heavily on Maltahöhe's community to supply us with the history and culture we wanted to portray in the final product. We quickly learned that books were lacking many of the key events that occurred in Maltahöhe, such as the history of the church, the Big Rain, and the Lice Epidemic, all of which had a significant impact on the locals. After reviewing our collected data, we found that the number of key historical events that took place in Maltahöhe were limited. Additionally, we realized that most of the people we interviewed had little or nothing to share about the German occupation, historical knowledge that we had collected in earlier research in Windhoek. We were told that the reason for this lack of knowledge was that children were not involved in the affairs of adults, and therefore few stories were passed to the interviewees from their parents or grandparents. We had hoped to collect more historical knowledge on the area for our visual display, but we only

heard about a few events in their history. Due to the interviewees' lack of knowledge on events that occurred when or before they were children, our visual display could not have as comprehensive of a historical section as we would have wished and had to come mainly from the information gathered in the library. The points of interest regarding the local historical events, which can be found in *Appendix O*, were applied to the construction of the display and the booklets.

4.2.3 Culture and Traditions

The following sections provide an in-depth description on the various topics that were covered during the interview process. The goal behind our inquiry into these topics was to record the culture of the Nama people and Maltahöhe. These topic areas which include childhood games, traditions, clothing and accessories, food, and church and education were then compiled into detailed booklets that are now part of the informational display in the cultural center. (The booklets can be found in *Appendix O*) Additionally this information was applied to the creation of four posters which are attached in *Appendix Q*.

4.2.3.1 Childhood Games

A number of the elders were able to remember the games that they played when they were younger, many of which are still played by the younger generations today. The games tended to be simplistic, but were enjoyed by all the children that played. The games included amagus, people challenge, hide and seek, !Aras, off the tree, egg races, apple races, relay races, and board games. We decided that conversing about these games would be relevant to the cultural section of the display and would provide us with more knowledge on daily life. People who travel through Maltahöhe could find an interest in these pastimes in addition to the historical facts, because it offers a different viewpoint of Maltahöhe's community and is something that everyone can relate to. Games are detailed in the booklet, seen in *Appendix O*, and were also applied to the posters, seen in *Appendix Q*, that were part of the final visual display.

4.2.3.2 Traditions

In many cultures, traditions are passed down through generations and are important in order to fully understand the ethnical group; a number of the Nama people that were interviewed

gave detailed descriptions of how traditions play a role in their daily lives. Many talked about female coming of age, weddings, funerals, and Christmas, which were all major aspects of growing up in Maltahöhe. According to Sabina Garises, many traditions have seemed to have gotten lost over the generations, which was a significant reason for the inclusion of traditions in the interview process and in the final display. The role that traditions play in a culture can help outsiders, in this case the tourists, better understand the people of a village. We were able to gather a very detailed description of the wedding and female coming of age processes. These events became a large focal point for our visual display due to the amount of information that we gathered during our interviews. We were also able to see a sacrifice that was part of the marriage process while in Maltahöhe and these pictures were incorporated into the posters, providing tourists with a better understanding of our descriptions. Tourists are particularly drawn towards marriage and funeral traditions, since these events are common around the world and reveal a lot about a cultural group. The detailed descriptions of the traditions can be seen the *Appendix O*.

4.2.3.3 Clothing and Accessories

In a similar manner to traditions, the way people dress plays a role in understanding the background of a group or location. Nama and other locals of Maltahöhe have similar styles of traditional dress that are significantly different than what tourists would wear. For this reason, we decided that this was a good topical focus for the interviews. Sabina Garises, a resident of the New Location, was more than willing to explain the symbolism behind the handmade clothing worn by the traditional Nama people, and she was the only interviewee to talk about the topic in depth. Similarly, accessories are different and less common than those of other cultures. Locals make their own natural additions to their wardrobes that were interesting to learn about and see during the interviewing process. Unfortunately, we were not able to obtain highly detailed information about the clothing and accessories, mainly because many of those who we interviewed did not have a personal collection or were uncomfortable sharing as it was a sensitive financial area. The information about clothing came almost solely from Sabina Garises which means that we did not have any other interviews for comparison. Also, we had hoped to collect clothing or accessories from people that we could display in the cultural center. Unfortunately, we were unable to collect anything of the sort because most of the people that we talked to were in no financial situation to donate anything that they had. Since we could not collect any artifacts, we took pictures of them all so that we could at least display these items on

our posters. Both the clothing and the accessories provide examples of the creative ways in which the Nama people utilize the objects at their disposal, such as the turtle shell, which is used to carry perfumes. The information that we were able to collect can be found in *Appendix O*.

4.2.3.4 Food

Food is a large part of life in Maltahöhe because it brings together families and neighbors. Traditional food is still consumed in the town, especially by the Nama people. We were interested in the types of food that locals ate, because it was evident while staying in the town that a market was not where people buy most of their food. Many of those in Maltahöhe work or own farms where they grow fruits and vegetables and raise livestock for meat. The information we gathered varied from person to person because of different personal lifestyles, providing a broader range of food that had been and still are consumed.

The types of foods that are consumed in a local town often provide insight into the area and the lifestyles of its residents. The locals of Maltahöhe eat a lot of meat because the majority of people in the area own farms which provide them with the food that they need to survive. Since most of the meat is from the farm, popular meats include sheep, lamb, and beef usually served with bread or pasta. Food is often a means for a tourist to experience a part of a different culture, so we thought that food would be of special interest to tourists traveling through the area. Additionally, the cultural center may also try to sell traditional meals to visitors, so the poster focusing on local food may serve as a marketing tool for the concession stand. We had the opportunity during our stay to personally experience some of the traditional foods that we included in *Appendix O*, and are described in the poster that adorns the main wall of the display.

4.2.3.5 Church and Education

Church and education were two of the major topics that people detailed in all of our interviews, due to the impact each has on the daily lives of all generations in the town. Many of the elders had grown up in a time when the church and education system of Maltahöhe were still in developing stages. This became evident rather quickly as each interviewee had something to say about the evolving churches and schools in Maltahöhe, many of them citing specific events. Different sects of Christianity can be found in the village, and each has a large number of passionate followers who want to be able to share their church with tourists passing through. We were pleasantly surprised by the amount of data collected on each subject, as it made our jobs

easier when creating the visual display, and meant that we could supply visitors with plentiful information. We were able to gather more information on the different churches than we had expected to collect, so the booklet contains a detailed and accurate history of the Lutheran church and the evolution of the other churches in town. Since religion and church are such an important part of the local's daily lives, we made sure to make it a large focus in our visual display. The information on the church and education can be found *Appendix O* in addition to the interview sections.

4.3 Material Selection and Space Design

There are a lot of factors that determined the types of materials that we used in our visual display as well as the types of visual displays that we were able to construct. There were two limiting factors for our project: the brick and the lack of wall space. Both of these factors influenced the ultimate outcome of the visual display.

4.3.1 Material Selection

Before our visit to the cultural center, we had envisioned a wooden building. However, we were surprised to find that the building was made of brick, which made our project significantly more difficult than we had originally thought. Working with brick limited the materials that were available to use and the type of displays that we could construct.

We researched the type of materials that work well with brick, keeping in mind the type of weather conditions that these materials would have to withstand. We purchased PVA Acrylic paint and brass-plated nails, which work well with brick. We had originally wanted to put a flipbook up on the wall, but the rings that we had bought to use for it only worked with wood. Hence, it was not possible for us to put a flipbook on the wall. Ultimately, we chose to use putty to hang all of the posters and the artwork because it can withstand the weather in Maltahöhe and it can also be taken down in the future if needed.

4.3.2 Working Space

While in Maltahöhe, we visited the cultural center to get measurements of the wall space we had available for use. The building had a lot less wall space than we had envisioned. (This can be seen in *Figure 5*.) The two side walls were taken up by cabinets, computers, and cubes, leaving only the back wall open. The front of the building had a concession stand where we could hang items around or above and a pillar that could serve as a space to hang things as well. The limited wall space meant that we had to convey all of the important information in a concise, yet informative way.

After determining all of the information and pictures that we wanted to use, we brainstormed ways to display this information. Upon arrival in town for a final visual display assembly, we began our construction work at the cultural center.

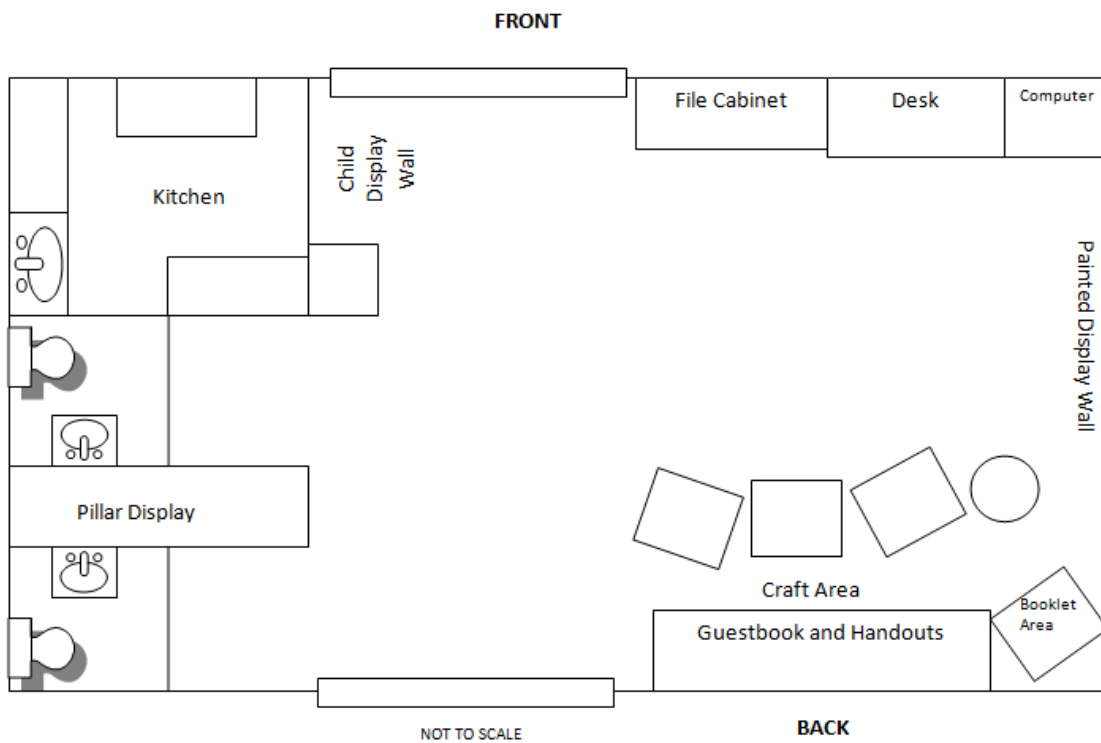


Figure 5: Floor Layout of Community Center

4.4 Final Visual Display

The final product of the visual display was the result of a combination of the preparation done in the United States and the work that we completed while in Namibia. The information compiled in the final display included data obtained from research in both the United States and Windhoek as well as all from the interviews in Maltahöhe. The layout and style of the display was derived from a collection of ideas that we formed from research of other similar displays and exhibits in the Worcester Historical Museum, which can be seen in *Appendix C*. It was also influenced by the resources available and time constraints in Windhoek. We worked diligently for two weeks to ensure that all of the key historical and cultural information we had learned about Maltahöhe was mentioned in the display. The final visual display required much planning to ensure that the locals would approve of our work, and to create a positive outlook for the future of the cultural center. Our display included a local artist section with works by Selly van Wyk, drawings by school children, a guestbook, handouts for visitors, booklets for detailed reading, and a painted wall that contained a timeline banner and four posters on cultural aspects of Maltahöhe. Before and after pictures of the overall visual display can be found in *Appendix T*.

4.4.1 Main Visual Display

For the main focal point of our visual display, we used the one completely bare wall of the cultural center to hang multiple posters that contained historical and cultural information. We made a 61 centimeters high and 230 centimeters long timeline that included the major events that took place in Maltahöhe, with relevant pictures in accompaniment, as well as some general events of Namibia. This was made in Adobe Photoshop and then professionally printed on vinyl. The Namibia Development Trust funded the expense for the printing, which allowed a better quality that would last over time. The timeline only detailed the



Figure 6: Final Main Wall Display

history of Maltahöhe, therefore it was necessary to include posters that would portray the oral culture of the region. We converted the culture into four A4 sized posters made in Microsoft Publisher that were also sponsored by the NDT. The posters, found in *Appendix Q*, covered food, clothing, traditions, church, education, coming of age, and games, and contained pictures to supplement the written information. Each poster used graphics, fonts, and coloring that would draw people to read the display. In order to fully attract viewers, we chose to paint the large wall white with green accents to highlight the timeline and posters. The painting was time consuming, but made the cultural center more appealing and worth the effort and financial constraints. Painting the wall made the area more inviting to visitors and helped bring more light into the center. (The wall can be seen in *Figure 6*, with additional pictures in *Appendix T*.) Although the main wall was the focal point of our display, we also included a number of smaller artistic pieces.

4.4.2 Local Community Artwork

The sections of the display that directly involved the community were that of the local artist, Selly van Wyk, and the drawings by the school children. They included simple forms of art that incurred very little expense. As elaborated in the methodology, while interviewing Gert Swartbooi, we discovered Selly's artwork, pictured in *Figure 7* and *Appendix T*. The rareness of his drawings and his impressive talent were the reasons why we decided to showcase his pieces in the visual display. A local artist's work provides tourists with a view of the area from the eyes of a community member. He allowed us to take pictures of some of his drawings as well as provided us with one of his sketches.

We had photographs developed of the work completed by Selly van Wyk and the photos of the children who had drawn pictures of Maltahöhe. The donated piece from his collection was framed for the display and placed alongside his contact information. The art was mounted in the community center using poster putty to allow easy removal if the display was to be altered over the course of time. Displaying a local artist's work added a creative aspect to the visual display. Pictures of the area are important, but they can only tell so much about the area and the culture. This man's artwork



Figure 7: Pillar Display with Work of Selly van Wyk

not only displays the culture around him, but also his feelings about his surroundings. This is something that tourists would be interested in not only viewing, but also possibly purchasing.

The display “Through A Child’s Eyes” was used to border the window separating the main room of the center and the kitchen (refer to *Figure 5*); this colorful display can be seen in



Figure 8: Through A Child’s Eyes Display

Figure 8. Our group felt that it was important to include the perspectives of people of various ages. Children are very innocent and less affected by the world around them; their pictures fail to see the poverty, disease, and alcoholism that are plagued by the people of the town. Therefore, each picture offers tourists the view of the town that reflects the child’s vision.

Including children’s artwork also ties the community center to people of all generations, making it more of a multigenerational project. Both displays were a creative use of the small amount of wall space we had to work with. This provided original contemporary works by local people with the potential to be modified on a regular basis. More pictures of the displays can be found in *Appendix T*.

4.4.3 Display Supplements

Since the display we made did not have all of the details that we collected in the interviewing process, we wanted to be able to provide additional reading materials for tourists who were interesting in learning more about Maltahöhe. Using all of the information we gathered, we made booklets detailing all of the town’s history and culture discussed in the interviews. The booklet included the history of the town, Nama people, and the German occupation as well as all of the cultural knowledge on food, traditions, education, clothing, and church that were collected during the interviewing process. Tourists can read these booklets while they are in the center and also take one of the handouts in either English or German. (The booklet can be found in *Appendix O* and both translations of the handouts are located in *Appendix R*). Additionally, we made a guestbook which allows the locals to keep track of the number of people that visit the center and to read any comments about improvements that can be

made to the center or the displays. (The guestbook can be seen in *Appendix S*.) We knew that the display itself was lacking in detail when compared to the amount of information we received due to the limited wall space. However, we wanted to ensure that visitors had all the information available to them, so we thought that these booklets and handouts were the best method to convey the missing pieces.

CHAPTER 5: CONCLUSIONS

This project, while full of obstacles, ended smoothly and positively. Our goal was to immerse ourselves in the local lifestyle in Maltahöhe and to produce a visual display sharing the history and culture of the area and its people with both the community and tourists who pass through the area. Our project also required that we keep the community members involved throughout the process. We hoped that this community involvement would result in a product that the community felt ownership over and could continue to build upon. We managed to follow these guidelines and achieve these goals with the help of the Namibia Development Trust and the Khâidāko Group. The entire process was as much a learning experience for both our group and our sponsors as it was a way to help a community in need.

Many challenges awaited us when we took up this project, challenges we did not foresee. These included a lack of widely available information, changes in sponsor leadership, difficulties with transportation to and from Maltahöhe, budget and funding miscommunications, unexpected changes in time constraints, resource limitations, and smaller changes in planning that hindered our progress. However, we took all of these in stride and worked alongside our advisors and sponsors to come up with solutions to each problem. As a result, we learned that future projects with a similar process require more planning and open communication to ensure the best outcome. With this in mind, there are several suggestions for easing the challenge of future projects, especially those involving future WPI teams.

Budgets should be established earlier in the project to avoid difficulties with making crucial purchases. Transportation and housing plans are also important when travelling to a site outside of the initial lodging area. Improper planning can result in a loss of vital working time. Resource limitations should be researched before devising plans on construction or material purchasing, to avoid buying too much or too little for site work. Though these are important factors to explore before executing any plans, they can sometimes be unavoidable, at which point the only option is to adapt. We ran into several situations where the only option was to work with what we had before us, the following is an example of such an event.

One complication we faced that was not related to logistics was the language and cultural barrier between our group and the people we interviewed in Maltahöhe. While we did have a translator throughout the process, we still felt distant from the people we interviewed. Such

distance can lead to incorrect recordings or a loss of information. Ideas we had for becoming assimilated with the community had to be adjusted due to time constraints and unforeseeable events. This meant that we could not build as strong of a trust with the community members as we wished, and had to rely on what information we could gather. When looking towards future projects, it is important to plan for enough time to greet the community and inform it of the project being conducted there. This planning should be done far in advance to allow room for changes, so that the group has the chance to meet the community before beginning personal interviews.

In relation to the problem with culture/language barriers, it may be worth looking into having local students work alongside the group or have the group's translator get to know the team and inform the team members on their destination before their arrival. By doing this, the translator can get a better understanding of the project. Having local students work with the project group would help lessen the cultural differences, and would be a way of easing the team into the community in which they are working. Either or both of these solutions may be difficult to implement for many reasons, but they are worth looking into in order to better the process.

Our project was the first opportunity for WPI students to work with the Namibia Development Trust, and only the beginning of what could become a larger collaboration. We designed the visual display in such a way that it would leave room for change or growth in the future. We created a foothold in Maltahöhe that future teams could step into to help increase tourism or contribute to the town in other ways. This project was anthropologic in nature and had us act as historians, designers, and anthropologists, among other things. The information we collected is already present and open for use by anyone who would like to work with it. Many other towns, similar to Maltahöhe, could benefit from a similar project by using our experience as a template or foundation to build upon.

CHAPTER 6: RECOMMENDATIONS

While this project may be complete, there is much that can be done to further the work we have begun. There are immediate possibilities that can be explored by the community members, as well as longer-term goals that could grow into future projects. This section is broken down into two subsections: the first concerning recommendations that can be put into effect by the community today and the second relating to possible future projects.

6.1 Immediate Goals

The cultural center now displays a timeline of Maltahöhe's and Namibia's history, posters on Nama culture, booklets with more descriptive information, a pillar displaying a local artist and his work, a guestbook, and lastly a wall portraying art drawn by local children. All of these items are static at the moment, but some of them could be turned into dynamic displays. Specifically, the pillar containing Selly's artwork could be transformed into an Artist of the Month pillar, and the children's display could have rotating artworks from other students. Other additions could be made to the center, including cultural shows, a story corner, and craft shows. The following suggestions have been formulated to further community involvement and create a more interactive display.

There is a pillar inside the cultural center that holds the picture of a local artist, Selly van Wyk, and samples of his art. His contact information is included on this display in the hopes that the cultural center can be an outlet for him to sell his work, which could in turn benefit the center. We would like to build on this by turning the pillar into an Artist of the Month recognition spot. Each month, a new artist from the community can be selected who has unique work to share with the center. A worker for the center could be designated to maintain the pillar and its pictures as well as to go out into the community to search for a new artist. A similar method of rotation can be used for the children's artwork display on the wall next to the pillar.

Above the window looking into the kitchen is another set of pictures that are drawn by the students staying at the Namalia Hostel. The pictures portray what the students like most about Maltahöhe/what Maltahöhe means to them. Alongside each drawing is a picture of the student who drew it. We created this display to gain a child's perspective on Maltahöhe, which often touches people on a different level than history or professional artwork. This can be a

dynamic/rotating exhibit similar to the Artist of the Month, where students can draw pictures according to a certain theme. In addition to drawings, the children can use clay to model sculptures to be put on display. Another worker at the center can be put in charge of this display's maintenance, and the teachers can get involved by helping gather the tools, offer new themes, and select children's artworks. One member of the Khâidāko Group is the principal of the local school, who spoke with us about the display. She said that she would help turn the display into a rotating exhibit. By participating in this, the children can feel like a part of their community at an earlier age, which could lead to more community involvement as they grow up. The display can also instill a sense of pride in the children, because of the recognition their artwork would receive. This sense of accomplishment does not need to be limited to the children of Maltahöhe, as there are other ways for the rest of the community to express itself.

A suggestion not pertaining to the current display is the institution of a story corner/mailbox. This corner would allow community members to submit short stories about anything they desired. Then one of the center's workers could go through the stories that have

been submitted, and select one to put on display for a period of time. This would allow for the community to be more involved in sharing their culture with the tourists who visit the center, and feel a sense of pride for having been selected.



Figure 9: Some Members of the Khâidāko Daweb Community Group

Since the cultural center will also be a craft shop, it would be viable to have craft shows on site. There could be specified times when craft

workers put on public shows and demonstrations for those staying at the camp. The shows could require an entry fee if agreed upon by the center workers. The craftsmen could also offer classes, which could help generate income as well as help people learn more about the crafts they

purchase. The shows don't have to be limited to crafts: cultural performances could include choirs, plays, or other traditional performances such as Namastap, a common ceremonial dance performed by Nama people during important celebrations.

6.2 Future Projects

Outside the main section of Maltahöhe lies Andrewville and Blikkies Dorp, the latter being the informal settlement. These areas fall off the tar road and are often ignored or unnoticed by those passing through town, since all the shops and attractions are located in the main part of town. However, after taking multiple trips through these areas, we learned that there is plenty to see. Not only does one get to see the impoverished side of Maltahöhe, but the Daweb School is located there, along with much of the history portrayed in our display. While the "houses" in Blikkies Dorp are made of mostly corrugated iron sheets and other "junk", they are also aesthetically pleasing. The houses are colorful and some of them are designed in intricate ways, using pieces of scrap to make them look artistic. One house looks like it was designed to be a piece of art more than a living space. The house is adorned with various pieces of scrap metal and materials that the owner transformed into signs, abstract walls, and other exterior design elements. On top of the house is a sign that says "Daweb" and has two rifles and a helmet underneath, along with "1915". Across from this sign is another that reads "17-6-1898/27-3-1972" and contains a bell and cow skull. The owner used car parts and other metal to create this house with walls that could be considered art. Below is *Figure 10* which contains a picture of the house. All of this would be missed by almost every traveler passing through Maltahöhe, unless an effort is made to advertise these sections of town.



Figure 10: Picture of Daweb House in Blikkies Dorp.

In future years, a team could work with the community and cultural center to set up a tour route through Andrewville and Blikkies Dorp. The project would require mapping the tour route to showcase sites that could extend the tour, such as a site for a traditional braai or a cultural show or dance. The team would also be tasked with advertising the newly designed tour. There are many options with the project, as it leaves room for creativity, but the main focus would be to extend tourist visiting time and publicize Maltahöhe's attractions. There would also need to be a focus on community involvement and on ensuring that the tour would continue to be developed by the community.

Another project possibility centered in Blikkies Dorp may have nothing to do with culture and tourism, but will serve the urgent needs of the local population. Currently in Blikkies Dorp, there are only four water pipes for people to use; however, only one of them works. The area of land that Blikkies Dorp spans is too large to have only one working water pipe. Also, bathrooms suffer from limited accessibility and poor maintenance. This lack of potable water and bathroom access can lead to poor sanitation and health issues, which would potentially prevent tourism development as well. For this reason, it would be beneficial for a team in future years to work on water access in Blikkies Dorp, in a similar fashion that the WPI team worked in Tsumkwe during 2010. Key focal points would include repairing and improving the current water pipes to avoid future difficulties, possibly increasing the number of water pipes and bathrooms available, and ensuring sanitary conditions throughout. Other tasks would include expanding the water to individual households, looking into the construction of dry toilets in

houses, and working with the Habitat Research and Development Center (HRDC) to learn ways of utilizing dry toilets for composting and farming.

During a presentation to the Khâidāko Group concerning our visual display, we mentioned all of these project ideas. The group as a whole expressed a high degree of interest in the two future projects and said that they would be grateful if future teams would come to work in Maltahöhe again, especially in Andrewville and Blikkies Dorp, where community members suffer economic privation most severely.

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APPENDICIES

APPENDIX A: Project Description

Project Sponsor: Namibia Development Trust

Project Title: Community Base Tourism Development in Maltahöhe, Hardap Region

Project Liaison: Jeremy Muller, RPRP Tourism Project Manager

Email: Jeremy@ndt.org.na

1. BAC KGROUND

The Khâidāko Daweb Community Development Group was initiated in early 2005, with the aim to improve the socio-economic status of the residents of the village of Maltahöhe, through initiating environmental, economic and social projects that will address the specific needs of the community.

The village of Maltahöhe is situated 330 km south of Windhoek in the Hardap Region. Its residents depend on rearing livestock, which are kept on the surrounding communal lands and resettlement farms, while some youth are employed by surrounding lodges. In the village itself, employment opportunities are mainly through state institutions such as the local school, village council and health center, and other such as Telecom, NamPost, TransNamib and the Roads Construction Company. Others are employed by the local hotel and bed and breakfast establishments and a few retail shops.

One of the greatest challenges facing the village is unemployment and poverty, with its rippled effects of alcoholism, increased HIV/AIDS infections, and a general disintegration of social fabric of the community. Namibia's independence left many of the former, predominantly white decision makers in the village rather disgruntled with the new regime, and this led to many of the businesses closing, whilst farm laborers were retrenched. The retrenchments led to many of the farm workers flocking to the village. This marked the beginning of a spreading shantytown on the outskirts of the village, popularly known as "Blikkes Dorp" and named after the corrugated iron sheets from which residents built shelters. These shantytowns are not planned properly and do not have basic facilities such as sanitation, housing, electricity, etc. Coupled with this, the residents are unemployed and have very little prospect of finding employment in the village. Needless to say, social problems such as alcoholism, prostitution, HIV/AIDS and violence are on the increase in these shantytowns and are spilling over into the entire village.

It is against the background that the individual village residents began to mobilize the community to embrace the challenges facing the village and develop and implement actions that will lead to the positive change, through the Khâidāko Daweb Community Development Group. One of these actions includes the community based tourism and craft development project.

2. THE COMMUNITY BASED TOURISM AND CRAFT DEVELOPMENT PROJECT

During the period 2008 until 2009, Khâidāko received some funding from the Global Environment Fund and the European Union through the Rural Reduction Program with project management and implementation support from the Namibia Development Trust (NDT), for a community based tourism and craft initiative. The project was planned within the context of a bigger vision of the Hardap & Karas Councils, and the Namibia Development Trust, to promote community based tourism through development of a tourism route in southern Namibia. The route is meant to shift the focus of tourism from being an exclusive commercial sector driven activity, to include communal lands and rural households.

The tourism route which includes the village of Maltahöhe is primarily historical and cultural, while travelers will have the opportunity to enjoy the vast landscapes of the south. Maltahöhe is promoted

as a major transit for tourists who travel via Rehoboth gateway into the Naukluft Mountains and the Sesriem Canyon, Sossusvlei, and the Namib rand Nature Reserve. It is also a transit for tourists coming from South Africa and traveling into the Namib Desert. Currently the town offers little for tourists to stop over, but the potential is great considering the number of tourists passing through. The NDT supported action is trying to tap into this potential, and has assisted the Khâidāko Group to establish a campsite and tourist information centre along the banks of the //Hudup River on the outskirts of the village. The campsite is meant to offer affordable overnight accommodation with the firewood and clean ablution facilities. At the same time, visitors travelling to and from the Namib Desert want to rest refuel, refresh repair tires and use clean ablution facilities after long, tiring and dusty drive through the desert. This project hopes to also meet that demand by offering an opportunity for travelers to rest and refresh in a shaded, clean and comfortable area, buy crafts, and learn about the people.

The center which is at this point in the initial stages of development will eventually include the following:

- A crafts outlet for the manufacturing and sales of arts and crafts
- A visual display area of the cultural history of the Nama people and the village
- A small shaded refreshment area with clean toilets where tourists can enjoy a small meal or drinks.
- An information desk area where tourists can be provided with information and make bookings for attractions that are in the Maltahöhe area. The information will also allow tourists to access the internet

3. SPECIFIC SUPPORT ENVISAGED THROUGH THE WPI PROJECT CENTER

The objective of the WPI intervention is to create a visual display of the cultural, political and social history of the village of Maltahöhe, in order to help preserve these significant aspects of Namibian heritage in general, as well as the heritage of the Nama people in particular.

Specific activities include:

- Gather information on the history of the village and its immediate surrounding farm, the key informant interviews and literature reviews. Particular attention should be given to the founding of the village, the role of the people in the war of resistance against both German and South African occupation, and the role of the church.
- Gather information on the people's customs, beliefs and significance of traditional ceremonies.
- Design a visual display of the information gathered that will be made available at the center to tourists and the general public alike.

APPENDIX B: Formal Interview Layout

Introduction

- “Hello, I’m (name of person interviewing) and I am a college student working on a project to create a visual display of Maltahöhe’s history and culture in a new campsite that is being opened up here. Currently I am trying to get around and talk to people to learn about your history and culture. I was wondering if I may ask you a few questions?”
 - Wait for answer; in case of no, “Okay, thank you anyway, have a nice day.”
 - In case of yes, follow next step.
- If the person says yes to the interview: “Great, thank you. I would like to let you know, that any answers you have will remain confidential, in that only myself, (our translator), and my two group mates will know that you were the one who had these answers. However, your answers will be used by us and the community to come up with a display. Is this okay with you?”
 - Wait for answer; if no, “Okay, thank you anyway, have a nice day.”
 - If yes: “Thank you. Also, would you be okay if we recorded this conversation so that we may easily review it later in time?”
 - If yes, prepare digital audio recorder and notebook, and begin interview.
 - If no, prepare notebook and begin interview

Gathering Historical and Cultural Data Questions

- How long ago did your family come to Maltahöhe?
- How important is your family to you and why are/aren’t they important?
- Are there any stories that your parents or grandparents would tell you that you would be willing to share with us?
- What are your religious beliefs? Are there any specific ceremonies or traditions that you could tell us about?
- What are some day-to-day activities that you or your family/friends take part in? What are some of your favorite foods?
- What do you do for a living? What is your job?
- We are looking to learn about the history of your people, are there any stories of your past that you would be open to share with us?
- Could you share some stories of the town (Maltahöhe) itself with us? What important events have occurred here that you know of?
- Do you have any stories from before Namibia’s independence? If so, could you share some with us?

Interview Questions for Nama

- What are some traditional ceremonies of the Nama? Do you still follow any of them?
- What is traditional Nama clothing like? (if there is any)
- What are some traditional Nama foods?
- Does your Nama heritage play a common role in your day-to-day life?

- We would like to know more about the history of the Nama people, are there any stories you could share with us?

At the End of the Interview

- “Thank you very much for your time and your patience with our interview. We appreciate the answers you have given us. By any chance, would you be interested in attending the community meetings we will be holding in the coming weeks? It is designed to allow any volunteers to take part and give their ideas as to what the display should include and what it should look like.
 - If answer is yes: take down contact information and thank them again for helping out.
 - If no: “Okay, thank you again, have a nice day

APPENDIX C: Pictures Taken at the Worcester Historical Museum

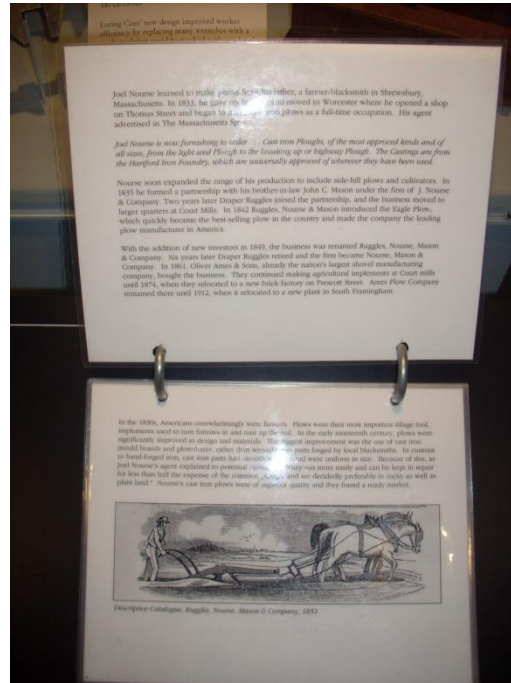


Figure 11: Simplistic Flipbook



Figure 12: Artifact Wall Display



Figure 13: Artifact Display Case

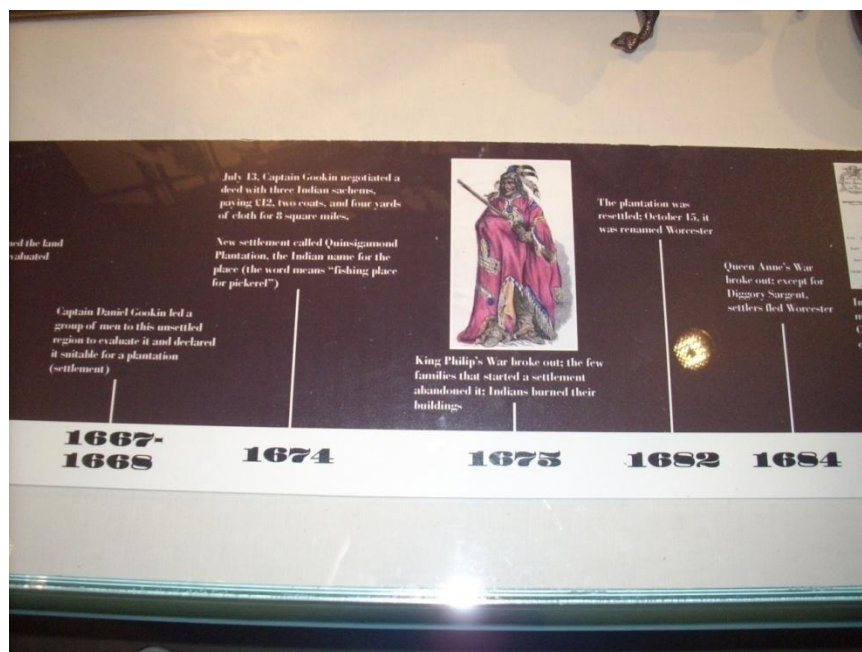


Figure 14: Historical Timeline

APPENDIX D: Historical Information Collected in Windhoek

Nama People

- Live in Namaland
- Nama-Daman of Vaalgras are descendants of former Herero prisoners of war who adopted the language and culture
- 14 tribes in Namibia
- Responsible for introduction of long-horned cattle and fat tailed sheep
- Still hunting and gathering roots
- Khoi Nama People
 - Medium height
 - High cheekbones
 - Flat faced
 - Dark almond eyes
- Tribes are defined by territory
- Hunting areas
- 19th century establishment of centers where the chief resided and tribal government was established
- Each tribe had independent governments
 - Consisting of chief and elected council
 - Composed of mature men but in recent times the practice has changed to include younger men
 - Titles and functions derived from Dutch and British administration
 - Magistrate
 - Commandant
 - Field-cornet
 - Corporal
 - Elected to office by a council or tribal gathering which promotes loyalty among members
- Clans
 - Consanguineous clans- blood related and are the nucleus of the tribe
 - Immigrant clans- Nama that migrated to the area
 - Foreign clans
- Family life
 - Children live at home until marriage
 - Orientation of huts
 - Social gatherings are frequent
 - Men play music with reed instruments while women dance
- Economics
 - Based on stock farming and supplemented by hunting and gathering
 - Staple food is meat and milk
 - Communal land ownership
 - Tribes close to the ocean see the sea as an important food source
 - Typically did not practice agriculture

- Pastoral nomads
- In the past had beehive shaped huts but have moved toward rectangular few roomed homes
- Religion
 - Christian and missionary
 - Spirits
 - Evil and benevolent
 - Worshipping of spirits occur during funerals

(Malan, 1995)

Oral History

- Standard sample included a male, female, and child
- Focused on the last decade of German Rule
- Short opened ended questions will lead to longer responses
 - What histories still exist in public ceremony?
 - What genres of oral history on war exist?
 - How is German occupation viewed by rural communities in Namibia?
 - Do these views differ from existing text histories that you know of?
 - What are the sources of the histories?
 - How prevalent are the oral histories?
 - Do the histories tend to be gender specific?
- Factors for sampling:
 - Age
 - Vested interest (position in society, what they stand to gain)
 - Clan affiliation
 - Religion
- Elements of Questions
 - Differences in traditional calendar/hours
 - Ceremonies
 - Place/personal names to spark stories
- Tips
 - History should be past down at least one generation in order to be considered viable
 - Should be able to follow the chain of transmission from the time it happened to when you received it
 - Compare current work and data to past information
 - Keep politics, social differences, and feelings in mind

- Use places of common visitation for gathering information (i.e. campfire, work, bar, church, etc.)

(Erichsen, 2008)

Important Dates and History of Maltahöhe

- Edge of Schwarzrand Plateau
- 1400 m about sea level
- Nama founded Oahera Art market where visitors can watch people skillfully produce pillow covers, bracelets, and other local art.
- Hohe is German for heights.
- Center of Karakul trade but years of drought and collapse of Karakul prices brought hard times and white commercial farmers were forced to sell up and leave killing the businesses in town due to revenue loss the town became run down and faded but is a good base for travelers. There is a post office, police station, garages and two banks. (Ballard & Santcross, 1997)
- More than 40 graves of German Schutztruppe who died in an active service or in numerous battles during the campaign against Hendrik Witbooi in 1894 and the Nama rebellion of 1903-1907 can be seen in the graveyard east of town. (Oliver, 1989)
- North of Maltahöhe passes through the farm Nomtsas where there is a graveyard of Namibia's pioneer wool farmer Ernest Hermann who was an employee of Deutsche Kdonlalgesellschaft. Hermann started the first wool farming operation in country Kubub. This was destroyed by Hendrik Witbooi in 1893 he continued to operate in Nomtsas which was more than 100000 ha, the largest sheep farm in the country. (Oliver, 1989)
- 1898- proposal for construction of dam and water supply in Osis which is south of Maltahöhe
- October 1898- post office opens in Maltahöhe. Maltahöhe is established by Bezirksamtmann H Von Burgsdorff and named it after his wife Malta Von Burgsdorff.
- 1903- Colony regional office established in Gibeon and district office in Maltahöhe (Graf von Kageneck)
- 1904- Hermann was murdered by Nama. Next to the graveyard where he is buried are the remains of the house an shearing sheds. The original waterhole which is still in use today is also nearby. (Oliver, 1989)
- 1906- large dam built near
- 1909- became the seat for the Maltahöhe District which previously fell under Gibeon. Also nearby Duwisib Castle is built by Hans-Heinrich von Wolf
- 1910- School founded in Maltahöhe for white students
- April 1915- Post office closes and troops return via Maltahöhe to Baster area after retreat from Keetmanshop.
- Timeline from: (Dierks, 2002)

Namibia 1800-1870

Nama Pre-Afrikaners

- Damara is an offshoot of Nama that speaks Nama. Split reason is unknown, but the Damara are not nomadic/heard a lot of goats. Damara = Herero?
- Nama are self-sufficient, nomadic pastoral, numerous, have huge herds of cattle, and the social structure is based off of kinship
- The myth of their origin declared by the Bondelswarts:
 - Five brothers, each of which founded their own Nama tribe –
 - Kai//Khaun (Red Nation) [possible Maltahöhe tribe]
 - !Kami≠nûn (Bondelswarts)
 - //Haboben (Veldskoendraers)
 - !Kharakhoen (Fransman Hottentots)
 - //Khau/gôan (Swartboois) [possible Maltahöhe tribe]
 - Other tribes derived from the above five –
 - ≠Aonin (Topnaars)
 - !Gomen (Groot Doode) [possible Maltahöhe tribe...means great dead]
 - Karo!oan (Tseib's People)
- The following are customs that might be worthwhile to ask about –
 - Hole-game
 - Pot Dance
 - Great Reed Dance
 - Hare and Moon story
 - Throwing stones at graves when in passing
 - Initiation ceremonies (male vs. female)

Oorlam Take Over

- Nama and Oorlam end up assimilating and having indistinguishable cultures.
- Nama change from kinship societal structure to a commando style:
 - Leaders often own land, mixed race, and baptized
 - Often carried firearms and rode horses
 - Used guerilla tactics to raid
 - Often used trade in order to bring in food and weapons
 - Pastoral nomadic

(Brigitte, 1987)

Nama-Herero War 1880

- August 1880
- Due to the capture of 1500 Kamaherero's royal oxen and killing of Herero cattle herds as retaliation for the attacks made by the Hereros
- Kamaherero ordered destruction of all Nama people
- All Nama people in Okahandja at the time were slaughtered, even those who were invited by the Kamaherero
- Jan Jonker fled from Windhoek fearing Herero attacks
- Namas united with the Basters and Palgrave
- Namas were attacked by Hereros at Gobabis and killed
- First time all Nama captains had joined forces for attack
- Namas fled to prepare for the next attack
- The fighting between Nama and Herero did not cause harm to the white people
- Eventually a peace treaty was signed.
- Dislocated economy of the country, farming and the construction of the railroad came to a standstill
- Namas were considered by many as useless and insignificant
- Land of native tribes was captured and available for white land settlement
- 42 Namas were remaining prisoners of Cameroon in October 1912
- 13 March 1913 requested the return of 38 Nama prisoners 8 of which were men
- They were fatigued, malnutrition, suffering from a number of diseases including malaria
- Governor of Windhoek pushed for their recovery
(Goldblatt, 1971)

Nama-Herero War

- Oorlam/Afrikaners pushed back and mistreated Herero/Damara
- Andersson, a European trader, wanted to sell Herero cattle in Cape Town but had to pass through Namaland. Lungsickness in his cows caused Jonker Afrikaner to stop him from passing through. The Andersson tried sneaking through, so Jonker raided the cattle. Andersson got upset and began raising a small army
- Andersson "allies" himself with Herero and says he will help fight off Nama for them. Kamaherero leads Herero people.
- Andersson sets up Otjimbingue as the defensive hub and safety for Herero
- Afrikaner attacks Rehoboth as the people evacuate. Attacked by Green or Andersson afterwards. Afrikaners "lose" but injured Andersson who is pulled out of the fight and dies three years later.
- Herero don't want to fight and leave Otjimbingue, leaving it defenseless yet Afrikaner are still unable to take it
- Carl Hugo Hahn builds up a new army and unites with Herero to finally defeat Afrikaner/Nama. During treaty in 1870, the Nama are torn of any chance to fight back, though raids begin again on Herero cattle ten years later.
- 1872, Hahn quits and Rheinisch Mission Society dissolves power in Namibia
- Future shows Hendrik Witbooi's rise against Germany

- This war and missionaries' roles weaken Namibia enough for German annexation and European exploitation of game and other limited resources (Brigitte, 1987)

Hendrik Witbooi Rising

- 1 October 1904 Hendrik Witbooi has risen in revolt against the government which was a blow to Leutwein
- Hendrik had been loyal for 10 years in aiding the Germans
- He said he was declaring that he was in the hands of God and needed to make the change
- Loyalty had been more toward Leutwein not the German government
- When Von Trotha took over the military command this made an impression on Witbooi
- People discussed how all Namas should be disarmed and have the tribal system destroyed
- With Leutwein no longer in civil government position Hendrik must have feared a security system
- 4 September 1904 A German force was sent but the Namas were successful
- When Hendrik revolted the Germans disarmed and arrested Witbooi soldiers and deported them to Togo and were later sent to Cameroon
- Exploitation of the Namas by some traders was as bad as among the Hereros
- One of the first victims of the May 1904 uprisings was Von Burgsdorf the Bezirksamtmann of Gibeon who was liked and trusted by Hendrik
- When he heard of the uprising he went to see Hendrik in Rietmond but was murdered on the way
- His wife and Leutwein never believed it had anything to do with Hendrik
- The death is potentially a result of the tensions between Hendrik and younger members of the tribe
- After holding out against Germans Hendrik was eventually killed in 20 October 1905
- 23 November 1905 Samuel Izaak had taken command of the majority of the Witboois but surrendered on 3 Feb 1906
- State of war ended on 31 March 1907 (Goldblatt, 1971)

Hendrik Witbooi

- Grandson of Cupido (Kido) Witbooi
- Saw that unification of South West Africa against small German forces would give independence; leads to famous letter to Mahaherero who sided with Leutwein
- Served in German military forces for 10 years; fought against Herero and Jakob
- After Waterberg and Herero campaign, he split and began fighting against the Germans
- Died in 1901 by a bullet wound during battle and bleeding out
- Led numerous guerrilla warfare victories and killed von Burgsdorff

Jakob Marengo

- Served with Witbooi and outlived him

- Was considered the greatest strategist when it came to guerrilla warfare
- Helped fight off Germans from the south, but was hunted down and killed

(Alexander, 1983)

(Zeller, 2008)

APPENDIX E:

Interview with Sabina Garises 28 March 2010 Maltahöhe – New Location

Personal Information/History:

- 68 years old
- Had 4 children
- Was the daughter of the pastor of Maltahöhe
- Lived next door to the Lutheran Church where her father preached
- Had 16 brothers and sisters
- Went to school to become a teacher in the only college in Namibia at the time which was located in Okahandja
- Taught 1st grade
- Grades when she was in school were by standards and not grades...Standard 1, etc
- Could go to school in Maltahöhe up until Standard 6 and then you had to go to Mariental to continue education
- Mariental only went up to standard 8 (which would be grade 10 today) then you could go to college
- She was the first Nama woman in the South to drive a car
- She was the first Nama woman in the South to become a teacher
- She taught for 20 + years
- She grew up in Maltahöhe, and came back upon retirement in 2000 (retired at the age of 60)
- Now she cares for her two grandchildren Dezeka and Samuel
- She lives with her family
- She continues as much of the Nama tradition as possible



Figure 15: (L-R) Dezeka, Sabina, Samuel, Moses, and Marangu

Marriage:

- When a man wants to ask permission from a woman's family to marry her, he must first slaughter a cow and present it to the family. The cow is supposed to symbolize the female.

- If two people have a child out of wedlock, then the man must slaughter a white sheep. The sheep must be white because white signifies a good future whereas black has a negative connotation. The bones cannot be broken or taken apart from the animal and the two families must eat the sheep together. If the bones are disconnected in anyway than that signified that something bad might happen to the woman during childbirth. Once the blood of the animal is shed, then the wrong is forgiven and put into the past.
- The man must come to the woman's home with his family and ask each person in the woman's family for permission for her hand in marriage. The man may have to travel to the house several times because the woman's family may not allow him to come inside and may tell him to return at another time. Sometimes, the woman's family will shut off all of the lights and tell the man and his family that they cannot talk to him because the lights are out. He will have to buy an electricity card and give it to the woman's family if he wants to talk to them that night.
- Once the man and his family are able to sit down with the woman's family, the man and his family have to prove that they know about the woman that he wants to marry. The woman's family may bring out the woman's sister and the boy will have to explain that this is not who he is trying to marry and describe the sister that he loves. The man's mother has to have made the girl a dress and once the man and his family prove that they know the woman and are accepted by the woman's parents, then the woman can come out of her room in the dress that was made for her.
- The man's family must prepare the food, drinks, and woman's dress for the engagement. The woman's family must tell the man's family exactly what kind of food and drinks they want to be served at the engagement and the man's family must meet their specifications. Women today generally want Western dresses, so the man must order a dress from abroad.
- After the engagement, there are a few months (generally 4 or 5) until the wedding.
- Weddings occur on Saturdays. So, the Thursday of that week, the man's family must slaughter the animals which the woman's family had requested, clean them, and then buy any other food necessary.
- The man's family then has to drive to the woman's family home. All of the cars must have white flags on them to symbolize peace. The first car must have the man's parents and all of the food in it. The second car must carry all of the meat and the third car must carry the firewood. The ladies on the man's side must wear dresses of the same color. The woman's house has to have a white flag hanging from it. The woman's family will be standing at the gate waiting for the man's arrival. When the man's family approaches, the woman's family may tell them to keep going so the man's family will have to drive around the block. This process can happen several times before the woman's family opens the gates and invites them in. The food is then taken from the cars and put under tents outside. The woman's family must check to verify that all of the meat is accounted for. The woman's family is then in charge of providing all of the drinks that will be

needed as well as the cake which they have prepared at their home. The families eat, say thanks, and then it is time for the man and his family to leave.

- The next morning around maybe 6am the woman's family travels to the man's home accompanied by singers and musicians. The events are similar to the previous day's events except the bride's family can decide to bring whatever meat they want to give to the family and the bride must choose a dress color for the women in her family. There is a celebration where they dance the Namastap. It is a very joyous occasion; there is dancing and drinking. The young ladies stand on one side and the young men gather on the other side. The men give the groom "manly" gifts such as knives while the women give the bride household gifts. Typically, both parties consist of people in the same age group. Someone then comes to prepare the bride and groom for their wedding day. Preparations include painting nails and doing the woman's hair to ensure that the bride and groom will look perfect on their wedding day.
- Saturday morning is the wedding day. The groom and his parents must go to the church early to wait for the bride and her family who will arrive later. The wedding takes place in a church, then there are pictures, and a wedding party. Everyone invited to the wedding party must bring a gift for the new couple's home.
- After the party, the bride's family either makes up a special room for the couple to sleep the night in or they rent out a hotel or lodge for the couple to stay at. If a hotel or lodge is rented out, then the groom is given the key sometime during the wedding party.
- On Sunday, the groom's mother must come to the bride's home with a beautiful, expensive Nama dress for the bride. This dress must include the dress, shoes, and shawl. They then all go to the church where the pastor calls the couple up and announces their marriage. They eat some food. Then the groom's parents must ask the bride's parents if the man has permission to take his wife with him. When permission has been granted, they eat some of the leftover cake.

Nama Girl Coming of Age:

- When a girl hits puberty at the age of 11, 12, 13 etc., she is sent to her room, the 'dark' room, for the week time frame of her period. She is not allowed to leave her room, not even to eat or go to school.
- This is a period of time where a girl is supposed to reflect on her life and begin the initiation into womanhood.
- She is supposed to use traditional colored makeup and apply it to her body.
- The makeup includes a red stone that is ground to form a soft power that she puts all over her body.
- Then there is a yellow flower that is from a tree that is dried and then it is also ground into a powder which she must put on her body.

- Only her mother or eldest sister is allowed to see the girl and help her throughout this week. Her father and brothers are prohibited from seeing the girl during this time period.
- After 5 days, she is allowed to come out of her room and wash off all of the makeup to reveal beautiful skin.
- Her mother makes her a gorgeous dress that she has to wear at the final celebrations/coming of age.
- At the celebrations, there is music such as guitars and accordions, food, etc.
- A goat is slaughtered and the stomach bile is scattered on the ground. People then dance on this scattered bile until it is softened into the ground.
- The elder females in the family including aunts, sisters, grandmothers and mother explain to the girl that she is becoming a woman and that there are lessons that are included in such a life change. She now should be careful around men.
- This is an old tradition that took place when Sabina was growing up, but since then it has stopped. Sabina's children did not have to go through this ritual.

Church:

- At church services, Nama girls were not allowed to wear short or revealing clothing years ago.
- The week before Easter is considered "Silent Week." This week is a time for everyone to try to imagine everything that Jesus went through for humankind.
- Good Friday was the day of 'big silence' and the following Saturday was the day when Jesus rose from the dead.
- On Sunday at 5 am, Sabina would get up with her father and other siblings to walk around the town, playing the trumpet until about 7 am. Then, they would travel to the graveyard where there would be an open grave to represent the rise of Jesus.
- On this day, everyone would wear white clothing.
- This tradition has not continued to the younger generations.
- December 24th is a day for the immediate family to exchange gifts with each other and celebrate the Christmas holiday with food and cake.
- December 25th is the day when everyone goes to church. At church, they sing and read verses from the bible to celebrate the birth and death of Jesus. Every family is expected to bring a gift for the church on this day which can include flowers to decorate the church with or everyday items such as a broom.
- On December 26th, the extended family gathers together to exchange gifts and eat food. Each family brings their own food and the gifts that are exchanged are normally smaller than the gifts one would give their immediate family. The family hosting the gathering is rotated each year.
- Many of the same traditional Christian ideas such as Baptism and Confirmation are also observed.

Hunting:

- In the old Nama tribes, the men would go out hunting and they would bring the kill back to the community in the early hours, such as 3 am. When food was brought to the tribe, everyone would celebrate by dancing and eating around a large fire.

Food:

- In the past, the traditional food of the Nama people was fresh and sour milk, maize meal, meat, and corn.
- The corn was ground with stone to form a type of flour that was used to make bread.
- The family would dig a hole, placing the bread in the hole. Then a piece of metal would be placed over the hole and the family would start a fire on top of the metal. This fire would cook the bread below.
- In some dishes, the bread is cooked in a pot with the meat. The bread soaks up the juices of the meat giving it flavor.
- Common meats that are eaten include goat, ox, cow, sheep, and wild game such as ostrich and kudu
- Cabanas is a type of squash where the top is cut off and the inside is filled with milk and fed to children to make them fat. Sabina grew up eating it, but the tradition died off in the next generation.
- !Nara fruit is a traditional Nama fruit that is found closer to Walvis Bay in the dunes. This type of fruit is not eaten by the Nama people in Maltahöhe.

Clothing:

- When she was younger, children would all run around barefoot and since they only had a few nice dresses, they were saved for special occasions.
- During the Christmas holiday, Sabina and her siblings sometimes were given sneakers if her father had enough money. Her mother would buy one type of fabric to make dresses for the girls and she would buy khaki material to make shirts and pants for the boys.
- Everything that Sabina wore was handmade by her mother
- Currently, she makes everything for herself and Moses to preserve the tradition.
- Different types of dresses are worn for different occasions such as weddings, housework, special occasions, shopping, and church.
- The traditional Nama apparel includes shoes and a shawl
- A description of each dress that was shown to us is listed below with the type of occasion that it is worn to
 - Purple→ weddings
 - Brown→formal
 - Patchwork→ housework
 - Blue→church
 - Flowered→shopping

- After the age of 50, women must wear a head wrap to cover their hair.

Funerals:

- On the day of the death of a person, there is prayer at the home of the one that passed away to comfort the family. This prayer is only for close family members and people of the same church.
- The week following the death is used to comfort anyone. This becomes expensive for the family because they feel obligated to serve coffee, tea, and cookies to the people that come to show their support.
- Normally, there are two weeks until the burial.
- The night before or the morning of the burial, people are allowed to see the deceased and give their last goodbyes.
- There is a funeral service at the church and then the body is brought to the graveyard. Afterwards, there is food and drinks for the people at attendance.
- In recent years, funerals are only held on Saturday whereas in the past, they used to be held at any time during the week.

APPENDIX F:

Interview with Daniel Issaks 29 March 2010 Maltahöhe - Andrewville

Daniel Issaks
PO Box 228
Maltahöhe, Namibia
Tel: 063293009

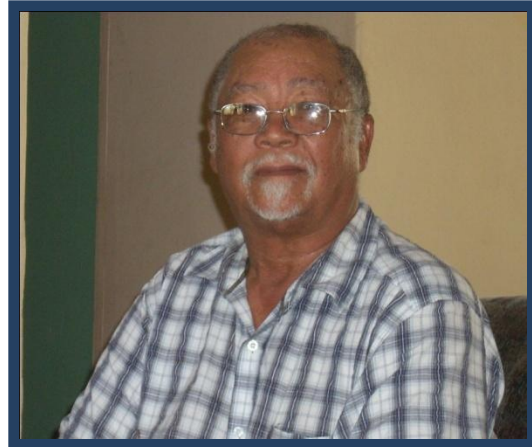


Figure 16: Daniel Issaks

Family and Personal Information:

- Comes from a big family,
 - 7 Sisters and 7 brothers
 - 3 brothers currently
 - He is the eldest
 - A brother that is 10 years younger that is a professor in Switzerland who has been to America
 - Another brother that was a carpenter and fell from a building and now is paralyzed
 - 5 sisters that are still living
- Father was a principal of a school then became a pastor of their church.
- The family life was centered around the Evangelical Lutheran church
- Father passed away February of 1961
- Engaged and planned to marry in June of 1961
- Grandparents passed away in March and May 1921
- Father grew up in Gibeon in the home of two German missionaries whose last name was Spellmeyer
- Works very hard every day for what he has
- 74 years
- He was a tailor then was a home builder.
- Live in Maltahöhe his entire life.
- The family is that of mixed blood, the great grandfather side is Nama and the great grandmother's side was German.
- Proud of being both Nama and German

Nama/Maltahöhe History:

- 300 years ago in South Africa, Khoekhoe people lived
- 1652 the population grew amongst the different tribes
- Also in the same year Jan Van Riebeeck arrived in South Africa
- He arrived in Cape Town which was called the Cape of Good Hope
- He took the most beautiful of the Khoekhoe women to have for a wife

- This was the beginning of the light skinned black population and the mixed relations
- 1700s to the 1800s the population growth meant there was not enough space so they crossed the Orange River into what became South West Africa
- There was the Bastards and the Nama, the Bastards were the colored and were not Nama and were not white.
- They were loners (the Bastards)
 - Children of two groups
- When people arrived they settled in Gibeon, Maltahöhe Berseba, and Bethanie.
- Name of Maltahöhe to the Nama people is Daweb !Gaus
- This Nama name comes from the Daweb trees that used to grow around the river
- Beginning of the 1900s was the start of the colonial era with the Germans
- The Nama and the Germans could not understand each other which began the friction
- 1904 was the beginning of the war and troops were stationed in Maltahöhe
- Most of the buildings that we once here are no longer standing
- There is an old German house where lieutenants lived behind the current Maltahöhe hotel
- Where the current police station is was where the Germans had a prison it was since torn down and is what it is today
- The graveyard that is on the edge of the town still has graves of the German soldiers
- There was the Nama-Herero War of 1915 where the Germans were defeated starting the regime of South Africa
- There was a German farmer that had a farm in Daweb and a wife named Malta. Maltahöhe is named after her.

Church (Oral):

- Missionaries brought the ideas, teaching, and preaching of the church gospel in 1805 when they settled in Varambatt
- The first were from Rhine missionary that we from the central part of Germany called the Barman near the Rhine River
- Sent missionaries to all parts of Africa
- Elders of the town were not happy that they could not hold certain positions, these people were teachers, elders, and evangelist.
- They decided amongst themselves that they would go to Gibeon to discuss the issues in June of 1946
- His father was amongst these men when he was a principal
- The plan was to go to Gibeon and tell the missionaries and if this did not work they were going to form their own church
- This did not happen because before they addressed the issue they formed the African Methodist Church which his father did not approve of
- Lutheran Church was once the Rhine Mission Church
- AME is the African Methodist Episcopal Church that was originated in America
- 2008 was the 90 year celebration of the Lutheran Church in Maltahöhe

Church (Written):

- Maltahöhe is situated 68 miles west of Gibeon. There were approximately 150 Nama, coloureds, Herero, and Damara in the town with approximately 1200 people in the district.
- Reverend Spellmeyer, head of the Rhine Mission Church Mother Congregation in Gibeon sent the first worker in Maltahöhe on the 4th of March 1913. Evangelist Eliphaz Katuairua was sent here to lead a congregation and the school. He eagerly commenced his duties as leader of the congregation.
- The first Baptism feast was held 9 months after the Evangelists arrival, by reverend Spellmeyer, in December 1913. 23 adults and 15 children were baptized. The work at the congregation continued through Evangelist Eliphaz and two elders. Due to the first world war situation, Reverend Spellmeyer was only able to visit the Maltahöhe congregation again after 5 years, in 1918.
- On 11 December 1921, the late Oupa Petrus Jod, a teacher and Evangelist, was transferred from Gibeon to Maltahöhe. Evangelist Eliphaz Katuairua was then transferred to Kranzplaas in the vicinity of Gibeon, for lighter duties under the Herero and Ovambo speaking people.
- The work in Maltahöhe and in the district expanded quickly under the capable leadership of Teacher Evangelist Petrus Jod, so much so that the necessity for a larger church building arose.
- The corner-stone of this building was laid on 21 September 1923 with the inauguration of the building being on 10 January 1926. This was truly a day of celebration for the church! The men and women of the congregation carried most of the cost and they were responsible for all of the building. The congregation gave abundantly in their thank-offerings to the Lord and to the Rhine Mission Association in Barmen, Germany. The city Barmen, is situated on the banks of the Rhine River, from there the name Rhine Mission Church.
- During this time, Teacher Evangelist P. Jod was promoted and ordained as Head Evangelist of the Congregation. This meant that he could now administer the Holy Sacraments.
- In 1935 the congregation received permission to keep their own statistics. In 1939 the church already had 2081 members and 799 people taking communion.
- In the beginning of 1934 Teacher Hendrik Issak was transferred from Gibeon to Maltahöhe, to assist head Evangelist P. Jod in order that he could spend more time on the work of the congregation.
- Teacher H.S. Issak took over the school responsibilities in later years he was assisted by P.A. Smitt, W.M. Jod, Eliphaz Eiseb, Jesais Issak and others. The Lord richly blessed the work in Maltahöhe. The school grew to Standard 3 and was held in this building. Many of our children passed standard 3 and were sent to high school elsewhere. My father H.S. Issak worked very closely with Head Evangelist P. Jod.
- During 1946 the church experienced a crisis which led to a split in the church the wall that had been built up, cracked and were broken down. They were however not destroyed completely. The church history reminds me of the Israelites of the Bible.
- Teacher H.S. Issak and his family were among the few people left in the Rhine Mission Church, along with a few members and helpers, being Oupa Fritz Witbooi, Uncle Paul Simon, Oupa Nikodemous Holongo and Oupa Hererob, with their families. These people were faithful in assisting teach Issak. Fritz Witbooi was appointed as an elder and he

served in this position until his death, where after Nikodemous Holongo became an elder. Oupa Holongo has reached an old age and is still living today.

- The difficult situation and the pressure became too much for Issak to bear and he was temporarily transferred to Kub in 1947. In January 1948 he was sent to the first Theological School, Paulinum in Karibib, to study to become a pastor. In December 1949 he was ordained as a minister in the Mother Congregation in Gibeon. He became the first non-white minister of the Rhine Mission Church.
- During 1947-1949, late teacher Evangelist Josef Hanse served as pastor in Maltahöhe.
- In January 1950 Pastor H.S. Issak resumed his work, including his position as teacher, in Maltahöhe, until his sudden demise on 11 February in 1961. He was a teacher from 1928-1955 and a pastor from 1950-1961. Evangelists Paul Pieter and Moses Jajohannes assisted Pastor H.S. Issak during the later years. Both evangelists became pastors in which position they served until they passed away.
- During this time the congregation still grew steadily. On 4 October 1957 the Okahandja Synod declared the church independent, at which time the church was renamed the Evangelical Lutheran Church, (Rhine Mission Church).
- Pastor Solomon Issak of Berseba took over the work after the demise of my father Pastor H.S. Issak. Pastor Solomon Issak passed away in Maltahöhe after many years of service in the church. Pastor Frans Gariseb, who passed away a Gochas, succeeded pastor Issak. Pastor F. Gariseb was succeeded by Pastor David Adam. He was later transferred to Gibeon and is now a pensioner.
- Evangelist Hanadaob succeeded pastor Adam. He became a pastor in later years and is now living in Grootfontein in the North.
- Pastor J. Keister succeeded pastor Hanadaob. Pastor Keister served for many years in Maltahöhe. He was often sick but still served the Lord and the congregation faithfully, until his sudden demise on the farm Ginachas.
- Presently, we are Pastored by pastor Peitrus Boois. The lord is still blessing the Sigem congregation. The prayers of our forefathers and our congregation members have been answered by our Almighty Father in Heaven- today a thankful congregation sit in the beautiful renovated church building to serve Him.
- May the Lord bless each person that has contributed and those that are present. You have all helped to make a success of these celebrations! Thank you!

Drafted by elder Daniel Issaks
28 November 1993

APPENDIX G:

Interview with Sofia Hanse 29 March 2010 Blikkies Dorp

Family/Life History:

- Husband Jakobus Hanse – born 1922
- Sofia was born in 1926.
- Her mother was Damara and she too is Damara.
- She was baptized, schooled, and confirmed in Maltahöhe
- Her teachers were Petrus Jod and Hendrick Isaak
- In 1942, she finished school. Then in 1944, she became engaged to her husband. She was married on June 12, 1948 when she was 22 years old. She had 13 children of which 5 died. She has 3 boys and 5 girls still living.
- They were moved from the old location which was

a thin area near the river to their homes where they are now near the church. The people had to build their homes out of tin and this area is called Andrewville. It was named from Andres Berger, who was a man that had been beaten many times by the Germans. He kept singing praises that stated that the Lord must be respected and even after being asked to stop, he continued to sing praises.

- The church was built in 1926 and served as both a school and a church in that time.
- The school only went up to Standard 2 which is now Grade 4.

Important Events:

- In 1945, there was a lice epidemic in the village which was called the disease of the lice because it became so dangerous that people could no longer even touch an infected person. A big fire was created with a pot of boiling water and everyone infected had to strip down and put their clothes in the boiling water. This process was governed by the Regime and the police enforced it. If a person was not part of this process, then they could not have any interaction with the rest of the people in the town. A lot of people died during this epidemic.
- The year 1934 was the year of the big rain. That year, they had a lot of rain in the village and as a result the area was abundant with food and plants.
- In 1914, the indigenous people were caught and kept like cattle near a river called the Hudu at a farm called the Daweb. Between Mariental and Maltahöhe, there was a town called Twoperroca and Cannacora and the people there were ready to fight. They were



Figure 17: Sofia Hanse

waiting for a message from Maltahöhe. One day, two men rode into the farm, and saw the people that were now being forced to move from Daweb to Osagoes gradually. At Osagoes, the people were supposed to be burned to death. A pregnant woman gave birth to a little girl whose name translated means we are liberated. The people at Osagoes were then freed. This is a story that her grandmother told her.

- The Nama name for Maltahöhe is named after the trees by the river, which did not have an English translation.
- There used to be a committee called Aftid which would travel from house to house to report on living conditions and lifestyles of people in Maltahöhe. However, it is no longer in existence today.

Nama Marriage:

- If a guy wants to get married, he first has to tell his parents. If a guy wants to marry a girl, then the girl must tell a friend/aunt etc. This person that she tells then has to tell her parents because the girl is too afraid to tell her own parents about it. Before a wedding date can be agreed upon, the men's family must come to the girl's home and ask to come in. If the couple did not have a child together, then the man will be allowed in. However, if the couple had a child, then the man will be told to go away and he cannot return until he "cleans the door" which means that he must slaughter either a goat or sheep and clean it. After this is done, he lets everyone know then he is allowed to come inside.
- The first day he is welcome in and then the second day he comes again and basically does the same thing. The girl's family decides among themselves who will give the girl away. Of course, when the girl is given away, there is a huge celebration.

Nama Girl Puberty:

- When a girl first gets her period, she must stay where she is until a woman in the family finds her. She is then brought to a dark room where she must stay for 14 days. After the 14 days are up, there is a huge celebration filled with dancing.

Food and Traditions:

- When Sofia was growing up, the common foods that were eaten wild berries and fruits that were found in the fields and any meat that they caught in their traps. They also used to eat Hoodia and even still, some people are permitted to grow it.
- Some common childhood games included hide and seek as well as a game where you tried to fit as many children in this tub-like structure as possible.

South African Independence:

- Jakobus told us that it was very hard living under the South African regime, but that it might be harder now. In order for people to get water, they must place a card with money on it or else you cannot have any water from the pump. Namibia is supposedly independent, but sometimes it does not feel like they are independent because only some people are really benefitting. He said that he thought life was very difficult back then

when he earned 10 shillings, but now he is only paid N\$450, which is not sufficient enough to live a decent life. The only meal that the government provides is maize meal. However, bosses under South African rule would supply enough food, water, and clothing for him and his family.

APPENDIX H:

Interview with Rebecca Isaak

29 March 2010

Blikkies Dorp

Family/Life:

- She was born in the Maltahöhe district on a farm called Nam on October 23rd, 1929.
- She was married on December 9th 1955 and came to Maltahöhe to live with her husband
- Together, they had 8 children, of which one has passed away.
- She began school in 1938 at the age of 8 years old and had two teachers:
 - Petrus Andreas Smidt
 - Hendrik Isaak
- She is now a widow. Her husband, Jakobus Frederick Isaak, passed away in 2004.
- Her maiden name is Muzorongonda, which is a Herero name.
- She did not live in Maltahöhe during the church split and only knows that Maltahöhe gets its name from a German lady.



Figure 18: Rebecca Issak

Traditions:

- Food was often shared among the various houses in an area, especially when one house had a lot of food and the surrounding houses did not. This generosity was often repaid overtime when the receiving family had food and the giving family did not. However this tradition has declined in recent years due to the rise in living costs.
- Common make-up/perfume materials:
 - Two types of stone are used to create make-up: a red stone is found in the mountains and a yellow stone is found in the riverbeds. Both of these stones are ground against a large flat stone until they turn into powder. They are then mixed with water and applied to the skin in order to soften the skin and protect it from the sun as well as improve appearances.
 - Perfume is made from different tree barks and leaves, which are ground into a powder and stored in a turtle shell containing bundled fur. The Herero and Himba often use this method.
- A common item that Nama/Herero women carry around is a lamb-skin handbag that often stores the previously mentioned perfumes and other items used for tea. It is made by drying the lamb skin in a shaded area, or any area where the sun does not shine. The skin is then laid out on a rough patch of ground and rubbed with round stones to create a rough texture.

APPENDIX I:

Interview with Reverend Fritz Gariseb 29 March 2010 Andrewville

Life/Family:

- He is one of the oldest people in the town.
- He had a German Father and a Nama Mother.
- He is able to speak Nama, Afrikaans (because it was the language of his time), some German words, and only a few English words.
- His father came to Namibia as a soldier, but settled in Maltahöhe as a carpenter; his mother was an ordinary Nama woman. His parents did not get married.
- He was born when Maltahöhe was already named, on September 15th 1925.
- He was 14 years old when he started school in 1938, and he finished school in October 1943 when he was sent to carpenter's school in Kraanplatz near Gibeon
- He attended the Rhine Mission School (Lutheran now). At the time, there were three teachers: Hendrick Samuel Isaak, Petrus Andreas Smidt, and Willem Moses Jod.
- He has been married twice. His first marriage was in 1952, but his wife passed away in a car accident in 1972. He remarried in 1986, and his second wife passed away on May 31st 2008.
- He only has children from his first wife. They had 8 children, but 4 of them have passed away (2 boy and 2 girls).
- He lived in the newer houses following the lice epidemic, which occurred in 1945. He was not around during this lice epidemic and could not speak about it.
- He returned from Kraanplatz to find the houses moved to where they are now, made of corrugated materials.
- The brick houses in Andrewville were built from 1965 onwards.
- Andrewville is named after the first elder that settled in that location.



Figure 19: Reverend Gariseb

Traditions and Food:

- The majority of the people in the town are Nama, but there are a few Herero and Baster people as well.
- After the war with the Germans, Boers also settled in the area.
- The Nama traditional dance is called Namastap.

- Nama foods: fruit, mini potatoes, home brewed beer from ant food, Buffalo thorn tree (fruit tree), and wild fig. Some beers were also made from honey.
- Hunters would bring back game, and after the hunt and during the cooking process, the people would dance (possible continuation of pot dance).

Church:

- The Rhine Mission Church was the first church in the area.
- Dispute among the people in 1946 lead to a split in the church and the formation of the African Methodist Episcopal Church.
- In 1959, the Lutheran Church broke from the Rhine Mission Church, creating three churches in the town.

South Africa:

- SWAPO was sometimes good and sometimes bad.
- Apartheid workings were especially difficult.
- Current government has parallels to the way South Africa ruled, but the people can feel their freedom. Apartheid can still be felt in lesser amounts, but the South African regime was much worse than the current government.

Events:

- Following 3 or 4 years of drought, the biggest rain in the town's history occurred in 1934.

APPENDIX J:

Interview with Anna Katrina Jod 30 March 2010 Andrewville

Family/Life History:

- She was born in Gibeon in 1933.
- When she was 2 years old, she moved with her parents to Maltahöhe.
- In Maltahöhe, she lived in the house right next to the church because her father was the pastor at the Lutheran church.
- The church served as both a church and a school which she attended until Standard 3, the highest standard at the time.
- She had a very good education compared to the education that children have today. She was taught to read German, Dutch, and Afrikaans.
- She loves to read, but with her age, she can no longer read that often.
- Her strict father raised his children very well and did not let them goof off.
- Her father was a war child that was raised by missionaries.
- When her father was growing up, his life was centered around the church and he was very religious. Her father instilled his love of the church and his religious ideals into his children.
- She was one of 16 children and as children they used to have to work a lot, particularly in the garden that they had. The oldest had to do the laundry for everyone. Everyone was expected to look after one another. The sibling directly younger than you was particularly your responsibility. You had to make sure that all of your siblings were dressed nicely, had food, and knew what they were doing.
- Daniel was the youngest of her brothers and Sabina was her youngest sister. She used to put them on her back.
- When she got married at the age of 25, she moved from Maltahöhe. Her husband was a policeman that worked for the South African regime.
- Throughout her marriage, she had ten children.
- Today, only 4 of them live in Maltahöhe.
- She has been married for 50 years now. Her health and her husband's health are not great.
- She feels very happy and at peace with her life because she has led a good life filled with good memories.



Figure 20: Anna Katrina Jod

- Libby is her first granddaughter and now Karma is her great grandchild.
- Almost all of her siblings were married when her father passed away. Her mother was of a different descent, so she often found it difficult to mix well with everyone in the town. When her husband passed away, she moved back to Gibeon. When she died, she was laid to rest next to her husband.
- Maltahöhe was very much a Nama town. When she was growing up, there were basically only Namas living here.
- Her father was a man of few words. He would sit in his study a lot and translate German and Dutch books into Afrikaans because they were not allowed to do services in Nama.
- She is still the oldest one around, so all of her siblings come to her if they have a problem and need advice.

Church History:

- When she was growing up, Maltahöhe was a town of peace. It had only the one Lutheran church where her father was the pastor and there was only one school that was run by the government.
- Things changed drastically when the churches split into two: the Lutheran church and the American Methodist Episcopal Church. There was a lot of anger and violence amongst the people of the different churches. The split between the churches continues to this day.
- It was a very unpleasant time and it bothered her father a lot. This added stress caused him to have a stroke and he passed away early in life.
- After her father's death, they had to move to a different home in Maltahöhe.

History of Maltahöhe:

- The drive into Maltahöhe used to be a steep pass over the mountains.
- Maltahöhe is named after the German man's wife named Malta and höhe means pass.
- When she was a child, she remembers that Malta used to live in the mountains on the other side of the graveyard.
- Her husband used to make roads for the town so that walking and donkey cart rides were easier to do. He became obsessed with the area and he was the one that used explosives to separate the mountains.
- The Nama name for Maltahöhe is named after the Daweb trees. The Daweb trees were big trees where the children used to play under. The school also is named after these trees.

Stories:

- The Germans had something like a caravan that was called a smous with a lot of food in it. The local people of Maltahöhe could not buy the food because they did not have any money, so they traded with chicken, eggs, cows etc. for coffee, beans, potatoes, etc (the kind of food you cook).

- There weren't any cars when she was growing up, so people used to have to walk long distances to school and church. The people in the surrounding areas of Maltahöhe had to walk 4/5 km or more to go to church. Some of these people including Anna Katrina would walk 5 km with a child on their back. However, a German man who lived in Gibeon, Fritz Meyer, had the only car in the region, and would come by to her father's house to bring him on a drive.
- Lamb was a very common local dish and they used to have to walk to get food.

APPENDIX K:

Interview with Magrieta Swartbooi

30 March 2010

Uibis

Life and Family:

- She was born on January 6th, 1931 on the outskirts of Maltahöhe (name unknown in English).
- She was schooled in Maltahöhe at the Rhine Mission School and made it to Standard 3 (Grade 6).
- Her parents were originally from Berseba, and stayed in Maltahöhe only during Magrieta's schooling before returning to Berseba.
- Magrieta married Jonus Swartbooi in 1955 in Berseba, and then they returned to Maltahöhe together.
- They had one son who passed away; therefore they have no living children.
- Magrieta's husband was a teacher in Maltahöhe before they moved out to a farm.
- They retired together on the farm Uibis where she currently resides and where her husband passed away. She moved here in 1977 because Maltahöhe doesn't allow farming.



Figure 21: Magrieta Swartbooi

Childhood:

- She remembers the lice burning epidemic and the movement from Daweb to Osagoes.
- People's belongings were burned, and the people were bathed in hot water then made to stand naked waiting for blankets and the next instructions.
- People of all ages were subject to this treatment, and everyone's hair was cut off.
- The infected people were isolated completely from everyone else, and any interaction outside the quarantine led to the person that was interacted with to suffer the same lice problem.

Games/Traditions:

- Boys would hit a ball against a tree.
- !Aras was a game where the boys would try and bounce a stick on the ground as far as they possibly could. The key was to make it bounce the right way which was very difficult to master.
- They had egg and spoon races.
- They had apple race where they would fill one hole in the ground with apples and try and move them all as fast as possible to the next hole.
- Children had relay races using sticks instead of batons.

- People drink a lot of tea with herbs such as mint and !Nami [boys would be sent to find these herbs].
- Nama people would drink this tea to cool down when it was hot out.
- They would eat a lot of wild berries and small potatoes that they would dig up (exact food unknown).
- A type of fruit/veggie eaten was similar to onion leaves and was cooked directly in the ash of the fire, the name could not be translated into English.

Stories:

- She could not recall any stories because the children were not really told stories since it was only the affairs of the adults. She could only recall what she overheard while playing games.

Church:

- She was originally part of the Rhine Mission Church, but when the split occurred, she switched to the African Methodist Episcopal Church (AME) which she is still a part of to this day. She doesn't recall much about the differences between the two churches, in part because her parents said that the split was due to a separation of the school. However, she didn't learn the truth until she grew up and could understand the differences.

Holidays:

- On the farm, holidays were not heavily celebrated like they would be in Maltahöhe. Instead, during Christmas/Easter, they would attend church services in Maltahöhe.

APPENDIX L:

Interview with Gert Swartbooi 30 March 2010 !oros Farm in Vaalpom

Family and Personal:

- He was born in the Maltahöhe District in the village Poperke on April 6, 1932.
- He attended school in Maltahöhe.
- He was educated at the Rhine Mission school then later at the African Methodist Episcopal school.
- He went to Augustinium for a year and a half to become a teacher, but that teaching was not for him.
- He first worked at the hospital as a cleaner then worked as a foreman on a farm. From this farm, he returned to his birthplace where he worked for 42 years.
- Later he moved and settled in Vaalpom in 1996 where he has resided ever since.
- He was married on March 3, 1968 to a woman that already had 6 children.
- In Maltahöhe, he grew up in a location called the “Old Location” (where the new houses are today).
- When he was a foreman, the white guys would question/pick on him because he was Nama or Hottentot.
- On this farm, he had cars, cattle, food and a telephone. The whites could not understand why he had so much.
- His boss was a good man that would look out for him and tell him to ignore what the white guys had to say.



Figure 22: Gert Swartbooi

Maltahöhe/Nama:

- His teachers were Hendrik Isaak, Petrus A. Smidt, and Petrus Jod of the Rhine Mission Church.
- There was a committee that had a last say in all that occurred in the area, even more power than the police.
- Children feared the elders because if a child did anything wrong then any of the parents were allowed to punish them.
- Unlike now, not everyone drank all the time.
- Alcohol could only be obtained with a license.
- A white person was someone that was most respected because they had superior power.

- If you did not have a pass and the police caught you, you would go to prison. The pass was a paper that was most likely from your boss that gave you permission to travel from one place to the next.
- This was a difficult period of time and if you said something that you were positive about, no matter how correct, the white people did not care nor did they believe you. If you were coming from outside of Maltahöhe and did not know the situation, you might be beat up due to lack of understanding of the level of respect needed.
- Under the white people, there was suffering but there were also times that were good.
- Working with a white man had advantages because you could learn a lot from them.
- Things now are suppose to be easier, and some are. However, a lot of things especially manufactured items have poor quality nowadays.
- The time keeps moving but there are things in the world that are evil.

Games:

- There was a stick game where you bounced a stick on the ground and had to try to get the stick to bounce properly.
- There was a game with a ball that would be thrown against a tree.
- There was a game that had small holes dug into the ground in a certain number pattern and two stones would be placed in each hole. Throughout the game, the players would move the stones; it was sort of like checkers.

Food:

- They would eat different kinds of berries and fruits that came from the trees and the ground. Such foods include:
 - Hoodia
 - Small Potatoes
 - They would be roasted then consumed.
- They were meat eaters so they would always look for something to compliment the meat.
- Ash bread was bread that was made in the ashes of a fire. After about 10-15 minutes of being in the fire, it was done then cleaned and would be consumed either with a fat or with the meats.
- There was a dish with meat and dough balls that were cooked in a pot together, called Kluitijie.
- The maize meal was watery so you would cook it and then pour into the gourd (cabanas) with milk and sugar called mageu.

Oral Family Stories:

- His father was from the Rehoboth district and would talk about his travels on horseback during the war.
- Men used to beat each other up with their fists and if a man got really angry he would revert to a walking stick.
- Women and young adults did not drink.
- If men consumed alcohol then it was not often noticed because they never caused any huge commotions.

- He used to have friends that he would drink with and travel by bike to villages during the weekends. They would start on Saturdays and end Sunday evening, but they never caused any violence. It created a good feeling and formed good friendships
- Now for 11 or 12 years he has not smoked or used alcohol and would not wish this filth on his children because of the bodily harm that it can cause a person.

Message to People:

He can see where the world is going today and it is not a nice picture. People hate each other and want to kill one another. Humankind has to start to care and love one another. It is also important that we try to search for God because only through him can we find peace and love, without which we will all be lost. His wish is that we just love and care for each other.

Appendix M:

Interview with Maria !Gabes 30 March 2010 Uibis

Family/Life History:

- She was born in the Letrahal district of Maltahöhe in 1940.
- She went to school in Maltahöhe up until Standard 2 when she left and started working in a different town.
- She worked for this job for many years and then moved back to Maltahöhe. From there, she went into the Namib where she worked for a while. The last town that she worked at was Holsten Hoff and then finally moved to Uibis where she currently lives. She is no longer farming and is now living off pension.
- She said that Maltahöhe was a nice town and the schooling was good. She played netball for the school and they would compete against other villages.
- In school, she was taught nursery rhymes, how to count, and how to read and write.
- There were a lot of children in a class, but there were a lot of good teachers. Teachers at that time were only men.
- She started school late, but she said with the help of her teachers, she progressed well.



Figure 23: Maria !Gabes

Traditions:

- A childhood game that she played was called Amagus. They would draw a big rectangle with squares in the corner and a circle in the center. There would be ten children of which two of them would be the throwers. The rest of the children would run around the rectangle trying to get to the number of laps that was decided upon. If those kids made it to the number before everyone was out, then they would win and the throwers would try again.
- There was also a lot of Nama dancing especially when a girl reaches maturity.
- At Christmas, all the houses would cook a meal. They would all gather together to share their meal and eat together. They would celebrate from dawn one morning to dawn the next morning. There would be a lot of dancing and celebration during this time. On Sunday morning, they would go to the church services.

Stories:

- Her grandmother told her a lot of stories about the war with the Germans. Her Grandfather was one of the men that was shot dead in the Naukluft area. Her Grandmother was also part of the war and she was wounded. Shortly after that, she passed away in Maltahöhe from the wounds that she had incurred.

APPENDIX N:

Moses Gariseb on Freedom in Namibia

28 March 2010

Maltahöhe- New Location

435 resolution, adopted by five nations. The resolution 435 by Big 5 countries, your country, Canada, France, I think Germany, England. The UN sent a mediator. Mr. Mati Adisari. To see if the process is going well. It started late 1989. And before we went to the polls, there was a mess up and a confrontation between SWAPO and South Africa. Small war that took a long time to calm the soldiers on both sides. You cannot point a finger, both sides are guilty, because there were already agreements. And when it was all over, we went to the polls, and voted, for a change. And after the elections, the results came, after the voting, and SWAPO won by a small minority I think. Couldn't make two-thirds. The first parliament was in place and also big amounts of opposition, but all the time the oppositions were not good enough, they were weak.

The changes were very slow, even our politicians, we support SWAPO, were not getting pay outside for many many years. And here when they took over, they cannot share the cake in equal portions. Independence is very good, we welcome, we enjoy it, independence took off many many burdens off our shoulders. We feel free, we can go everywhere, we can put our business everywhere, we can buy a farm. But this is only a political freedom. The rich people are getting richer, (the poor poorer) stays poor. And only the people, who've got a big heart, and who was already trying to survive, like me, like me, we climb difficult hurdles in life here in the country, some people fall down, some people stand up, but they are not economical[ly] free now. The cake I hope, the second term of this president, will try to share the cake better, so that we can distribute it among the poor people, we have very very poor people.

Our leaders outside, were almost for 40 years in exile. And most of them only learned from peace. But the politicians did not feed us. When they come and enter offices, they have to learn, how to govern a country. And that takes very very very very long. But I think, this second term of our president, Mr. Mohamba, will change certain things. Now even the people who representing us from the different areas. Our country is in 13 divided, they are not representing us physically, by taking up the problems of the region, to the parliament, to the president, what the regions problems are. So all have to ground up in politics, so that we can have economical freedom. We in Namibia, are 11 different tribes, we were divided so that you as a Nama, she as a Herero, he as a Damara, and me as a Colored must be far from each and other, and the South Africans made it very very bad. Making myself very very bad pay and even among us are differences. And unfortunately, there the Oshiwambo people are half of the population and Oshiwambo area was off far from off from the inland people, and our independence, Owambo as well as Caprivi, it will take time, because we also point fingers to each other. But I think our

government is talking opportunity, talking about poor people, is talking about the diseases, AIDS, and I think in his 5 year term, there will be a change, yes, there will be a change. We support him, we trust him, because he preaches that all people are his. He is the president of all Namibia. And he is also preaching that the people, the problem always was some were just preaching that only the people in exile were the only ones fighting and it makes us very very cross, because if we were not fighting, how could they find the staple in industry infrastructure, everything, you can go through Namibia, nothing has been destroyed, everything is built up. That was the struggle of the people inside. The fight was just of the people (on the paper), not the infrastructure, not the economics, but the president is acknowledging this now, so I think we are in the right direction.

APPENDIX O: Collection of History and Culture on Maltahöhe from Preliminary Research and Interviews

The information in this appendix was used to create booklets for the community center that can be seen in *Figure 24*.

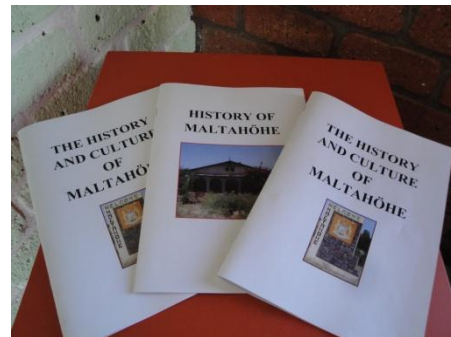


Figure 24: Booklets Created with Historical and Culture Information

The History of the Nama People

The Nama were self-sufficient, nomadic farmers. The myth of their origin is that there were five brothers who each founded their own Nama tribe. These five tribes then expanded to a total of fourteen Nama tribes throughout Namibia which were characterized by the territories in which they resided (Brigitte, 1987). Each Nama tribe had its own independent government which was comprised of the chief and the elected council. The chief and the elected council consisted of mature men in the tribe, although in later years, younger men were also included. Within the elected council, positions included a magistrate, commandment, field-cornet, corporal, and various other officers which were adopted from the Dutch and British administration. The officers were elected to their positions by a council or a tribal gathering. These tribal gathers brought the whole community together and helped to create a bond of loyalty towards the tribe and its officials. In the 19th century, governmental centers were established where the chief and other higher council members resided (Malan, 1995).

The economy of the tribe was initially based on stock farming on communally-owned land, but was supplemented by hunting and gathering in later years. Their diet consisted mainly of meat and milk. In the past, the Nama lived in beehive shaped huts, but currently live primarily in standard homes. Children used to live at home until they were married. The tribes would also have frequent social gatherings where the men would play their reed instruments while the women would dance (Malan, 1995). In the 1800's the Oorlams from South Africa moved northward into South West Africa (Namibia) and began war with the Nama. Eventually the two people ended up assimilating with one another so much that now they are indistinguishable. The

Nama societal structure had changed following this invasion, losing its basis in kinship and transforming into a militaristic-style of leadership. This meant that leaders were chosen according to who owned land rather than their family ties. Firearms and horseback riding became common and trade became ideal for gaining certain foods and weapons (Brigitte, 1987).

The first Nama-Herero War began when Andersson, a European trader, was traveling with Herero cattle to sell in Cape Town and had to travel through Nama territory. The cows had lung sickness, so Jonker Afrikaner refused Andersson's passage through Nama territory. However, this did not stop Andersson who tried to sneak through; he was caught and his cattle were stolen. He got upset and began raising an army to fight the Nama people, allying himself with the Hereros under Kamaherero leadership. They set up an army defense center at Otjimbingue. In one battle, Afrikaner launched an attack on Rehoboth as the people tried to evacuate, but he failed to take the town. However, he wounded Andersson who retreated from the battle and left the war, only to die three years later. Missionary Carl Hugo Hahn took over the leadership of the Hereros. He was able to reunite them and defeat Afrikaner and the Nama army. After this defeat, a treaty was signed in 1870 ending the first of the wars between the Nama and Herero people. Unfortunately, the war weakened Namibia as a whole by dividing the country, making it vulnerable to German imperialism (Brigitte, 1987).

The Nama and Herero people have a long history of war with one another. The second Nama-Herero War began in August 1880. After several Herero attacks, the Nama people captured 1500 of Kamaherero's royal oxen and killed many of the Herero cattle herds. Furious and vengeful, Kamaherero ordered the destruction of all the Nama people. In the first offensive, the Hereros slaughtered the Nama people that resided in Okahandja. In order to form a defense, the Namas united with the Basters and Palgrave. However, the Namas were again attacked by the Hereros at Gobabis and many of them were killed. The Namas that survived fled to prepare their attack; this was the first time that all the Nama captains joined forces for a joint attack. The war continued for a while resulting in a poor economy. Eventually a peace treaty was signed. By then, the land of the native Nama tribes had been captured and sold to white settlers (Goldblatt, 1971).

Hendrik Witbooi also known by his Nama name Khaob !Nanseb /Gabemab became the leader of the Nama people in 1888. In the late 1800s, German commander Major Kurt von Francois approached Witbooi to try to convince him to agree to German 'protection' as many

other tribes had done. However, Witbooi refused this offer stating that by accepting protection, a tribe is forfeiting their autonomy. Witbooi is well-known for speaking out against German ‘protection.’ Seeing Witbooi as a threat, Von Francois launched an attack on Witbooi and the Nama people on 12 April 1893 at Hoornkranz. This heartless attack resulted in the death of mainly women and children and the destruction of homes. From this point onwards, Witbooi and his people launched a guerilla warfare on the Germans. After many attacks and no end in sight, Witbooi agreed to sign a peace treaty with the Germans in September 1894. Hendrik Witbooi remained loyal to the Germans, serving in the German army for ten years. On October 1, 1904, Witbooi organized a revolt against the Germans, thus breaking the agreement. The Namas under Witbooi fought the Germans with great fervor, holding their own in battle. On October 28, 1905 Hendrik Witbooi was hit by a bullet during a battle near Vaalgras and bled to death. Samuel Izaak took control of the Nama people following Witbooi’s death, but the Nama people were unable to recover from Witbooi’s death. The Namas surrendered to the German army on February 3, 1906. However, the war between the German army and the Nama people did not officially end until March 31, 1907 (Goldblatt, 1971).

Games

Amagus

In this game, the children would draw a large rectangle with squares in each corner and a circle in the middle (Refer to the diagram below). About ten children are needed to play this

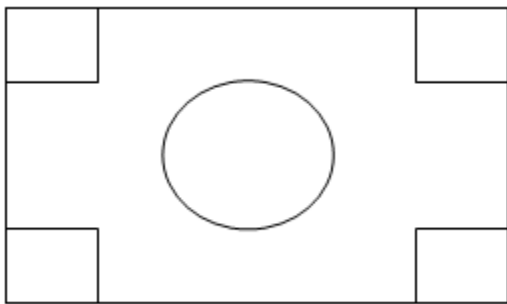


Figure 25: Amagus Field

game. Two of the children are designated as the throwers and the rest have to run around the rectangles. The runners have to try to run around the bases trying to get to the number that had been decided upon while trying to avoid getting out by

being hit with the ball. If the runners get to the number of laps before they are all out, then they win.

The game restarts and the throwers try again to get everyone out (!Gabes, 2010).

People Challenge

This was a game played by children in which they find a structure, such as an old bathroom tub. The children would try to fit as many of them inside this structure as possible (Hanse, Personal Communication, 2010).

Hide and Seek

Hide and Seek is a game in which every child plays except for one tries to find a place to hide. The one child that is not hiding is the “seeker” and must try to find all the children that are hiding after giving them a specified amount of time to find a decent hiding spot. If the “seeker” finds everyone who is hiding, then he/she wins, if not, then everyone else wins (Hanse, Personal Communication, 2010).

!Aras

This game was mainly played by the boys who would throw a kind of stick at the ground and would try to make it bounce as far as it possibly could. There was a correct way for the stick to bounce and this required a lot of skill (Swartbooi, Personal Communication, 2010).

Off the Tree

This was a game where children would hit a ball against the tree and catch it as it came back to them (Swartbooi G. , Personal Communication, 2010).

Egg and Spoon Races

The egg and spoon race required children to try to balance an egg on a spoon. While balancing the egg, the children would try to make it from one point to the next without dropping the egg. If the egg was dropped and broken, then the child is out. However, if the egg drops and it does not break, then the child can pick it up, but they must return to the beginning of the race and start over (Swartbooi M. , Personal Communication, 2010).

Apple Race

The children would dig two holes in the ground quite a distance apart from one another. One of the holes would be filled with apples while the other one would be empty. The children would race back and forth trying to move all of the apples from one hole to the other (Swartbooi M. , Personal Communication, 2010).

Relay Races

In this game, children are put onto a team. The objective is for each member to take turns running to a specific location where they will pass the stick that they are holding to the next person on their team. The children will continue this until the last person on the team has reached his/her destination (Swartbooi M. , Personal Communication, 2010).

Board Game

While the exact name of this game was not given, it was played in a similar fashion to checkers or chess, in which a grid of 12 x 4 holes were dug in the ground, and in each two similar sized stones were placed. Then two players would take turns moving their stones around the board in a specific fashion that was not explained (Swartbooi G. , Personal Communication, 2010).

Traditions

Girl Becomes a Woman

When a girl first experiences menstruation, she must tell an older woman who will carry her on her back into a “dark room.” The girl must stay in this room for the first week of her menstrual cycle. She is not allowed to leave the room for any reason during this time period because no one is supposed to see her except for her mother, older sister, or elder female relatives. This time that the girl spends alone in her room is supposed to be a time where she can reflect on the past and begin the initiation into womanhood. The girl occupies a lot of her time in the room by putting traditional colored makeup all over her body. There are two makeup powders: red and yellow. The red powder comes from a red stone that is ground up. The yellow powder comes from a yellow flower that is found growing on trees. The flower is dried and then

ground up into a powder. These powders are supposed to be applied all over the girl's body. After five days, the girl is allowed to come out of her room to bathe and take off all of the powder, revealing beautiful skin. The older women explain to the girl what it means to be a woman. They also give her important information that she will need to know now that she is an adult. The girl's mother makes her a beautiful dress that she has to wear for the celebrations. There is a huge celebration for the girl who has become a woman. People come from all over the town to celebrate this important event. There is dancing, singing, and music. During this celebration, a goat is slaughtered and the insides of the stomach are emptied out onto the ground. The people in attendance dance on the bile until it softens and soaks into the ground (Garises, Personal Communication, 2010).

Weddings

The traditional Nama engagement and wedding is very intricate and requires a lot of planning. When a man first decides that he wants to ask a woman for her hand in marriage, he must slaughter a cow and present it to the woman's family. The cow is a gift used to symbolize the man's desire to marry the woman, and the cow symbolizes femininity (Garises, Personal Communication, 2010).

If a couple has a child out of wedlock, then the man must slaughter a completely white goat. The color of the goat represents purity and innocence, so only white colored goats are accepted because the color black holds a negative connotation. When preparing the meat of the goat, none of the bones can be cut or taken apart. The bones act as a symbol of the woman's pelvic bone and it is believed that if any of the bones are damaged, then the woman may suffer a difficult and harmful childbirth. The man's family and the woman's family must come together and eat the meat. The blood of the goat is then gathered up and tossed onto the ground, completing the ceremony and allowing for a healthy marriage (Garises, Personal Communication, 2010).

The man and his family must come to the woman's home and he and his relatives must ask each person in her family for permission to marry her. The man may not be allowed to come in the first time that he comes to ask for permission. He may have to try several times before he can ask her family members. The woman's family will play games with the man by telling him when he arrives that he cannot come inside that day, and must come back at another specified

time. Another scenario that occurs is that the woman's family will shut off all of the lights in the house and explain to the man and his family that they cannot talk to them because they don't have any electricity. The man will then have to go and buy an electricity card if he wants to talk to the woman's family. Once the man and his family are able to sit down with the woman's family, they must prove to the woman's family that they know a lot about the woman that he wants to marry. Sometimes, the woman's family will bring out one of her sisters and then ask him he would rather marry her rather than the women of his choice. The man will have to explain and describe the woman he wants to marry. Once the man earns the acceptance of the woman's family, he must provide a dress that his mother has made for the woman. The woman is then allowed to come out in the dress that was made for her. For the actual engagement, the man and his family must prepare the food and drinks according to what has been specified by the woman and her family. The man must also buy a dress for the woman, with Western dresses being the more desired style. After the engagement, there are about four or five months before the wedding occurs (Garises, Personal Communication, 2010).

Weddings generally occur on Saturdays. On the Thursday before the wedding, the man's family must slaughter the animals that were specified by the woman's family, clean them, and then any additional food that they deem necessary. The man's family then drives over to the woman's family's home. All of the cars in the procession must have white flags on them which symbolize peace. The first car in line carries the man's parents and all of the food in it. The second car carries all of the meat and the third car carries all of the firewood. All the ladies on the man's side must have dresses of the same color that were chosen by the man. They have to drive to the woman's house which will also have a white flag hanging from it. The woman's family is standing at the gate when the man and his family arrive. The procession often has to drive by the girl's family many times because the woman's family will tell them to keep going. Finally, the woman's family invites them in and opens the gates. The food is then taken from the cars and put under tents outside. The girl's family checks to make sure that all of the specified meat is there. The woman's family is in charge of all of the drinks that will be needed as well as of the cake which is made in their home. The families eat and then say thanks. Then it is time for the man and his family to leave (Garises, Personal Communication, 2010).

Early the next morning around six in the morning, the woman's family travels to the man's home with singers or music. The day is similar to the previous day except the bride's

family can choose whatever kind of meat and how much they want to slaughter and the bride can choose a color for the girl's in her family to wear. It is a very joyous occasion; there is dancing, particularly the Namastap, and drinking. The young ladies stand on one side and the young men on the other side. The men give the groom manly gifts such as knives and the women give the bride household gifts; typically both parties have people of a similar age. Someone then comes to prepare the bride and groom for their wedding day, fixing their nails and hair to ensure that they are ready to look perfect for the significant other (Garises, Personal Communication, 2010).

Saturday morning is the wedding day. The groom and his parents arrive at the church early to wait for the bride and her family who will come later. This period of time between when the groom arrives and when the bride arrives is supposed to make the groom a little nervous and anxious to see his bride. The wedding takes place in a church, followed by a time to take pictures, and finally the wedding party. Everyone that is invited to the wedding party must bring a gift for the home of the newlyweds. At the end of the party, the bride's family either makes up a special room in their home for the couple to sleep the night in or they rent out a hotel or lodge for the couple to stay at. If a hotel or lodge is rented out, then the groom is given the key sometime during the wedding party (Garises, Personal Communication, 2010).

On Sunday, the groom's mother must come to the bride's home with an expensive beautiful Nama dress for the bride. This outfit must include the dress, shoes, shawl, and head-cover. Then they all go to the church where the pastor calls them up and announces that these two people have been married. Then the groom's parents must ask the bride's parents in their home if the boy can take his wife with him. They then cut the leftover cake and eat some together, creating the bond between the families and affirming the marriage (Garises, Personal Communication, 2010).

Funerals

The day that a person passes away, a prayer is held at the family's home for that person. It is a very small prayer ceremony that is meant for only his/her closest family members and friends. The prayer is meant to comfort the people who are trying to cope with the loss. For the next week, there are prayers and other services to comfort people. The family must spend a lot of money during this time period because they are expected to provide some sort of food and drinks for the people that come to show support. There is usually a two-week period between when a

person dies and when they are buried. The night before or the morning of the burial there is a time set aside for an open casket viewing, where people can see the deceased and give them their last goodbyes. Then there is the funeral service which is followed by the burial. Funerals used to be held on any day of the week, but due to increasingly busier day-to-day schedules, funerals are only held over the weekend, usually on a Saturday (Garises, Personal Communication, 2010).

Christmas

Christmas Eve (December 24th) is a celebration with one's immediate family. Family members come together to exchange gifts, sing songs, eat cake, and celebrate the day. Christmas day is devoted solely to church; the community comes together to celebrate the birth of Jesus Christ with Christmas songs and other prayers. That evening, every church member must bring a gift that could be of use to the church such as flowers for display on the altar, tapestries, or even something as simple as a broom or mop. On December 26th, the extended family comes together at one person's home to celebrate the holiday. Each household is supposed to bring food, which is then shared in a feast. Gifts are also exchanged with the rest of the family members (Garises, Personal Communication, 2010).

Clothing

Traditional Nama clothing is usually hand-made patchwork. There are different dresses that are worn for various occasions. From left to right, the first dress is worn when one is performing household chores, the next is worn when one goes out shopping, the blue dress is worn to church services, the dress in the bottom left is worn during formal occasions, and finally the last dress is worn to weddings (Garises, Personal Communication, 2010).



Figure 26: Collection of Nama Dresses

Accessories

Once a woman reaches 50 years old, she is supposed to wear a head wrap to cover her hair. When the elders in the town were younger, children would run around barefoot. It was only on special occasions such as Christmas that a child might receive or be allowed to wear a pair of shoes. The traditional Nama shoe and shawl can be seen below.



Figure 27: Nama Shoes and Nama Shawl

There are two types of stones that are used for make-ups: the red stone which is found in the mountains and the yellow stone which is found in the riverbeds. Both of these stones are ground against a large flat stone until they turn to powder, at which point they are mixed with water. They then



Figure 28: Stone with Face Makeup

can be applied to the skin in order to soften the skin and protect from the sun as well as improve appearances (Isaak, Personal Communication, 2010).

Traditional perfumes are made from different tree barks and leaves, which are ground into a powder and usually stored in a turtle shell containing bundled fur. The turtle shell is often stored in a lamb-skin handbag. It is made by drying the lamb skin in a shaded area, or any area where the sun does not shine. The skin is then laid out on a rough patch of ground and rubbed with round stones to create a rough texture. The turtle shell and the lamb-skin handbag are shown below (Isaak, Personal Communication, 2010).



Figure 29: Turtle Shell and Lamb-skin Handbag

Food

Traditionally, community members would share the food that they made with their neighbors. For example, when one household makes a meal, they would travel to their neighbor's homes and give them part of the meal. This deed would be repaid at some later point when the receiving neighbors have a large meal. However, as a result of the increase in living costs, this tradition has declined because people can no longer afford to have large meals (Isaak, Personal Communication, 2010). Common traditional Nama food include wild berries, !Nara fruit (in western tribes), mini potatoes, home brewed beer from buffalo thorn tree fruit and honey, and wild fig. They would also eat meat, particularly sheep, cow, goats,



Figure 30: Cabanas

and kudu. Ash bread was a type of bread that was made in the ashes of a fire. After about ten to fifteen minutes in the ashes, it is removed and cleaned. It would then be consumed with a fat or with the meats. Another food that is still eaten to this day is a dish with meat and dough balls that are stewed together, cooking the dough into soft bread and infusing it with the flavors from the seasonings and meat. A common drink called mageu, would be made from maize meal mixed with warm water, milk, and sugar. The ingredients would be put into cabanas and shook until thoroughly mixed. The cabanas are a type of gourd, which can be seen in *Figure 30* (Swartbooi G. , Personal Commication, 2010).

Church and Education

The first missionaries arrived in Namibia in 1805 and began preaching the gospel. The missionaries were from the Rhine Mission Society, which was based in the central part of Germany in a town called Barman, located near the Rhine River, giving the mission its name. Missionaries were dispersed throughout Namibia, then South West Africa. Reverend Spellmeyer, the head of the Rhine Mission Church Mother Congregation in Gibeon, sent the first worker named Eliphas Katuairua to Maltahöhe on 4 March 1913 to lead a congregation and the school. He eagerly commenced his duties as leader of the congregation. The first Baptism feast was held in December 1913 by Reverend Spellmeyer. On this day, twenty-tree adults and fifteen children were baptized (Issaks, 1993).

On 11 December 1921, the late Oupa Petrus Jod, a teacher and Evangelist, was transferred from Gibeon to Maltahöhe replacing Evangelist Eliphas Katuairua in the town. Under the leadership of Oupa Petrus Jod, the church participation was expanded. The Lutheran church that stands today began construction on 21 September 1923 and was completed on 10 January 1926 with the financial help and manual labor supplied by the congregation. The church continued to grow and by 1935, the church had 2081 members. In the beginning of 1934, Hendrik Samuel Isaak was transferred from Gibeon to Maltahöhe to assist head Evangelist



Figure 31: Evangelical Lutheran Church in Maltahöhe

Petrus Jod. Hendrik Isaak became the principal of the school, which was established in the church building, and worked with teachers Petrus Andreas Smidt, Willem Moses Jod, Eliphas Eiseb, Jesais Issak and others. The school system taught Standards 1 through 3, which translate to modern grades 1 through 6. Children that passed Standard 3 could continue their education elsewhere (Issaks, 1993).

Eventually, the elders of the church became frustrated with the rule that prohibited them from being ordained as pastors in the church. These elders decided amongst themselves that they would go to the Mother Congregation in Gibeon to discuss the issues in June 1946. If the issues were not resolved, then it was decided that they would split from the Rhine Mission and form their own church. However, the trip to Gibeon never happened because the elders, excluding



Figure 32: School Children in Maltahöhe

Hendrik Isaak, decided that they would form the African Methodist Episcopal Church without discussing their issues. This led to a split in the church: some people remained members of the Rhine Mission Church while others left to join the African Methodist Episcopal Church. Hendrik Isaak and his family were among the few people who remained in the Rhine Mission Church, along with Oupa Fritz Witbooi, Uncle Paul Simon, Oupa Nikodemous Holongo and Oupa Hererob, and their families. Hendrik Isaak eventually became ordained as a minister in the Mother Congregation in Gibeon and became the first black pastor at Maltahöhe. Currently, there are many churches in Maltahöhe including the Evangelical Lutheran Church, the African Methodist Episcopal Church, and the Roman Catholic Church (Issaks, 1993).

Today, the Daweb School located in Maltahöhe, educates children up to grade 10. There are several hostels in the village that provide housing for children whose families live on farms outside of Maltahöhe. After grade 10, children can go to school in Mariental until grade 12. Then, if students choose to further their education, they can go to a university in Windhoek (Garises, Personal Communication, 2010).

APPENDIX P: Timeline

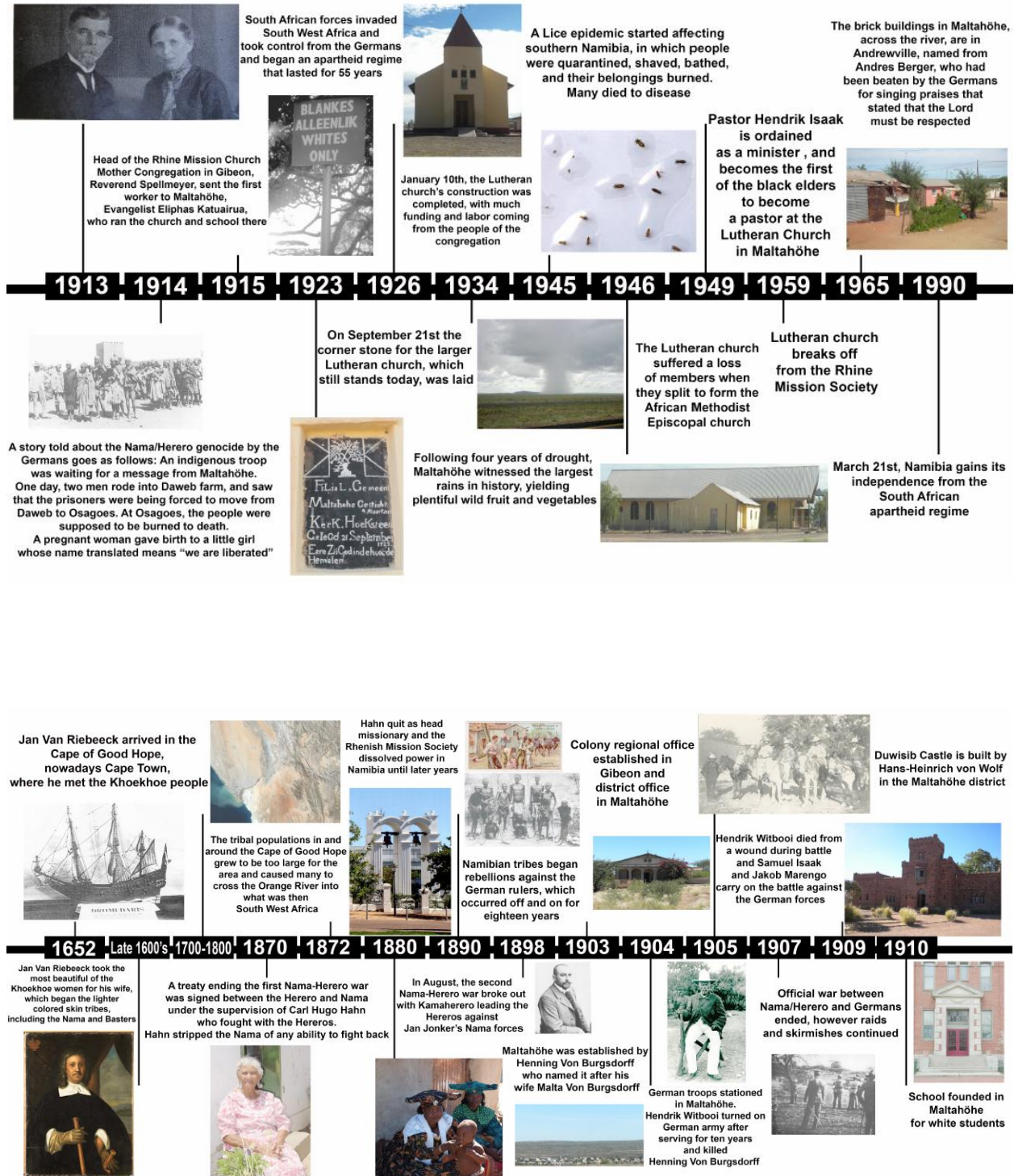


Figure 33: Timeline

APPENDIX Q: Posters

FOOD & CLOTHING

Traditional Nama Food

- . Fresh and sour milk, maize meal, meat and corn were dietary staples.
- . Corn was ground with stone to make a type of flour that was used for bread making.
- . In some cases the bread dough was put into a pot of meat to cook alongside.
- . Common meats are goat, ox, cow, sheep, and wild game such as ostrich and kudu.
- . Cabanas is a type of squash that is filled with maize meal, warm milk and sugar, which is mixed to make magen.
- . Other fruits and vegetables include: hoodia, berries, buffalo thorn tree, wild fig, and mini potatoes.
- . People drink a lot of tea with herbs such as mint and chamomile.
- . Home brewed beer from honey and the buffalo thorn tree fruit
- . Ash bread, which was bread that was made in the ashes of a fire. After it was done, it was cleaned and would be consumed alone, with a fat or with the meats.



Traditional Clothing

- . Most often people will go barefoot, but sneakers and traditional Nama shoes are also worn.
- . Traditional clothing is handmade.
- . There are Nama dresses that are worn for weddings, housework, special occasions, shopping, and church and the fabric type denotes the occasion.
- . After the age of 50, a woman is expected to wear a head wrap.



Beauty Traditions

- . Ground stone is used for sun protection, make-up, and it helps make skin smoother and more radiant.
- . Red stone is found in the mountains and yellow is found in riverbeds.
- . Stones are ground against a large flat stone until they turn to powder, at which point they are mixed with water and applied to the skin.
- . Perfume is made from different tree barks and leaves, which are ground into a powder and stored in a turtle shell containing bundled fur.
- . Lamb-skin handbags store perfumes and other items such as food or tea. It is made by drying the lamb skin in a shaded area, or any area that the sun does not shine. The skin is then laid out on a rough patch of ground and rubbed with round stones to create a rough texture.



Figure 34: Poster 1

GAMES & COMING OF AGE

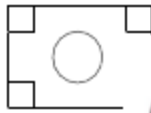
Games

Amagus: Children would draw a large rectangle on the ground with squares in each corner and a circle in the middle. About ten children are needed to play this game. Two of the children are designated as the throwers and the rest have to run around the rectangles. The runners have to run around the bases trying to get to the number that had been decided upon while trying to avoid getting out by being hit with the ball. If the runners get to the number of laps before they are all out, then they win.

!Aras: This game was mainly played by the boys who would throw a kind of stick at the ground and would try to make it bounce as far as it possibly could. There was a correct way for the stick to bounce and this required a lot of skill.

People Challenge: This was a game played by children in which they would find a structure, like an old bathroom tub. The children would try to fit as many of them in this structure as possible.

Other games included: apple races, egg and spoon races, stick relay races, and hide and seek.



Field for Amagus



Female Coming of Age

When a girl first experiences menstruation, she must tell an older woman who will take her to a "dark room" where she must stay for a week. She is not allowed to leave the room for any reason and it is supposed to be a time where she can reflect on the past and begin the initiation into womanhood. The girl occupies a lot of her time in the room by putting traditional red and yellow colored makeup all over her body. After five days, the girl is allowed to come out of her room to bathe and take off all of the powder, revealing beautiful skin. The older women explain to the girl what it means to be a woman and give her important advice. The girl's mother makes her a beautiful dress that she has to wear for the celebrations. There is dancing, singing, and music. Also a goat is slaughtered and the insides of the stomach are emptied out onto the ground. The people in attendance dance on the bile until it softens and soaks into the ground.



Figure 35: Poster 2

WEDDINGS - FUNERALS - HOLIDAYS

Weddings

The traditional Nama wedding is very intricate and requires a lot of planning. It begins with the man slaughtering a cow as a sign of his desire for the woman. He offers the cow as a gift to her and her family.

If a couple has a child out of wedlock, then the man must slaughter a white goat. The color of the white goat represents a positive future. In the preparations of the goat, some of the bones can be cut or taken apart because the bones represent the woman's pelvic bones, if any of the bones are broken it meant a sign of a possibly dangerous childbirth. Together the meat is consumed, and the goat's blood is tossed onto the ground and allowed to soak in.

The man and his family must ask each person in the woman's family for permission to marry her, this may take more than one chance. With acceptance, he must provide a dress that his mother has made for the woman and food to celebrate. Then, there are about 4 or 5 months before the wedding occurs.

On the Thursday before the wedding there is a pre-celebration where the man and family travel with a procession of cars which must have white flags to symbolize peace to the woman's home. All the ladies on the man's side must have dresses of the same color that were chosen by the man.

Friday there are celebrations where the men give the groomsmen gifts such as knives and the women give the bridesmaids household gifts, typically both parties have people of similar age. Someone then comes to prepare the bride and groom for their wedding day to ensure that they look their best.

Saturday morning is the wedding day at the church. The groom and his parents arrive at the church early to wait for the bride and family, making him a little nervous and anxious. At the end of the party, the couple spends the night at a family home or they rent out a hotel or lodge. On Sunday, they then all go to the church where the pastor calls them up and announces that these two people have been married.

(More details of the event can be found in the historical books and flip books.)

Funerals

The day that a person passes away, a prayer is held at the family's home for that person and only the closest family and friends attend. For the next week, prayers and other services take place to comfort loved ones. The family provides some sort of food and drinks for the people as a thanks for their support. There is usually a two week period between when a person dies and when they are buried. The night before or the morning of the burial there is a time period where the casket is open and people can see the deceased and give their final goodbyes. A funeral service takes place which is then followed by the burial. Funerals used to be held on any day of the week, but now tend to be on Saturdays.

Christmas

Christmas Eve is a celebration with immediate family to exchange gifts, sing songs, eat cake, and just celebrate. Christmas day is devoted to church where the community comes together to celebrate the birth of Jesus Christ through song and prayer. Church members bring a useful gift for the church such as flowers or a mop. December 26th is a day of celebrations with extended family at one home, where people bring food and small gifts to share with each other.

Figure 36: Poster 3

EDUCATION & CHURCH

Education

- The school system goes from pre-school to 10th grade.
- Students attend the Daweb School located near the informal settlements where they learn history, mathematics, writing, and languages and are required to wear uniforms.
- For higher education they are sent to Mariental then later to a university in Windhoek, if one decides to further their level of education.
- Many students live in the Namalia or Estomihhi Hostels because their families reside on farms farther from the town.
- In the past the school system was based on standard levels.
- In early development the highest standard was Standard 3, or grade 6.
- Many would further education to become teachers in what used to be the only college in Namibia located in Okahandja.
- Some would attend trade school if teaching was not an appropriate career.
- Sabina Garites was one of the first Nama woman school teachers in the Southern part of Namibia.
- The first teachers were a part of the Rhine Mission Church Education system and they included Hendrik Samuel Isaak, P.A. Smitt, W.M. Jod, Eliphas Eiseb, and Jesais Isaak.



Church

- In Maltahöhe, the church is a large aspect of life and a huge priority on Sundays, it holds a rich history in the town and a basis for the development.
- Missionaries brought the ideas, teaching, and preaching of the church gospel in 1805.
- The first were from the Rhine mission, coming from the central part of Germany called the Barman, near the Rhine River, and helped to evolve the role of the church over time.
- The head of the Rhine Mission Church Mother Congregation in Gibeon sent the first worker to Maltahöhe on the 4th of March 1913.
- From the early 1900s until the 1940s the locals spent time, money, and effort on the construction and development of the church.
- In 1946 the elders of the town were not content with how the church was ran, and in June they decided amongst themselves that they would go to Gibeon to discuss the issues with the local leading missionaries.
- The plan was to go to Gibeon and tell the missionaries and if it did not work then they were going to form their own church.
- This did not happen because before they addressed the issue, a group of locals formed the African Methodist Episcopal Church, which had originated in the United States of America, beginning a divide in the church.
- Later the Lutheran Church split from what was once the Rhine Mission Church.
- 2008 was the 90th year celebration of the Lutheran Church in Maltahöhe.
- The churches are mainly sects of Christianity and include ideas such as Baptism and Confirmation.
- Education is heavily connected with the religious teachings of the church.
- Some logistics of the church included but were not limited to the idea that Nama girls were not allowed to wear short or revealing clothing like today, everyone would wear specific colored clothing during specific church events, and people were required to give gifts to benefit the church.



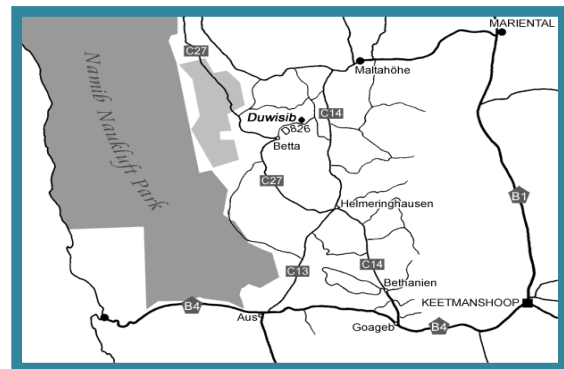
Figure 37: Poster 4

MALTAHÖHE IM HERZEN NAMIBIA

Maltahöhe ist eine kleine Stadt mit einer Bevölkerung von ungefähr 2500 Einwohnern. Der gastfreundliche Ort liegt in der beeindruckenden Hardap Region von Namibien. Maltahöhe, das sich am Schwarzrand Plateau befindet, wurde im Jahr 1899 von Henning von Burgsdorff gegründet; er war der erste Gouverneur des Gibeon Distrikts im südlichen Deutsch Südwest Afrikas und benannte den Ort zu Ehren seiner Frau Malta. Die ursprüngliche Siedlung diente hauptsächlich als eine Handelsstation für die Siedler in der Region und unterhielt auch eine kleine Kaserne für die deutsche Schutztruppe. In der Vergangenheit war der Ort ein Zentrum für den so genannten Karakul Handel, aber Jahre der Dürre führten zu einem Zusammenbruch der Preise und schwächten den lokalen Markt. Diese Notzeit bewirkte dass die weissen Grundeigentümer ihren Besitz verkauften und sich aus der Region zurückzogen. Nördlich von Maltahöhe findet man die Farm Nomtsas, wo sich das Grab des Baumwollfarmers Ernest Hermann befindet. Hermann war der erste kommerzielle Baumwollfarmer der seinen Betrieb in Kubub startete. Die Farm wurde von Hendrik Witbooi in 1893 zerstört. Hermann bewirtschaftete mit mehr als 100000 Hektar in Nomtsas die grösste Schafsfarm im Land. Dort findet man auch 40 Gräber von Soldaten der Schutztruppe, die in vielen kleineren Gefechten während des Feldzuges gegen Hendrik Witbooi im Jahr 1894 sowie der Nama Rebellion von 1903-1907 ums Leben kamen. Der kleine Friedhof liegt östlich von Maltahöhe. Namibiens ältestes Hotel



befindet sich in Maltahöhe: das Maltahöher Hotel ist ein beliebter Haltepunkt für die Reisenden. Es bietet traditionelle deutsche Gerichte und hat eine gemütliche Bar. Im Hotel findet man viele Gegenstände die auf die Kolonialzeit zurückgehen. Das Hotel ist auch Ausgangspunkt für lokale Abstecher in die umliegenden Regionen. Maltahöhe betreibt auch das Oahera Kulturzentrum, was ein beliebter Anziehungspunkt für die Touristen darstellt. Das Zentrum bietet eine bodenständige Atmosphäre des Stammes der Nama mit vielen Sehenswürdigkeiten. Das Bestaunen von Kunstgütern und eine Reise im Eselswagen runden den Besuch ab. Maltahöhe ist oft eine Zwischenstation für die Reise in andere Regionen von Namibien, wie zum Beispiel Sossusvlei, der Sesriem Canyon, das Namib Rand Natur Reservat, der Namib Naukluft Park und das Duwisib Schloss. Der Ort hat eine reiche Kultur und Geschichte.



NAMA KULTUR

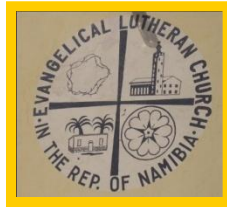
Viele kulturhistorische Merkmale von Maltahöhe wurden nur durch die sogenannte orale Geschichte weitergegeben. Diese Form erschwert es die Traditionen and kulturellen Güter zu bewahren, die die Region so stark prägten.

BRAUCHTUM

- Hochzeiten haben einen wichtigen Bestandteil in der Kultur der Nama und verlangen vom Bräutigam die Zusage der ganzen Familien der Braut zu erlangen.
- Das Erwachsenwerden, der Übergang vom Mädchen zur Frau, wird gefeiert.
- Spiele sind sehr beliebt wie z.B. Eier Rennen; !ara, das Werfen von Stöcken auf den Boden um zu sehen wie weit sie springen; oder das Schlagen von Bäumen durch die Jungen.

KIRCHEN

- Die Bevölkerung von Maltahöhe ist sehr fromm und die Kirche beeinflusst einen grossen Teil des Lebens.
- Die Rheinische Missions Kirche war die erste Kirche in Maltahöhe.
- Heutzutage findet man eine Zahl von Kirchen, wie z. B. die Afrikanisch Methodist Episkopale, die Protestantisch Lutherische und die Römisch katholische Kirche.



SCHULEN

- Die Daweb Schule liegt in der Nähe der "Informal Settlements" und unterrichtet Kinder bis zur 10. Klasse. Für weiterführende Erziehung müssen die Schüler nach Mariental wechseln, oder auf das Kolleg nach Windhoek gehen.
- Die meisten Schulkinder wohnen im Namalia Hostel, da die Eltern zum Teil weit verstreut auf umliegenden Farmen leben.



BEKLEIDUNG

- Die traditionelle Nama Bekleidung wird heute noch von den Frauen getragen.
- Je nach Anlass werden bestimmte Kleider und Kopftücher noch von der älteren Generation getragen. Allerdings wird dies nicht mehr häufig von der jüngeren Generation geteilt.
- Es gibt traditionelle Nama Schuhe und Schals die noch weit verbreitet getragen werden.

ESSEN

- Traditionelle Gerichte sind ein fester Bestandteil des täglichen Lebens; das Essen ist reich an Fleisch, hauptsächlich Ziegen und Lamm.
- Maize, Milch, Beeren, Kartoffel und Pflanzen wie Hoodia werden gern verzehrt.
- Ein beliebtes Gericht ist Cabanas; ein Zierkürbis der gefüllt wird mit Maize, Milch und Zucker.



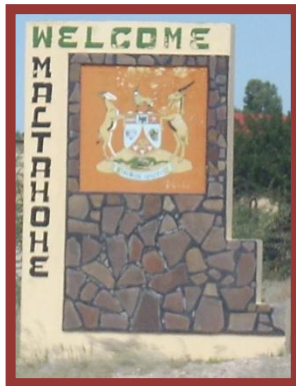
Das Resultat ist ein dickflüssiges, nahrhaftes Getränk das sehr geschätzt wird vor allem bei den jüngeren Generationen.

CHRONOLOGIE VON MALTAHÖHE

- 1898-** Vorschlag zum Bau des Damms und der Wasserversorgung in Osis, südlich von Maltahöhe.
- 1899-** Die erste Poststation wird in Maltahöhe eröffnet durch Henning von Burgsdorff.
- 1903-** Die Koloniale Regionalsverwaltung wird in Gibeon eingerichtet mit einem Distriktbüro in Maltahöhe (Graf von Kageneck).
- 1904-** Ernest Hermann wird von den Namas ermordet. In der Nähe seiner Grabstätte befinden sich die Überreste seines Hauses und Scheune. Die ursprüngliche Wasserstelle wird heute noch benutzt.
- 1906-** Bau eines grossen Damms zur Wasserversorgung.
- 1907-** Das Maltahöher Hotel wird gebaut.
- 1909-** Nachdem er ursprünglich von Gibeon verwaltet wurde, wird der Ort nun Sitz des Maltahöher Distrikts. Ebenfalls in der Nähe wird das Duwisib Schloss von Hans-Heinrich von Wolf errichtet.
- 1910-** Die erste Schule wird in Maltahöhe für weisse Kinder gegründet.
- 1915-** Die Poststation wird geschlossen als die deutsche Schutztruppe sich von Keetmanshop über Maltahöhe auf die Baster Region zurückzieht.
- 1915-** Infolge des Ersten Weltkrieges dringt Südafrika in die Kolonie und zwingt die Schutztruppe zur Kapitulation. Damit beginnt die Apartheid Herrschaft.
- 1926-** Die Rheinische Missions Kirche wird gegründet.
- 1934-** Der Lehrer Hendrik Isaak wird von Gibeon nach Maltahöhe berufen, und unterstützt dabei den Pfarrer P. Jod in der Gemeindegemeinschaft.
- 1934-** Der Grosse Regenfall; während dieser Periode fällt der meiste Regen in der Geschichte des Orts.
- 1945-** Ausbruch einer Läuse-Epidemie die zahlreiche Tote fordert und die zur Umsiedlung der lokalen Bevölkerung führte; Andrewville wird gegründet, was dann zum „Informal Settlement“ Blikkiesdorp wird.
- 1946- heute.** Eine Reihe von interessanten Geschichten entwickeln sich, die Kirche und Gemeinde betreffen. Die Bevölkerung ist stolz auf ihre Gemeinde und freut sich dem Reisenden ihren Lebensstil, Geschichte und kulturelles Erbe mitzuteilen.

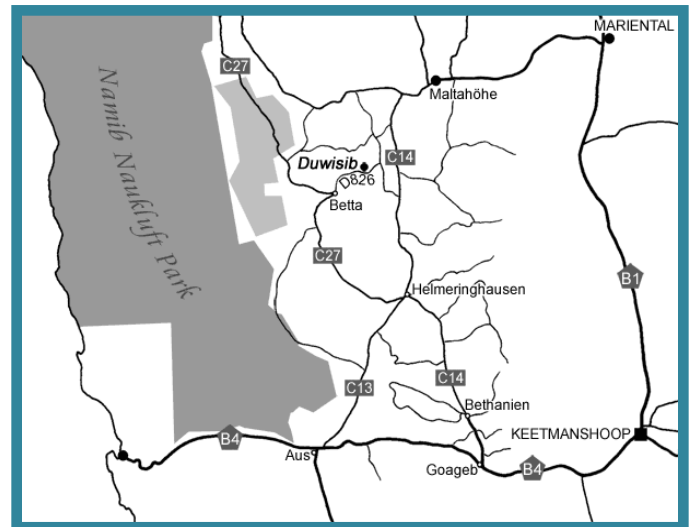
MALTAHÖHE, NAMIBIA

Maltahöhe is a small town with a population of about 2,500 situated in the Hardap Region of Namibia. The little town of Maltahöhe on the edge of the Schwarzrand plateau was founded in 1899 by Henning von Burgsdorff, who was the governor of the Gibeon district in Sothern German South West Africa and named the area after his wife Malta. The settlement was mainly established as a trade outpost for farmers operating in the area and as a small garrison for the Schutztruppe. In the past, the town was a center of karakul trade but years of drought and collapse of prices weakened the market. This brought hard times and white commercial farmers were forced to sell their businesses and leave. North of Maltahöhe is the farm Nomtsas, where the grave of Namibia's pioneer wool farmer Ernest Hermann can be found. Hermann started the first wool farming operation in Kubub which was destroyed by Hendrik Witbooi in 1893. He continued to operate more than 100,000 hectares in Nomtsas, the largest sheep farm in the country. More than 40 graves of German Schutztruppe who died in active service or in numerous battles during the campaign against Hendrik Witbooi in 1894 and the Nama rebellion of 1903-1907, can be seen in the graveyard east of Maltahöhe. Namibia's oldest country hotel resides in Maltahöhe, the Maltahöhe Hotel, which is a common stop over point for travelers. It is a traditional style German restaurant and has a full bar.



The hotel houses local history from colonial occupation onwards, and also organizes expeditions to the

surrounding attractions. Maltahöhe also has the Oahera Art Center which is another popular accommodation for those passing through town. The center offers a much more tribal atmosphere with traditional Nama arts and crafts, and donkey cart rides. Maltahöhe is a popular stopping point for those looking to travel to other areas of Namibia such as Sossusvlei Desert, Sesriem Canyon, Namib Rand Nature Reserve, the Namib Naukluft Park and Duwisib Castle. The town itself offers a rich culture and history.



NAMA CULTURE

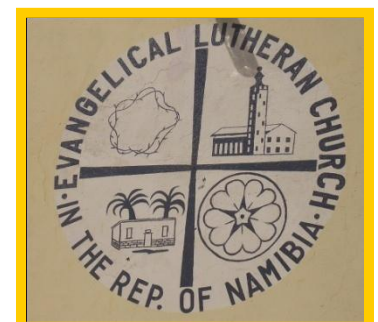
Much of Maltahöhe's culture and history has been passed down through oral tradition. As a result, it is a difficult history to learn, even though their traditions and cultural ideals are a significant aspect of the region.

TRADITIONS

- Weddings are a large aspect of the culture and require effort by the groom to gain the acceptance and blessings of the bride's family.
- Coming of age for girls is a celebratory time in their life.
- Games are common for the passage of time including, but not limited to egg races, !ara which is throwing a stick to the ground to see how far it jumps, and a game where the boys beat sticks against trees.

CHURCH

- The people of Maltahöhe are



very involved in the church and it accounts for a large aspect of daily life.

- The Rhine Mission Church was the first church in Maltahöhe.
- Today, there are a number of churches including the African Methodist Episcopal, Lutheran, and Roman Catholic Church.



EDUCATION

- The Daweb School located near the informal settlements goes up to the 10th grade. For higher education the students must go to Mariental or college in Windhoek.
- Many students live in the Namilia Hostel because their families reside on farms farther from the town.

CLOTHING

- Nama traditional clothing is more commonly still worn by the women.
- Dresses and head wraps are worn by the elder generations and are dependent on the day and event that will take place. Most younger generations wear less traditional clothing.
- There is the traditional Nama shoe and shawl that is also commonly worn.



FOOD

- Traditional food is still a large part of the daily lives; diets are rich in meats such as goat and lamb.
- Maize, milk, berries, potatoes, and other plants such as hoodia are common staples to people's diets.
- A traditional food is cabanas, which is a gourd that is



filled with maize, milk, and sugar to produce a thick, nutritious drink especially for younger generations.

TIMELINE OF EVENTS IN MALTAHÖHE

1898- Proposal for construction of the dam and water supply in Osis which is south of Maltahöhe.

1899- The post office opens in Maltahöhe. Maltahöhe is established by von Burgsdorff.

1903- Colony regional office established in Gibeon and district office in Maltahöhe (Graf von Kageneck)

1904- Ernest Hermann was murdered by the Namas.

Next to the graveyard where he is buried are the remains of the house and shearing sheds. The original waterhole which is still in use today is also nearby.

1906- Large dam built near the town.

1907- Construction of the Maltahöhe Hotel.

1909- The town became the seat for the Maltahöhe District which previously fell under Gibeon. Also nearby Duwisib Castle is built by Hans-Heinrich von Wolf.

1910- School founded in Maltahöhe for white students

1915- Post office closes and troops return via Maltahöhe to Baster area after retreat from Keetmanshop.

1915- South Africa invades South West Africa, defeating the Germans and starting the apartheid regime

1926- Inauguration of the Rhine Mission Church.

1934- Teacher Hendrik Isaak was transferred from Gibeon to Maltahöhe, to assist head Evangelist P. Jod so that he could spend more time on the work of the congregation.

1934- This was the time of the Big Rain, one of the largest periods of rain in the history of the town.

1945- There was the major lice epidemic which caused a number of deaths and the relocation of locals; this was the development of Andrewville which later led to the informal settlement, Blikkesdorp.

1946- PRESENT- A number of smaller events that took place in the church and within the community. The people are proud of where they reside and would like to be able to share their lifestyle, history, and culture with those who pass through while heading to alternative destinations.



Maltahöhe Community Campsite Guestbook



DATE	NAME	HOMETOWN	REASON IN MALTAHÖHE	COMMENTS

APPENDIX T: Before and After Pictures



Figure 38: Pillar Before and After

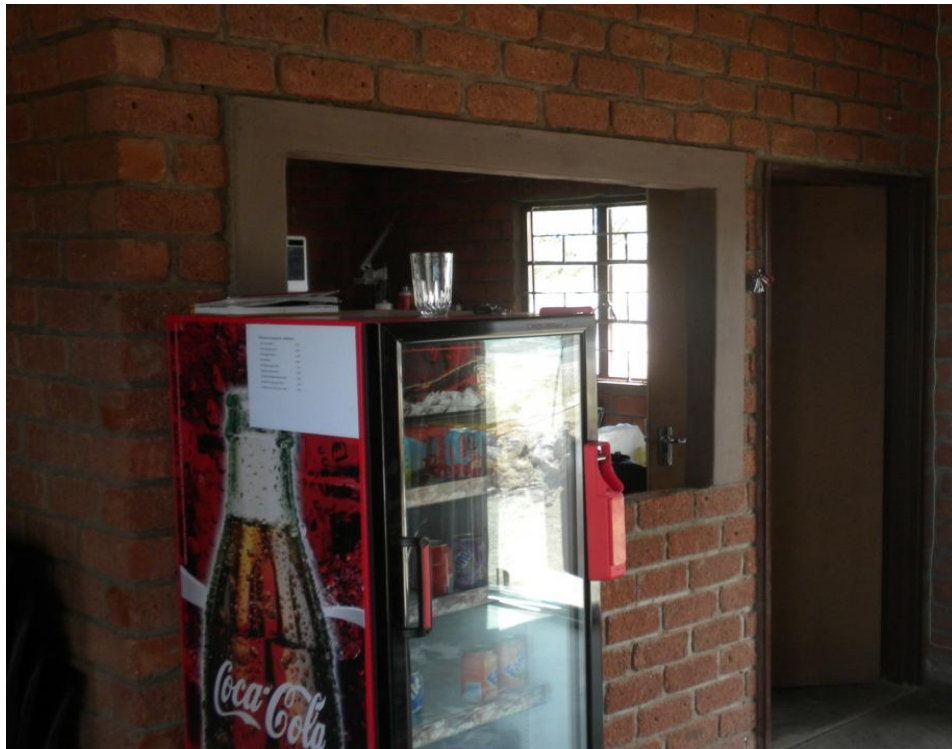


Figure 39: Kitchen Wall Before and After



Figure 40: Main Wall Before and After



Figure 41: Side Wall Before and After