

(1999). Indigenous Peoples' Consultation
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Notes from the Editors

NOTES FROM THE EDITORS

+ Foreword
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The Indigenous Peoples' Consultation

Through this consultation report we share with all those who are involved in development activities with San communities what the priorities and principles are that the San organisations themselves have formulated.

We also hope that this report will serve as a source of reflection and ideas for both the participants at the consultation and others involved in community development projects amongst San and other indigenous communities.

Structure of the report

The structure of the report is as follows:

PART A: Introduction

This section contains an introductory overview of the situation of the San people in Southern Africa by professor. Robert Hitchcock, as well as the opening statements of the consultation and a speech that was delivered by Kgosi Tawana, the paramount chief of the region where the consultation took place. The section closes with a description of the structure of the consultation and the procedure that was followed.

PART B: Consultation papers

The section has two parts. The first part contains eight papers that were delivered by representatives of San organisations in Botswana, Namibia and South Africa. For the second part, professor Hitchcock submitted a paper that

describes some case studies of successful development activities among indigenous people. The remaining five contributions were delivered by representatives of other indigenous development organisations that attended the consultation in Shakawe. All papers contain brief biographical details of the author.

PART C: Conclusions

The report ends with the resolutions adopted by the San delegates attending the consultation. These were formulated as important principles that should be followed in grassroots self-development efforts among San-communities in Southern Africa.

Closing remarks from one of the host organisations, the Working Group of Indigenous Minorities in Southern Africa (WIMSA) conclude the report.

APPENDICES

Contact addresses of delegates and San organisations have been included as well as those of a number of support organisations.

Terminology

In this report, you will find many names of San people tribes. Below is some explanation on the word San and the spelling and pronunciation of San language.

The word San means 'those who gather wild food' or 'aborigine' and was given by the Khoe or Hottentots to the Bushmen. The popular word Bushman derives from the

Dutch word *Bosjesmanneken* which the early settlers in South Africa applied to the hunter-gatherers of the interior. The various Bushmen groups prefer to be called by their respective names (e.g. the Ncoakhoe, meaning red people for the Naro-speakers in the Ghanzi area in Botswana) and a common term for self-designation has not yet evolved. There are indications that the term San may be emerging as the preferred choice by the various San organisations. This term is also generally used by anthropologists. The official designation for the San in Botswana is Basarwa, a Tswana word meaning someone who owns no cattle. Many San generally consider this derogatory as the ownership of cattle is closely associated with status in the predominantly pastoralist Tswana society, though it is an improvement on the earlier term Masarwa which indicated a sub-human status.

Khoisan Language Family

(The information in this paragraph is based on the linguistic information that was kindly submitted by Drs. Hessel Visser, currently residing and working in D'kar, Botswana.)

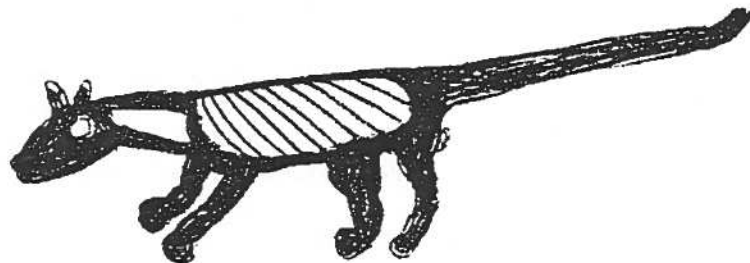


Chart: Khoisan language family (based on Traill 1993)

Northern Languages	Central Languages	Southern Languages	Extinct Languages
Ju/h'oa~	Nama	!Xoõ	Hadza
#X'ao//ae~	Naro	#Hua~	Sandawe
	G/ui		
	G//ana		
	Kxoe		
	Tshua		
	Khute		
	Kua		
	Shua		
	//Ani		
	Kxoe		

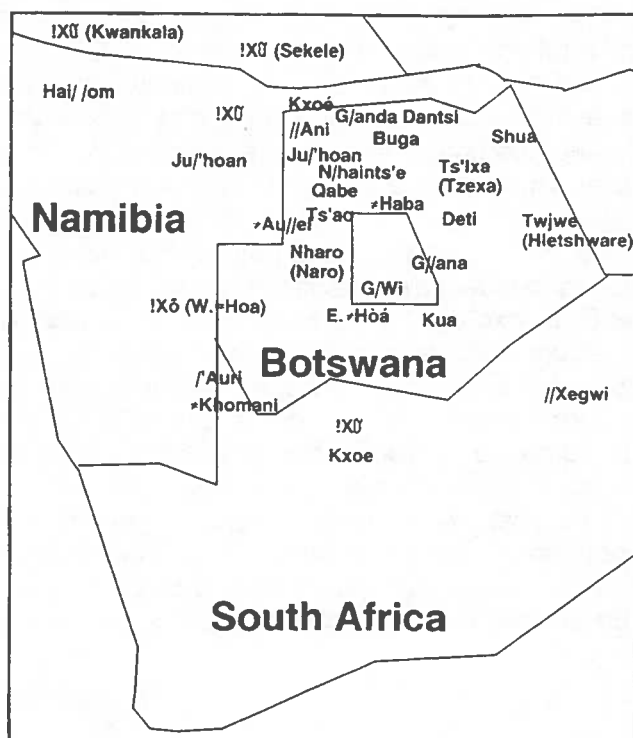
The Clicks

There are four basic clicks in most Khoisan languages: 'c', 'q', 'tc' and 'x'.

- The 'c' is produced by putting the tip of the tongue toward the teeth. Then the air is sucked in, in a way that produces a sharp fricative. (*Scientific notation: |*)
- The "q" is produced by putting the tip of the tongue against the hard palate (the top of your mouth). Then the air is sucked in by quickly releasing (lowering) the tip of the tongue. This sound resembles the sound of opening a bottle with a cork. (*Scientific notation: !*)
- The "tc" is pronounced by putting the front part of the tongue towards the alveolar ridge (behind the teeth), at the place where the "t" is made. Then the air is sucked in by quickly releasing (lowering) the front part of the tongue. (*Scientific notation: † or =*)

- The "x" is a lateral click, meaning that it is produced at the sides of your mouth. You may know it from exhorting a horse. (*Scientific notation: ||*)

(Nasalisation of clicks is represented by the prefix 'n', and voicing of clicks by the prefix 'd').



Present location of San ethnic groups

Sources

Throughout the report we have included comments from participants. They appear in textboxes and are taken from written evaluations. Where necessary we took the liberty to change them slightly to fit in with the lay-out. Some of the comments have been translated from Afrikaans.

Pictures, art and other graphics in this report have been made available to us by the participants as well as the art project of Kuru Development Trust

Vote of thanks

It has been a particular pleasure to work on this report, because we had the honour of being involved in the preparations and management of the consultation, lending logistical and secretarial support.

This report has been set up with the help of many, by handing us materials to be included here for editing. All of them need to be thanked for giving their precious time and energy. We would like to extend a special vote of thanks to Herre Methorst for assisting with graphics and Lisa Miller for proofreading this report.

"What was wonderful about this conference was that it gave us the opportunity to clarify our opinions in a language we could understand."

(Petrus Vaalbooi, Namibia)

1. FOREWORD

Braam Le Roux (Botswana) was born in South Africa in 1951. He has lived, together with his wife, Willemien and their children in the Bushmen village of D'Kar in western Botswana since 1982. He originally came to Botswana as a missionary, but in 1990 was a full-time community development facilitator. He became the first co-ordinator of Kuru Development Trust and facilitated together with others, the creation of the Working Group of Indigenous Minorities in Southern Africa, a regional San network organisation, working in six different countries with San communities. He is also a Trustee of the Southern African San Institute, a support organisation for San communities and organisations.

Dear Friends,

The local San organisations and their support organisations are bringing to this consultation the wish to get to a better understanding of what is jointly understood by the indigenous peoples, when they talk of "community development". We would like to know more about other peoples' struggles to a deeper understanding of where we are going to with all our efforts towards a better quality of life. Many of the participants of this consultation can look back at development work over a much longer period than we can in southern Africa. So we are expecting to learn from the successes and failures experienced by communities which are represented here.

We know that there must be an alternative to the soulless First World idea and style of development that we are being bombarded with and which is even sought after by many local communities. The new idea of 'everything for myself and nothing for the community', has brought much pain and strife amongst the indigenous people of southern Africa.

It is clear that the development brought to minority groups, came from other, usually dominant cultures. They are constantly reminded that for the sake of nation building,

their own cultures have to be forsaken so that they could "be developed".

Around the world indigenous people have lived many unique alternative for centuries. The world has been told this over and over again. Now our task is to share our own workable models of development that are acceptable to indigenous people, with one another. Are there programmes that have worked in this day and age of which we are proud to be associated with, because they are sustainable and they honour our cultures and traditions and do not violate our spirituality?

As development workers, we will have to talk about the process of development and establish principles that could guide us. We will be looking at practical ways of implementing those principles in our own situations. How do we incorporate native spirituality into a development strategy and (a yet more difficult goal) into present day projects?

The first intervention phase of development support to the San in Namibia and Botswana could be seen as the 'love and care' phase of development work. Anthropologists and Missionaries, with the best of intentions, worked in good faith to "help the people". A small number of very committed

San, emerged from this process as people that once again believed in themselves and began to lead the way forward.

However, on a larger scale we still find that after a decade and more we have a couple of exhausted support workers and a growing number of dependent people and projects. At Kuru Development Trust this gave us a reason to change direction and to develop a harder approach that would almost force participants to become independent and lead the way to sustainable development. This idea was also embraced by WIMSA, as it would create a growing number of less dependent San groups.

The new strategy lays down principles that are replicable in different communities. At the heart of our strategy is a savings and loans programme which is geared towards helping individuals and groups to build up their own capital for development. Because skills are determining the ceiling level of any project, the improvement of skills is another cornerstone of changing one's destiny. This strategy is what we call "Community Owned Development".

As the communities gain greater control of their own development process, they are likely to become successful in making money. But many times this success is at a high cost. We are becoming just like the rest; soulless. If we have to find an answer as to what was better when we started with community development work I believe we will find the answer in a spiritual sphere. As Kuru comes from a Christian background, there was always the possibility to

forgive one another, to pray together, to heal things and to start all over again. More than ten years ago one of the points on the Kuru Vision said: "People's religious needs are important in a holistic development approach." At Nyae-nyae Farmers Co-operative, the traditional way of life was still very real and people worked on a revival of cultural values. When people in North America today write about the "spirituality of development", it makes sense to us here in southern Africa. For long term survival, the acquisition of capital, the making of profits, the correct use of natural resources are all as important as the development of a true indigenous spirituality in our projects and organisations.

This time, however, the definitions of spirituality and cultural values have to come from the communities and from the minority groups themselves. And this is the challenge that lies ahead of us. Development cannot be sustainable without being cultural and spiritual. It might otherwise continue to destroy the dignity of people. The strong bonds between land, people, their heritage and their activities must again be established.

As indigenous people and support workers from eight different countries and four continents, let us share our experiences over the following days so that we can find a practical way forward towards dignity for the poor; a dignity which lies embedded in identity, spirituality, culture and access to goods and resources. With all this in place we will be on our way to sustainable development!

"The positively significant thing about the consultation was that we San had the freedom to express our problems. We should make sure we make a follow up of what we have been talking about, to make sure we take the steps as we have said."

(James Morris, Botswana)

