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ORONDJIMA

The Baboon Rock

Resource Centre For Cultural & Intercultural
Exchanges and Encounters

PROJECT

Namibia / Africa



Project summary

The Hereros, Himbas, Hakaonas, Tjim-bas, Twas and Zembas are semi-nomadic minorities populating the North-West of Namibia.

Deeply attached to their land and their traditions, they are now seeing their economic and political future jeopardized by globalization, ecological mutations and the alteration of their environment.

The main challenge these populations are now facing for their survival is the preservation of their culture and the promotion of their heritage.

*To meet this challenge, the minority communities have come together around a project: building **the Baboon Rock Intercultural Centre**.*

SUMMARY

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I Origins of the project



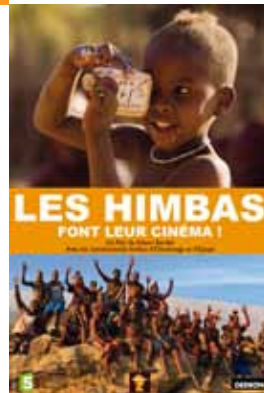
In 1993, while staying with the Himba community, a young French geography student, Solenn Bardet, was adopted by their chief, Katjambia Tjambiru. During her many subsequent stays in Namibia and through the bonds she created with local communities, she became a privileged witness of their traditions and their opening up to the world.

In 2006, Solenn and the traditional Himba chiefs created the Franco-Namibian association **Kovahimba**, to help them carry out their development projects.

The Himbas decided to integrate to this framework all Herero minorities (Hakaonas, Tjimbas, Twas, Zem-bas) to work together on **Kovahimba** projects. They asked Solenn to be their ambassador around the world.

Kovahimba projects can only make sense if they are the projects of the minorities.

THE HIMBAS ARE SHOOTING !
Movie co-directed by S. Bardet
and the Himba communities,
with the support of KOVAHIMBA
(Gédéon Production
and France 5 2012)



DRILLING A WELL
IN WAKAPARUE,
Kaokoland Centre, for 300
people and their herds
(KOVAHIMBA 2009)

II Introducing the Herero minorities



The Himbas coat their skin with the red earth their ancestors used to tread upon. They have rooted their lives onto arid lands which have been enriched by their presence and that of their herds. The red earth and the herds are two symbols of life around the sacred fire and embody the Red People's "soul".

The Herero communities of the North-West of Namibia have shaped a strong identity for themselves during a common history of fighting to sustain their herds, facing wars and exile and most significantly through the importance of their ancestors in their daily lives and rituals.

These minorities are considered as exceptional societies in many respects: they are the only pastoral societies of Africa to have a double kinship system, both patrilineal and matrilineal, providing a real status for women. The highly democratic system they have developed has allowed them to create strong inter-communal bonds and to integrate easily any stranger into a specific clan.

Basing their culture and knowledge on oral transmission, the Himbas, Hakaonas, Tjimbas, Twas, et Zembas (counting up to 50 000 individuals), all self-sufficient and peaceful minorities, have been able to preserve their way of life and their traditions until today.

Facing new challenges

Various factors have led Herero minorities to face new challenges nowadays, including the increase in world population, the reduction of grazing land, the first effects of global warming and the need to dig deeper wells to find water, the increased schooling rate of children, the loss of authority of older generations and the emergence of new modern devices (solar panels, cars, mobile phones, modern clothing for young people).

Reconciling evolution and tradition

Herero minorities are very much aware that their next generations will not be able to sustain themselves solely through nomadic herding and need to plan ahead to generate additional resources.

A new economic model based on herding, tourism and the promotion of their culture would allow them to diversify their resources and give younger generations access to new types of jobs.

The Herero communities need support and guidance to complete this necessary adaptation process.

Rethinking the relationship to tourism

Tourism as it is carried out today is less than satisfactory for the minorities and even for the tourists themselves. Himbas only make a ridiculously small profit out of this activity, whereas they are one of the most attractive touristic features in Namibia. As far as tourists are concerned, even those who come to visit Namibia with the best of intentions and dream of experiencing an authentic encounter with its minorities, often end up feeling uncomfortable and frustrated by the lack of humanity they experience during the flash tours organised by lodges in Namibia.

It is therefore necessary to rethink and reinvent this relationship in order to make it more worthwhile and beneficial for both parties concerned. Our goal is to imagine **a new type of tourism where the Himbas and other minorities would play an active part**, offering experiences tailored to the tourists' expectations while providing them with a decent income.





A collective empowerment process

Despite their efforts to mobilize, the Himbas are the only ethnic group whose representatives are not recognized by the government of Namibia. And yet, the Himbas were wise enough to associate other minorities to their initiative, to have greater influence in negotiations. One day, these steps might allow them to make their voice better heard and to **take their rightful and legitimate place within their country.**

Fighting against the dam that threatens their way of life

The impending construction of a hydroelectric dam on the Kunene river, in the Baynes Mountains, 100 kilometers North from the Baboon Rock site, will lead to the flooding of 6 000 hectares of grazing land and 43 archeological sites, including the tombs of leading ancestors that are part of the historical and spiritual identity of these communities.

Steps must be taken urgently to preserve the memory of these sites.

In this rapidly changing context, the Herero minorities have come together to set up **the Baboon Rock Cultural Centre**, which will help them empower their communities and prepare for the future.



“ The Himbas and other minorities are determined to preserve their traditions, make their voices better heard but also find new means for younger generations to develop and sustain themselves. ”

- Motjinduika Mutambo

IV Objectives of the project

Setting up the Baboon Rock Cultural Centre answers many objectives for the Herero communities:

- **Preserve and share their culture** (practices, traditions, knowledge),
- **Provide younger generations with guidance and tools for a better understanding of the modern world**, and help them promote their culture,
- **Provide the communities with an education and vocational training centre offering various programs** (tour guide, languages, accounting, IT, vocational education...) and organising awareness raising activities (health prevention such as HIV prevention, protection of natural resources, ...),
- **Provide a community organisation and framework to welcome tourists**, redistribute fairly tourism-generated income between communities and create new jobs for young people,
- **Offer innovative touristic activities** promoting cross-cultural exchanges,
- **Encourage cross-cultural exchanges** by supporting local and international artists and researchers.

VI Experienced actors*

For several years, three organisations have been involved in scientific and cultural projects in the region:

- **KOVAHIMBA**: an association of Franco-Namibian actors, gathered around Solenn Bardet
- **The Natural History Museum** (MNHN) of Paris
- **The French Institute for Research and Development** (IRD)

These last two organisations are also members of PALOC (Local Heritage Association) which focuses on developing and promoting natural and cultural heritage sites.



* See Annex A



VII A participatory and innovative approach

The Herero minorities have got together to choose and define collegially the site, the name of the Centre and the legal structure to administer it: Orondjima Charitable Trust.

This organisation, currently being registered, will be owned and managed by the communities.

The participatory approach which has been adopted for this project relies on a strong involvement of the communities, who will have to define by themselves the organisation and contents of the Baboon Rock Centre.

The 3 bodies involved in the project have already worked on other projects in Africa, which have helped them acquire experience and a good knowledge of the specific issues and challenges of such an endeavour. This will enable them to define a methodology respecting the cultural specificities of the communities. The objective is to carry out a project that communities can identify with, adapted to their needs, their practices and the current challenges they face today for their development.

This project has been designed as a long-term venture, each step designed as a separate process but in keeping with the general framework. Thus, as each phase is carried out, the communities will gradually make this project their own.

VIII Phases of the project

First essential preparatory step: the construction of a well and community campsite

The well will provide water supply to the campsite and subsequently, to the Baboon Rock Centre.

This essential step will allow the communities to:

- Have a first onsite structure, a point of reference around which they can gather, organise, and gradually develop activities - accommodating tourists is impossible without a supply of drinking water and some basic facilities to ensure environment protection (sanitation, waste processing, campfire pits, timber supply...),

- Remain proactive on the project

- Test and develop their capacity to jointly manage a community tool.

- Benefit from the income generated by tourism.

Year 1: 2015

- In France, conservation survey to be designed by researchers, in order to define the needs and expectations of the communities: participatory mapping, photographic work, interviews... These participatory activities will give the actors of the projects an opportunity to discuss and brainstorm,
- In Namibia, identify heritage features and carrying out a preliminary definition of the touristic trail,
- Registration by communities of the legal structure, *Orondjima Charitable Trust*,
- Drilling of the well to supply the campsite, and subsequently, the Baboon Rock Centre, with water (sanitation, showers).

Year 2: 2016

- Build and open the campsite,
- Promote campsite among tour operators,
- Identify, define and collect heritage features, sites and objects to be promoted.

Year 3: 2017

- Carry out a performance assessment of the campsite,
- Develop activities within and around the campsite,
- Collect objects to be exhibited in the Centre's museum space,
- Issue first proposals concerning objects featured in the museum space, to be validated by the communities,
- Consult architects about the project.

Year 4: 2018

- Issue architectural and museum proposals, to be validated by the communities,
- Launch construction of the Centre with the support of the communities.

Year 5: 2019

- Complete construction of the Centre,
- Organise a grand opening for the Centre.

IX Perspectives



Pursuant to the Namibian Land Use Regulations, the Centre shall be the **property of Orondjima Charitable Trust** et shall be managed by the communities.

From Year 1, **Kovahimba** will provide support and guidance to **Orondjima Charitable Trust** to develop and manage the Centre. **Kovahimba** will help set up training programs focusing on management, leadership, English learning, tourism management, museology, cinema and video, with the objective of eventually giving the communities full responsibility and control of the site.

The Natural History Museum and **the Institute for Research and Development** shall also be present on the long term to pursue their researches and help achieve the development of the Baboon Rock Centre.

IX ANNEXES



A. The actors

| | |
|---|-------|
| in France : | 14-15 |
| -Kovahimba | |
| -The French National Museum of Natural History (MNHN) | |
| -Institute of Research on Development (IRD) | |
| -Project researchers | |
| in Namibia | 16 |

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| B. Delineation of the site | .17 |
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| C. Topographic survey | .18 |
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| D. Estimated profits of the campsite | 19 |
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|-------------------------------|----|
| E. Tax-exempt donations | 20 |
|-------------------------------|----|

In France :

■■■ KOVAHIMBA ASSOCIATION, PROJECT LEADER:

Non profit organisation (« Association d'intérêt public loi 1901 »)
Statutes filed on June 26, 2006
at the Préfecture de Police de Paris (France), n° 00176613P.
Published in the Journal Officiel of August 5, 2006, publication n°1047.
Siret N°: 493 809 061 00026 - Ape Code : 9499Z

OBJECTIVES:

As defined in the Article 2 of its statutes, Kovahimba's objective is "to help the Himbas and other Herero minorities of North-Western Namibia, protect and promote their ancestral culture, which is the main prerequisite to their recognition, their development and the respect of their rights in Namibia and worldwide."

Kovahimba projects only make sense if they are the projects of the minorities.

BOARD OF DIRECTORS:

President: Jean-Marie Thiedey, Association Executive

Treasurer: Arnaud Mallat Desmortiers, Financial Director and HR Manager

General Secretary: Catherine Jeudy, Public Relations Officer

Robert Alexis, International Accountant

Elise Desnot, Community Manager

Guillaume Jan, Writer, Journalist

Claudine Saintagne, Cooperative Manager

General Delegate: Solenn Bardet

A. The actors

■■■ THE FRENCH NATIONAL MUSEUM OF NATURAL HISTORY

The French National Museum of Natural History is a scientific, cultural and professional public establishment whose mission is to pursue basic and applied research, ensure the conservation and expansion of its collections and of natural and cultural heritage and develop access to education and the general dissemination of knowledge towards all publics. The Museum, placed under the joint authority of the French Ministry of Higher Education, the French Ministry of Environment and the French Ministry of Research, was created in 1635 under the name "The King's Garden", before being renamed Museum of Natural History in 1793.

Today, the Museum is one of the three biggest natural history museums in the world, along with the Smithsonian Institute and the British Museum of Natural History. Its collections count around 68 million specimens. Its exhibition gallery attracts several million visitors per year.

■■■ THE INSTITUTE OF RESEARCH ON DEVELOPMENT

The IRD (Institut de Recherche pour le Développement) pursues research training and innovation activities to contribute to the social, economic and cultural development of Third World countries. It is placed under the joint authority of the French Ministry of Research and of the Foreign Affairs Ministry. The original organisation, based on interdisciplinary research, was created in 1942 before being renamed ORSTOM in 1950 and finally IRD in 1998.

> PROJECTS / ACTIVITIES CONDUCTED BY KOVAHIMBA SINCE ITS CREATION:

2011-2012: Making of the movie *Les Himbas font leur cinéma !* where Himba communities depict their way of life.

The movie was shot in August-September 2011, broadcast in May 2012 on France 5 (Gédéon Productions), a French TV channel, and was shown in many festivals in France and abroad: Saint-Etienne Festival, Jury's Choice Award ("Coup de cœur du Jury"); Toulouse Action-Adventure Film Festival, City of Toulouse Award (Festival du Film d'Adventure de Toulouse, Prix de la ville de Toulouse); Honest Planet Festival in Cadenet, France, Public's Choice Award (Prix du Public au Festival Planète Honnête de Cade-

net, France); Festival des Diablerets, Switzerland, Golden Devil Award (Diable D'Or), 2013.

2010-2011: Organisation of awareness raising events (conferences, film-screenings, festivals ...) in France and Namibia, focusing on the current situation of the Himbas. Compilation of the « Himbas' living memory ». Organisation of **training workshops** for Herero minorities focused on understanding and designing images.

2009: Drilling of a well in Wakaparue, Central Kaokoland for 300 people and their herds (total cost: 40 000 €).

2008: Organisation of an exhibition designed by the Himbas, « Himbas, The Ochre Way of Life », at the Franco-Namibian Cultural Centre (Windhoek, Namibia) from October 8 to November 7, 2008.

The exhibition was subsequently displayed in various French Cultural Centres in Southern Africa. A French version of the exhibition was set up in several cities in France: Paris (Bibliothèque Couronnes, Paris 20ème), Bailly (78), Annonay (38), Saint-Etienne (42), Albertville (73) and Val d'Isère (73).



■■■ PROJECT RESEARCHERS:

Solenn Bardet



Independent geographer and anthropologist, specializing in Himba populations. From 1993, Solenn spent several years living with the Himbas, and was adopted by the Himba chief Katjambia Tjambiru. In 2006, she co-founded Kovahimba Association, together with the Himba representatives. She will be the project coordinator for the setting up of the Baboon Rock Centre.

She is also an author and film director. In 1994, she directed « Maezuva's wedding » (« Le Mariage de Maezuva), a documentary that she co-authored with the inhabitants of a Himba village (CNRS Production). In 2012, she directed the movie "Les Himbas font leur cinéma !", co-authored with the Himba communities of Omuhonga and Epupa (52 min, Gédéon Programmes Production/France 5). This movie was selected in many festivals in France and worldwide. Solenn Bardet also published "Pieds Nus sur la Terre Rouge", Robert Laffont Editions (Dijon Festival 1998, Best Adventure Book Award, 2nd edition November 2008), which has become a reference publication on Himbas and their culture. Her Master's thesis addresses the consequences of the construction of the Epupa dam on the Himba society.

From 1998 to 2000, she worked as a researcher at the Institute for International and Strategic Relations (IRIS, Institut de Relations Internationales et Stratégiques), focusing on African political issues. She regularly organises conferences in France and abroad to speak about the current situation of the Himba populations, and has collaborated to the making of several documentaries about these people (including "Rendez-vous en terre inconnue", France 2, Ushuaia, TF1). She has contributed to several publications focusing on African cultural heritage, African Indigenous People and African political issues.



A.The actors (in France)

Fabienne Galangau-Quérat



Museologist, professor and researcher at the French National Museum of Natural History (Paris, France) and member of the Joint Research Unit n°208 for « Local Heritage ». She has consulted for, designed and set up permanent and temporary exhibitions in France (including a 1994 exhibition in the Natural History Museum's Grand Gallery of Evolution) and abroad (Australia, Taiwan, Niger). She is currently teaching museology at the Natural History Museum and pursuing

her research on the display and staging of (cultural and natural) heritage. She also works as a coordinator for research programs focusing on museums in France and Africa.

For several years now, she has been conducting summer camps for students and professionals of the Natural History Museum of Windhoek, Namibia, focused on defining, understanding and promoting heritage. Based on the results of surveys carried out among the Herero communities, she will advise the Cultural Centre's Users' Committee on the development of the museum space and will also involve museology students in the project.

Stéphanie Duvail



Geographer, researcher at the IRD, also member of the Joint Research Unit n°208 for « Local Heritage ». Based in Eastern Africa (Tanzania and Kenya), her research focuses on the alterations of the lower valleys and their effects on the strategies and practices of local communities. Since 2009, she has been coordinating the project "Scenarios for water management and resource sharing in the lower valleys" (« Scénarios de gestion de l'eau et partage des ressources des basses vallées

») funded by the Ministry of Ecology, Energy, Sustainable Development and by the French National Centre for Scientific Research (CNRS) under the "Water and Territories" programme (« Eaux et Territoires »). While pursuing her research, she developed new investigation methods by making use of a participatory mapping approach, which will also be used to set up the Baboon Rock Centre.

A. The actors (in Namibia)

In Namibia :

The communities have elected **the Orondjima Committee** to allow the various minorities and regions to administer and manage the Baboon Rock Centre.

The Orondjima Committee has elected 5 Trustees from among its members, who will set up the **Orondjima Charitable Trust** and administer it over the first 3 years of the project.

THE ORONDJIMA COMMITTEE COUNTS 13 MEMBERS:

M^r. Katetete Ruunda (Zemba/Hakahona)
 M^r. Ngavikupe Tjambiru (Himba)
 M^r. Uasuvisa Tjavara (Himba)
 M^r. Kopahania Tjivinda (Himba)
 M^r. Kavejapo Tjumbua (Hakahona/ Zemba)
 M^{rs}. Uatumbuijaru Kapika (Himba)
 M^{rs}. Ndangu Ngumbi (Himba)
 M^{rs}. Karekare Utjona (Twa)

...

... INCLUDING THE 5 FUTURE TRUSTEES (ADMINISTRATORS):



M^r. Motjinduika
Mutambo
(Himba)



M^{rs}. Uakangonga
Tjipikita
(Hakahona)



M^r. Kapriele Kapika
(Himba)

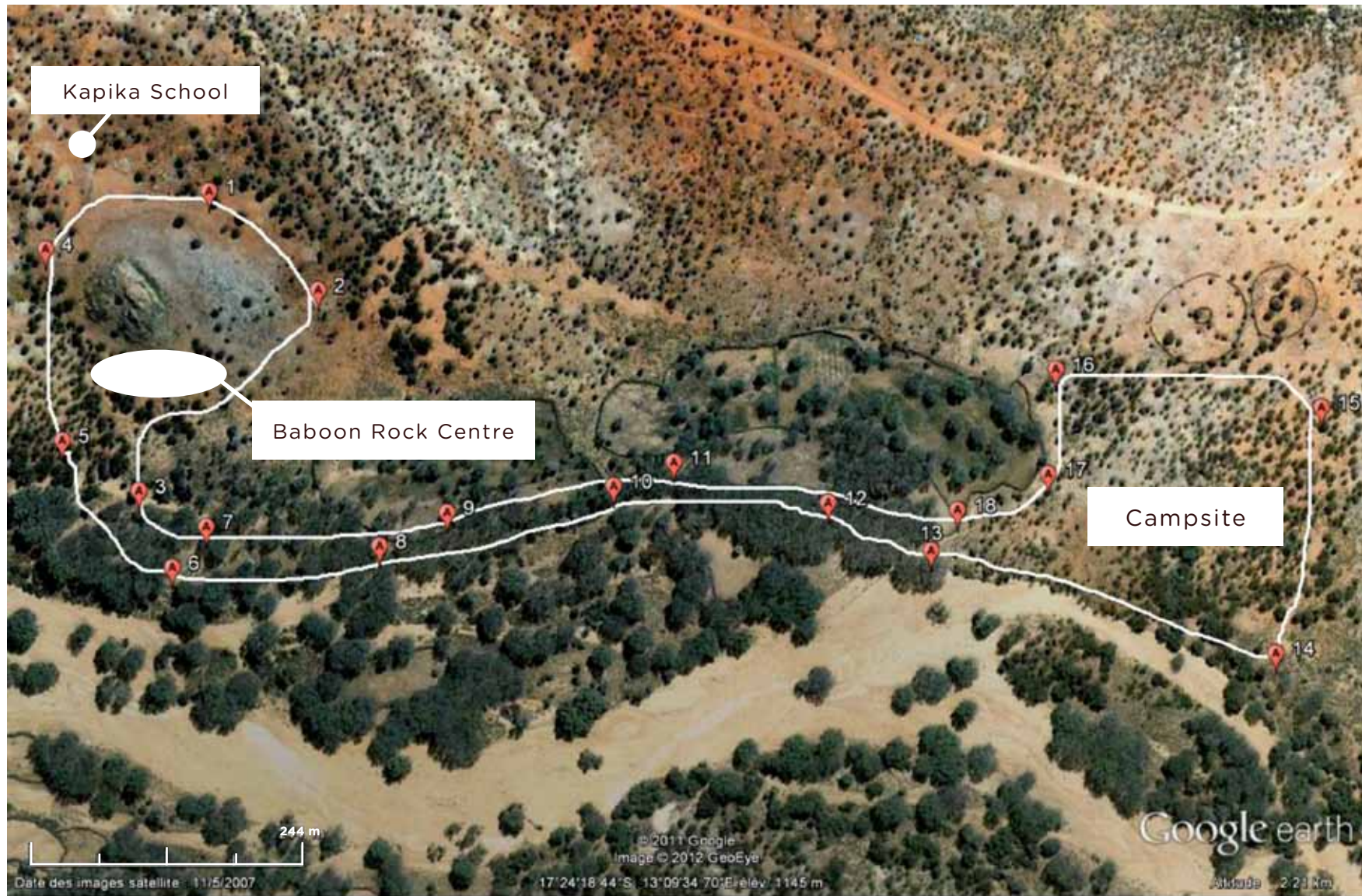


M^{rs}. Muhapikwa
Muniombara
(Himba)



M^r. Watundauka
Ngumbi
(Himba)

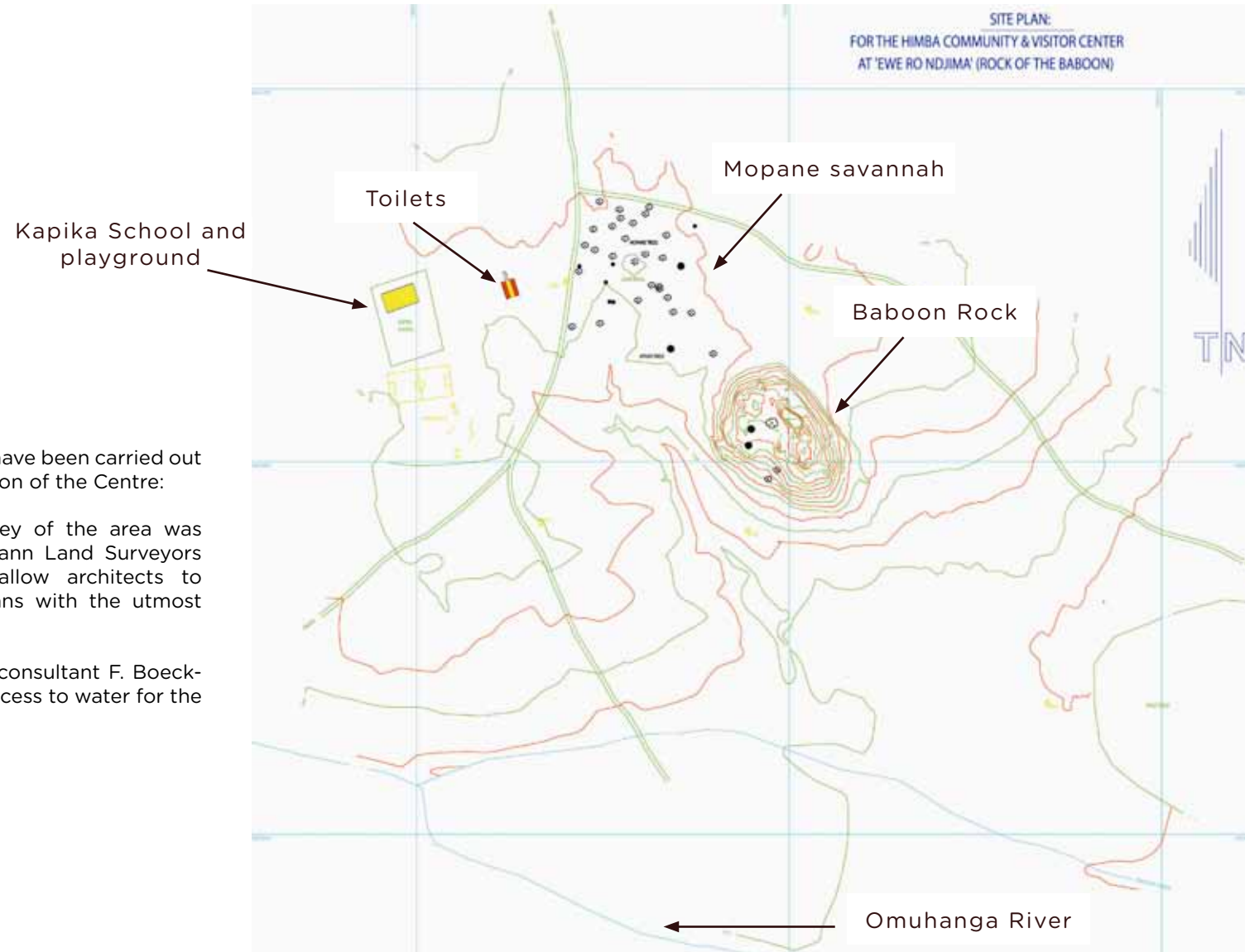
B. Delineation of the site



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|---|----------------|----------------|---|----------------|----------------|---|----------------|----------------|---|----------------|----------------|----|----------------|----------------|----|----------------|----------------|----|----------------|----------------|----|----------------|----------------|----|----------------|----------------|
| 1 | 17°24'11.47\"S | 13° 9'20.11\"E | 3 | 17°24'20.25\"S | 13° 9'17.98\"E | 5 | 17°24'18.78\"S | 13° 9'15.62\"E | 7 | 17°24'21.30\"S | 13° 9'20.05\"E | 9 | 17°24'20.89\"S | 13° 9'27.39\"E | 11 | 17°24'19.41\"S | 13° 9'34.32\"E | 13 | 17°24'22.02\"S | 13° 9'42.20\"E | 15 | 17°24'17.80\"S | 13° 9'54.26\"E | 17 | 17°24'19.77\"S | 13° 9'45.83\"E |
| 2 | 17°24'14.35\"S | 13° 9'23.41\"E | 4 | 17°24'13.16\"S | 13° 9'15.10\"E | 6 | 17°24'22.49\"S | 13° 9'19.02\"E | 8 | 17°24'21.87\"S | 13° 9'25.34\"E | 10 | 17°24'20.11\"S | 13° 9'32.47\"E | 12 | 17°24'20.60\"S | 13° 9'39.02\"E | 14 | 17°24'25.06\"S | 13° 9'52.85\"E | 16 | 17°24'16.67\"S | 13° 9'46.05\"E | 18 | 17°24'20.82\"S | 13° 9'43.01\"E |



C. Topographic survey



All necessary surveys have been carried out to allow the construction of the Centre:

- A topographic survey of the area was carried out by Volkmann Land Surveyors (Namibia) and will allow architects to draw the building plans with the utmost precision.
- The Namibian hydroconsultant F. Boeckmuhl has confirmed access to water for the site.

Scale 1 : 1000

VOLKMANN LAND SURVEYORS
SITE PLAN

D. Estimated profits of the campsite

from year 1

■ **The construction of the campsite will create jobs and provide an income for the communities:**

Price for 1 night stay at the campsite: 100 Namibian Dollars (1€ = 10NAD)

For the first year, our estimation is a minimum of 2000 visitors.

The profits of the campsite should therefore add up to 2000 visitors X 100 = 200 000 NAD

■ **Visitor reception and surveillance of the well:** full time position = 1500 NAD/month = 18 000 NAD/year

■ **Campsite cleaning and maintenance:** half-time position = 750 NAD/month = 9000 NAD/year

■ **Maintenance and repairs:** 3 000 NAD/year

■ **Total expenses:** 30 000 NAD/year

■ **Profits generated for Orondjima Charitable Trust:** 170 000 NAD/year.

The Orondjima Committee will decide how to put these profits to use, in a way that will benefit the communities.

■ **Additional income :**

- **The income generated from village visits** organised from the campsite, for which local guides and villagers will receive a salary. 10% of the income generated by these visits will go to Orondjima Charitable Trust.

- **The income generated from various activities** such as laundry, timber sale, handicraft sales, will go to the Himbas who offer these products and services.

E. Tax-exempt donations

- Kovahimba Association has been granted the status of **public interest association** by French tax services.
- As such, it can deliver receipts to its donors, especially companies, to allow them to **qualify for tax deductions** as provided for in Articles 200 and 238a of the french General Tax Code. .
- Individual citizens may deduce 66% of their donations, within the limits of 20% of their taxable income. Companies that are eligible under the Sponsorship law requirements can deduce 60% of their donations within the limits of 5 % of their earnings.



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