

TRANSCRIPT

Type: Guideline interview
Topic: Water utilization and drought affectedness
Date: 08/02/2014
Duration: 73 minutes
Location:

Code: OM1
Interviewer (I): RL
Translator (T): MK
Transcriber: RL (EN), EK (OW -> EN)

Attendants: OM-A (wife of head)
OM-B (headman)
OM-C (traditional authority leader)
OM-D (employee at GOPA)
OM-E (head)

TRANSCRIPT

- 1 I: so we just start with very basic questions about you and your household.
and the first question i would like to ask you is (...) if you're married.
- 2 T: oshiwambo speaking.
- 3 OM-A: oshiwambo speaking.
- 4 T: oshiwambo speaking.
- 5 OM-A: oshiwambo speaking.
- 6 T: ok, she's (...) married.
- 7 I: married? and your husband is the head of the household?
- 8 T: oshiwambo speaking.
- 9 OM-A: oshiwambo speaking.
- 10 T: ok. yes, he is.
- 11 I: and what is your age?
- 12 T: oshiwambo speaking.

13 OM-A: oshiwambo speaking.

14 T: thirty-six.

15 I: twenty-.

16 T: thirty-six.

17 I: thirty-six. thirty-six, and your husband, how old is he?

18 T: oshiwambo speaking.

19 OM-A: oshiwambo speaking.

01:08

20 OM-D: oshiwambo speaking.

21 OM-A: oshiwambo speaking.

22 T: oshiwambo speaking.

23 OM-D: oshiwambo speaking.

24 T: oshiwambo speaking.

25 T: she's about sixty something.

26 I: sixty something? ok. and how many people are living at your homestead? like your family members, here?

27 T: oshiwambo speaking.

28 OM-A: oshiwambo speaking.

29 T: oshiwambo speaking.

30 OM-A: oshiwambo speaking.

31 OM-B: oshiwambo speaking.

32 OM-A: oshiwambo speaking.

33 OM-B: oshiwambo speaking.

34 T: oshiwambo speaking.

35 OM-B: oshiwambo speaking.

02:02

36 OM-A: oshiwambo speaking.

37 T: oshiwambo speaking.

38 OM-A: oshiwambo speaking.

39 OM-B: oshiwambo speaking.

40 OM-A: oshiwambo speaking.

41 T: they are three.

42 I: they are three? just three. like one child, i guess, or?

43 T: oshiwambo speaking.

44 OM-A: oshiwambo speaking.

45 T: yes.

46 I: yes? is this child under the age of fourteen?

47 T: oshiwambo speaking.

48 OM-A: oshiwambo speaking.

49 T: yes, yes. it's under the age of fourteen.

50 OM-C: under the age, yes.

51 T: yes? ok. but this child is still living the whole time at this homestead?

52 T: oshiwambo speaking.

53 OM-A: oshiwambo speaking.

54 T: yes.

55 I: ok. may i ask you, which grade did you complete at school?

56 T: oshiwambo speaking.

57 OM-A: oshiwambo speaking (LAUGHING).

03:01

58 T: never been in school. she was trying (redress?).

59 I: ok, yes. and your (...) husband, which grade did he complete?

60 T: oshiwambo speaking.

61 OM-A: oshiwambo speaking.

62 T: oshiwambo speaking.

63 OM-A: oshiwambo speaking.

64 T: yes. let me say never been in school.

65 I: never been into school? ok. what is your husband's main job?

66 T: oshiwambo speaking.

67 OM-A: oshiwambo speaking (LAUGHING).

68 OM-B: (LAUGHING).

69 T: he just (...) doing farming things.

70 I: farming?

71 T: yes.

72 I: and is farming also the main source of your income or is there anything else where you have, yes where you have some income, some regular income?

04:01

73 T: oshiwambo speaking.

74 OM-A: oshiwambo speaking.

75 T: ok. just pension money.

76 I: pension money? for the husband?

77 T: for the husband, yes.

78 I: and you're mainly growing mahangu or are you growing some other vegetables, for example?

79 T: oshiwambo speaking.

80 OM-A: oshiwambo speaking.

81 T: just mahangu.

82 I: just mahangu. and do you own some livestock?

83 T: oshiwambo speaking.

84 OM-A: oshiwambo speaking.

85 T: they have goats.

86 I: goats.

87 T: and donkeys.

88 T: oshiwambo speaking.

89 OM-A: oshiwambo speaking.

90 OM-C: oshiwambo speaking.

91 T: oshiwambo speaking.

92 OM-C: oshiwambo speaking.

93 OM-A: oshiwambo speaking.

94 T: about twenty something goats.

95 I: twenty goats.

96 T: oshiwambo speaking.

05:00

97 OM-B: oshiwambo speaking.

98 OM-A: oshiwambo speaking.

99 OM-B: oshiwambo speaking.

100 OM-A: oshiwambo speaking.

101 OM-B: oshiwambo speaking.

102 OM-A: oshiwambo speaking.

103 OM-B: oshiwambo speaking.

104 T: oshiwambo speaking.

105 OM-B: oshiwambo speaking.

106 T: actually they don't have a- they only own one goat.

OM-A, OM-B, OM-C and OM-D start talking diffuse

107 I: one goat.

108 T: yes and (this and?), just a moment. (but then?) those other number of goats, they just got it from (...) maybe a friend or a family member, just to help (inc.).

OM-A, OM-B, OM-C and OM-D stop talking diffuse

109 I: ok, so just keep an eye on (...) the nineteen other goats.

110 T: yes, just keep an eye on this other goats. but they are not their's.

111 I: i see.

112 T: oshiwambo speaking.

113 OM-C: oshiwambo speaking.

114 OM-A: oshiwambo speaking.

115 OM-C: oshiwambo speaking.

116 OM-A: oshiwambo speaking.

117 OM-D: oshiwambo speaking.

06:01

118 T: so, they have four donkeys. but then only two of them, those are (...) really their's.

119 I: their's, yes. two are just keep an eye on them. but no cattle?

120 T: oshiwambo speaking.

121 OM-A: oshiwambo speaking.

122 T: no.

123 I: ok. when you cook, what is your main source of energy? do you use firewood or something else?

124 T: oshiwambo speaking.

125 OM-A: oshiwambo speaking.

126 T: ok. firewood.

127 I: ok, and your husband is the owner of your homestead here, i guess?

128 T: oshiwambo speaking.

129 OM-A: oshiwambo speaking.

130 T: yes.

131 I: yes? and i counted four buildings on your homestead. how many of these are sleeping rooms?

132 T: oshiwambo speaking.

133 OM-A: oshiwambo speaking.

134 OM-B: oshiwambo speaking.

135 OM-A: oshiwambo speaking.

07:02

136 T: oshiwambo speaking.

137 OM-A: oshiwambo speaking.

138 OM-C: oshiwambo speaking.

139 T: just one.

140 I: just this one, yes. that one is it.

141 T: just one, yes.

142 I: ok. which kind of toilet do you use?

143 T: oshiwambo speaking.

144 OM-A: oshiwambo speaking.

145 T: oshiwambo speaking.

146 OM-A: oshiwambo speaking.

147 T: so, there is no toilet.

148 I: when you have some waste, like plastics or something, how do you dispose it?

149 T: oshiwambo speaking.

150 OM-A: oshiwambo speaking.

151 T: ok. they burn them outside there.

152 I: and the last question to this, do you have a radio, or a (...) yes a mobile phone?

153 T: oshiwambo speaking.

154 OM-A: oshiwambo speaking.

08:04

155 OM-B: oshiwambo speaking.

156 T: oshiwambo speaking.

157 OM-A: oshiwambo speaking.

158 T: oshiwambo speaking.

159 OM-A: oshiwambo speaking.

160 T: oshiwambo speaking.

161 OM-A: oshiwambo speaking.

162 T: yes, they have a phone, they have a mobile phone with a-

163 OM-A: oshiwambo speaking.

164 I: with a rad-.

165 T: oshiwambo speaking.

166 T: with a radio also. they also have a radio.

167 I: they also have a radio. ok. good, ok, thank you. now i would like to talk about water. and (...) the first question would be, which water sources are around your homestead in the closer distance?

168 T: oshiwambo speaking.

169 OM-A: oshiwambo speaking.

170 T: oshiwambo speaking.

09:11

171 OM-A: oshiwambo speaking.

172 T: oshiwambo speaking.

173 OM-A: oshiwambo speaking.

174 T: oshiwambo speaking.

175 OM-A: oshiwambo speaking.

176 T: ok. they only have th-.

177 OM-B: oshiwambo speaking.

178 T: oshiwambo speaking.

OM-E arrives

179 I: good morning

180 OM-D: oshiwambo speaking.

181 I: oshiwambo speaking.

Welcoming of OM-E

182 T: they only depend on a borehole.

183 I: borehole?

184 T: that far (...) on where we met the headman.

185 I: ok. where we met you? this is like, i don't know, four kilometers, or three to four kilometers?

10:04

186 OM-D: four

187 OM-B: four, four.

188 OM-D: four kilometer.

189 I: ok, four kilometers. and this is the only source that is available here, yes?

190 T: it's just for even during the rainy season or dry.

191 I: it's the only source, ok. and how would you describe the quality of this borehole water?

192 T: oshiwambo speaking.

193 OM-A: oshiwambo speaking.

194 T: they are salty.

195 I: salty? and for what activities do you use this salty borehole water?

196 T: oshiwambo speaking.

197 OM-A: oshiwambo speaking.

198 OM-B: oshiwambo speaking.

199 OM-A: oshiwambo speaking.

200 OM-B: oshiwambo speaking.

11:09

201 T: (inc.). so there is (...) a rural water there, supplied to that cuca shop very close to the road- to the borehole.

202 I: ok.

203 T: yes, but then (...) this (...) household, they can't afford them.

204 I: alright.

205 T: so, that's why they just have to go to the borehole, even though the water is salty.

206 I: i see.

207 T: can't afford it.

208 I: yes.

209 T: but, they used that- they are using that borehole for everything in the house.

210 I: for everything in the house?

211 T: yes.

212 I: even for drinking and (...) cooking?

213 T: drinking, cooking (...) personal hygiene and all.

214 I: before you drink it, do you (...) treat it somehow, like boil it for example or have any other purification tablets, or something?

215 T: oshiwambo speaking.

12:01

216 OM-A: oshiwambo speaking.

217 T: oshiwambo speaking.

218 OM-A: oshiwambo speaking.

219 T: they (deep?) nothing to it. they just get it and then drink straight away.

220 I: ok, good. but the borehole water is for free or do you have to pay something for that?

221 T: oshiwambo speaking.

222 OM-A: oshiwambo speaking.

223 T: oshiwambo speaking.

224 OM-A: oshiwambo speaking.

225 OM-B: oshiwambo speaking.

226 OM-D: oshiwambo speaking.

227 OM-A: oshiwambo speaking.

228 T: twenty dollar per (inc.).

229 OM-B: per month.

230 T: per month?

231 T: oshiwambo speaking.

232 OM-B: oshiwambo speaking.

OM-A, OM-B, OM-C and OM-D are talking diffuse

233 T: for maintenance.

234 OM-C: oshiwambo speaking.

235 T: ok. alright. they also have to pay twenty dollars per-.

236 OM-B: month.

237 T: per house. per house.

238 OM-C: no, per month.

239 T: per month.

13:00

240 I: per month.

241 T: yes, they pay that per month. every house like- every house that is a member of that borehole. they have to pay twenty dollars per month.

242 I: ok, and it's a flatrate for- not depending on how much water you actually take, it's always twenty dollars?

243 T: it's always twenty dollars.

244 I: it's always twenty dollars. ok. do you also use some water to prevent dust? so you put it on the ground, for example?

245 T: oshiwambo speaking.

246 OM-A: oshiwambo speaking (LAUGHING).

some participants are LAUGHING

247 T: ok. no they don't. she just emphasize on saying even though they have that wish (...) it's not really quite good, because (...) look at how that distance it to go and get water and then come and waste it on the-, yes.

14:02

248 I: yes, yes. i see. do you also have a little garden or something? or some fruit trees where you have to apply water for irrigation?

249 T: oshiwambo speaking.

250 OM-A: oshiwambo speaking.

251 T: oshiwambo speaking.

252 OM-A: oshiwambo speaking.

253 T: oshiwambo speaking.

254 OM-A: oshiwambo speaking.

255 T: they only have a guava.

256 I: guava tree?

257 T: yes.

258 I: ok. and are there any other activities where you need water for? for example for brick making or something? or, yes (...) for livestock, do you try to water your livestock, the goats and the donkeys?

259 T: oshiwambo speaking.

260 OM-A: oshiwambo speaking

15:00

261 T: so, they just (...) take the livestock to the borehole.

262 I: to the borehole?

263 T: yes.

264 I: ok. and (...) can you just say how much water you use per day from the borehole? how much water you take here to your homestead?

265 T: oshiwambo speaking.

266 OM-A: oshiwambo speaking.

267 T: oshiwambo speaking.

268 OM-C: oshiwambo speaking.

269 OM-B: oshiwambo speaking.

270 OM-A: oshiwambo speaking.

271 T: oshiwambo speaking.

272 OM-A: oshiwambo speaking.
273 T: oshiwambo speaking.
274 OM-A: oshiwambo speaking.
275 T: oshiwambo speaking.
276 OM-A: oshiwambo speaking.
277 T: ok, they use this- they use eight of this per day.
278 I: eight of this per day?
279 T: yes. eight of twenty-five liters, i guess.
280 I: and how do you carry this?
281 T: oshiwambo speaking.
16:01 #####
282 OM-A: oshiwambo speaking.
283 T: oshiwambo speaking.
284 OM-A: oshiwambo speaking.
285 T: oshiwambo speaking.
286 OM-A: oshiwambo speaking.
287 T: they get it on donkeys.
288 I: on donkeys?
289 T: yes.
290 I: but you just go there once per day?
291 T: oshiwambo speaking.
292 OM-A: oshiwambo speaking (LAUGHING).

293 T: ok. just once.

294 I: just once?

295 T: yes.

296 I: and (...) for what purposes do you use this eight times twenty-five liters?
i mean, this is quite a lot, this is two hundred liters of water per day. for
which activities do you use it?

297 OM-D: no, excuse me. that's what they collect. they collect (...) eight of this
one. it doesn't mean they use all of it.

298 T: (to?) for the whole day.

299 OM-C: oshiwambo speaking.

300 T: so that means they collect- they collected that for this specific day and
then they keep some other days with not going there.

301 OM-D: (inc.).

302 I: i see.

participants are talking diffuse

303 I: ok, because two-hundred liters per day would be quite a lot.

17:02

304 T: yes.

305 I: and how often do you go to the borehole per week?

306 T: oshiwambo speaking.

307 OM-B: oshiwambo speaking.

308 T: oshiwambo speaking.

participants are talking diffuse

309 T: this is the head- the head of the house.

310 I: yes.

311 OM-E: oshiwambo speaking.

312 OM-C: oshiwambo speaking.

313 OM-E: oshiwambo speaking.

314 T: oshiwambo speaking.

315 T: they can go there three times per week.

316 I: three times per week.

317 T: yes.

318 I: ok.

319 T: it's according to how they use.

320 I: yes. how often do you do laundry?

321 T: oshiwambo speaking.

322 OM-B: oshiwambo speaking.

323 T: oshiwambo speaking.

324 OM-A: (SIGHING).

325 OM-B: (LAUGHING).

326 I: (LAUGHING) difficult to say, yes?

18:01

327 T: yes.

328 OM-A: oshiwambo speaking.

329 OM-B: oshiwambo speaking.

330 OM-C: oshiwambo speaking.

331 OM-A: oshiwambo speaking.

332 OM-B: oshiwambo speaking.

333 T: oshiwambo speaking.

334 OM-A: oshiwambo speaking.

335 T: oshiwambo speaking.

336 OM-A: oshiwambo speaking.

337 T: ok. they don't really do laundry often. so, they may even pass a month without doing laundry. it's not really quite often.

19:03

338 I: i see, yes. is there any kind of (...) water source available, like a traditional hand-dug well, or something, somewhere around here?

339 T: oshiwambo speaking.

340 OM-A: oshiwambo speaking.

341 OM-C: oshiwambo speaking.

342 OM-B: oshiwambo speaking.

343 OM-A: oshiwambo speaking.

344 T: ok. (used?) nothing. nothing at all.

345 I: nothing?

346 T: yes.

347 I: and how long does the borehole exist now? since when?

348 T: oshiwambo speaking.

349 OM-A: oshiwambo speaking.

350 I: just roughly, like ten years, fifteen years, twenty years.

351 OM-E: oshiwambo speaking.

352 OM-A: (LAUGHING).

353 OM-E: oshiwambo speaking.

354 OM-E: oshiwambo speaking.

20:00

355 OM-E: oshiwambo speaking.

356 OM-E: oshiwambo speaking.

357 OM-C: more than (...) forty years ago.

358 I: already forty years ago?

359 OM-C: yes, from seven- i think from nineteen-seventy-two.

360 I: ok. yes, that's a long time.

361 T: yes.

362 I: and before this time, people- how did they get their water? where did they get the water from? before the borehole existed?

363 T: (inc.) (using?).

364 OM-B: oshiwambo speaking.

365 OM-C: oshiwambo speaking.

366 OM-B: oshiwambo speaking.

367 T: oshiwambo speaking.

368 OM-B: oshiwambo speaking.

369 T: oshiwambo speaking.

370 OM-B: oshiwambo speaking.

371 T: actually, you see that this place is more or less on farming things, yes. yes, in fact they can't really say (...) how do people were using it, or how do people were getting water, because it were just made for (...) this guys who were building the road, were constructing the road. so, these guys, they just migrate on here. yes, from somewhere else. just migrate- keeping on migrating, looking for (...) maybe better (...) grazing lands (...)

yes, or farming or something like that. yes.

21:36

372 I: ok, i see. yes. when you compare how much water you (...) withdraw from the borehole in the rainy season, is it more or less in the dry season? do you need more or less in the dry season?

373 T: oshiwambo speaking.

374 OM-E: oshiwambo speaking.

375 OM-A: oshiwambo speaking.

22:00

376 T: it just the same, just-.

377 I: just the same?

378 T: yes.

379 I: ok. alright. this was that part. now we come more to the topic of drought. and just tell me (...) what is drought for you?

380 T: oshiwambo speaking.

381 OM-C: oshiwambo speaking.

382 T: oshiwambo speaking.

383 OM-A: oshiwambo speaking.

384 OM-D: oshiwambo speaking.

385 T: oshiwambo speaking.

386 OM-A: (LAUGHING).

387 OM-E: oshiwambo speaking.

23:09

388 T: oshiwambo speaking.

389 OM-E: oshiwambo speaking.
390 T: ok. so, according to them, drought is (...) hunger, is also lack of water.
391 I: ok. why is it a lack of water? you mean water for drinking and for consuming it at home? because, actually when you rely on the borehole water, it's not- it's not really depending on rainfall.

392 T: oshiwambo speaking.

393 OM-E: oshiwambo speaking.

394 T: oshiwambo speaking.

395 OM-E: oshiwambo speaking.

396 OM-A: oshiwambo speaking.

397 OM-B: oshiwambo speaking.

24:05

398 T: oshiwambo speaking.

399 OM-B: oshiwambo speaking.

400 OM-C: oshiwambo speaking.

401 OM-B: oshiwambo speaking.

402 T: oshiwambo speaking.

403 OM-B: oshiwambo speaking.

404 T: ok, in this case is because (...) yes (...) you know the- everything now here, let me say livestock, people, they are all depending on the borehole. yes, yes (...) lack of water (...) you know it is said drought to them is lack of water and (...) food at the same time. so, is because (...) during the drought (...) lot of people, a lot of this livestocks, they all depend on the borehole. so, there are some times, and you know the bore was build, let me say those years ago and is quite-.

25:36

405 I: yes, in the seventies (inc.).

406 T: yes. is quite (...) long ago. so the water is now deep, they are now- the water is-, let me say the water is (...) very deep in the soil. yes, somewhere underground, so the more you pump, you pump, you pump somehow it will get broken as the headman have said. it was just fixed yesterday (...) after it was broken, because of that pumping, pumping and lot of people depend on the borehole to get that number of- that huge number of water for themselves and the livestocks. but during the rainy season, they (...) can't all depend on the borehole, because (...) let me say livestock they get somewhere where they can get water in the bush. and then they drink. yes, only people- let me say only people can depend on the borehole during the rainy season. yes. otherwise livestock they (inc.)-.

26:30

407 I: yes, because in the dry season also the livestock has to go to the borehole and then the pressure is-.

408 T: yes is so much.

409 I: (inc.). ok. you said, the borehole was broken (...) the last days. for how long was it not working?

410 OM-D: four days.

411 OM-C: four days.

412 OM-D: yes four days.

413 I: for four days?

414 OM-C: yes.

415 I: and people had to switch to the water point or had to rely on their resources. they maybe (...) got the water a day before it became broken so they relied on what they had?

27:02

416 OM-B: oshiwambo speaking.

417 OM-C: oshiwambo speaking.

418 T: oshiwambo speaking.

419 OM-B: oshiwambo speaking.

420 OM-C: oshiwambo speaking.

421 OM-B: oshiwambo speaking.

422 T: so there are some (...) dams in a distance.

423 I: dams?

424 T: yes, let's not say dam, but this- let me say.

425 T: oshiwambo speaking.

426 OM-C: oshiwambo speaking.

427 OM-B: oshiwambo speaking.

428 OM-D: oshiwambo speaking.

429 OM-B: oshiwambo speaking.

430 T: oshiwambo speaking.

431 OM-C: oshiwambo speaking.

432 T: some hand-dug well somewhere that side. where they keep rainwater.
after a- within these four days, but is in a distance.

433 I: ok, so it's far away?

434 T: yes. that's where they went to get within those four days.

435 I: yes. yes. but these hand-dug wells do not exist in the dry season? they
completely run out of water?

28:03

436 T: oshiwambo speaking.

437 OM-C: oshiwambo speaking.

438 T: yes, they get dry so fast.

439 I: ok. but in the rainy season, when there was a rain and the hand-dug
wells filled up, it's ok for drinking in this time? yes, the quality is fine?

440 T: oshiwambo speaking.

441 OM-A: oshiwambo speaking.

442 T: oshiwambo speaking.

some participants are LAUGHING

443 OM-D: no other way (inc.) you have to drink.

some participants are LAUGHING

444 OM-A: oshiwambo speaking.

445 OM-D: oshiwambo speaking.

446 T: they are just using them because (...) the borehole is (...) broken and there is nowhere else you can get, yes, clean water so to say.

447 I: alright. ok. if you would compare the concern of drought, you said it's food shortage, it's water shortage. just this concern, it's a mental stress somehow, if you compare it to other concerns like we are caring about our children, we are caring about the education of our children, we are caring about our health. yes? there are many many concerns in our lives. if you compare it to drought, is it more or less important, what would you say?

29:22

448 T: oshiwambo speaking.

449 OM-E: oshiwambo speaking.

30:32

450 T: oshiwambo speaking.

451 OM-B: oshiwambo speaking.

31:39

452 OM-C: oshiwambo speaking.

453 T: oshiwambo speaking.

454 T: is the main concern.

participants confirm T's statement

455 T: ok. the drought is the main concern (...) to them. yes, due to that- even those- that pension money they get, it's yet not enough to maintain the whole house. the whole family, so to say, because they can still buy that (...) maize sack. you know by the other one we saw?

32:12

456 I: yes, yes.

457 T: yes. that maize sack is still not yet enough for the whole family (...) and you still can't- it can still can't left enough for (...) some other relating things where they need money. that's why drought to them is (...) very high. the high concern, or the main concern.

458 I: ok, i see, yes. yes. and (...) beside food shortage and water shortage, are there any other things in your daily life where drought really affects you? like for example (...) i mentioned the mental stress, for example. are there any conflicts in your homestead, conflicts with neighbours, for example?

459 T: oshiwambo speaking.

33:16

OM-A and OM-E do not respond

460 T: oshiwambo speaking.

461 OM-E: oshiwambo speaking.

462 T: (LAUGHING).

463 OM-A: (LAUGHING).

464 OM-E: oshiwambo speaking.

34:09

465 OM-A: oshiwambo speaking.

466 T: oshiwambo speaking.

467 OM-E: oshiwambo speaking.

468 T: oshiwambo speaking.

469 OM-D: oshiwambo speaking.

470 OM-B: oshiwambo speaking.

471 T: oshiwambo speaking.

472 OM-B: oshiwambo speaking.

35:07

473 ### participants are LAUGHING ###

474 OM-B: (is?) true.

participants are LAUGHING

475 T: ok. between them as a family, there never been conflict (...) because of drought. yes, but from neighbours, or let me say from- within the villages, from the villagers, this villagers, they use to be conflict. let me say it's common, because, yes (...) it can- due to- because- as the headman said, they found (...) themselves (...) (whereby?) women, or let me say wives (...) are creating conflicts to their husband due to lack of food in their house. due to that, they are not working. there usually be conflict when there is no food. there be this conflict, yes between the houses.

36:07

476 I: between the houses or in the house?

477 T: within the house.

478 I: within the houses, but in the other houses? not here?

479 T: in the other houses of the village.

480 OM-D: in the other house.

481 I: in the other houses.

482 OM-D: some wife is now they said:"no this is a poor man, no, i'm going to my family if you are-" (LAUGHING).

participants are LAUGHING

483 T: for someone else who is, yes. something like that.

484 I: i see, ok.

485 T: and again. because (...) looking at this couples (...) they are very old now. and looking at their fence is not that strong to keep away animals, livestocks. and (...) if we seen in the forest, there is no enough grazing land- grazing grass for the animals. now, animals are trying to get this greenness, you see in the (...) fields.

486 I: yes, the mahangu plants. they are trying to- (inc.).

37:01

487 T: yes, they are trying to penetrate and maybe break some poles so they can come in there. that also create the conflicts between them. them they don't have cattle, they don't have those (...) livestock. now, but then their mahangus have been eaten up by some other people's cattles, of those who have cattles. so, it can create conflicts. yes.

488 I: yes. yes. ok. and (...) right now, or what would you say, i heard in the car, you said it's the fourth year, consecutive year of drought. is it the case, yes? yes? and, (...) i mean (...) have there been other situations in the past where there were four consecutive years of drought? or is this like the first time that it's so severe?

489 T: oshiwambo speaking.

490 OM-C: oshiwambo speaking.

38:00

491 T: oshiwambo speaking.

492 OM-A: oshiwambo speaking.

493 T: ok. so this is the severe once. yes they-.

494 T: oshiwambo speaking.

495 OM-A: oshiwambo speaking.

496 OM-E: oshiwambo speaking.

497 OM-B: (LAUGHING).

498 OM-A: oshiwambo speaking.

499 T: ok. so they never really met a drought like this. so, this is the severe
once to them. so, it's hectic.

39:04

500 I: it's hectic?

501 T: yes.

502 I: and how (...) does the situation change from, like let's say the first year
of drought. it's ok, we can cope with that. now comes the second year, and
the third year and the fourth year. how does the situation become worse?
or how does it change from year to year?

503 T: oshiwambo speaking.

504 OM-A: oshiwambo speaking.

505 T: oshiwambo speaking.

506 OM-A: oshiwambo speaking.

507 T: oshiwambo speaking.

508 OM-E: oshiwambo speaking.

40:01

509 OM-A: oshiwambo speaking.

510 T: oshiwambo speaking.

511 OM-E: oshiwambo speaking.

512 OM-A: oshiwambo speaking.

513 OM-E: oshiwambo speaking.

514 OM-A: oshiwambo speaking.

515 OM-E: oshiwambo speaking.

516 OM-A: oshiwambo speaking. (LAUGHING).

517 T: oshiwambo speaking.

518 OM-A: oshiwambo speaking.

519 T: ok. alright. so, livestock- it's have been really (...) getting worse to worse. livestock start dying. yes, and base to people lives, they start looking for help there and there. yes.

41:01

520 I: so, it becomes more severe from year to year?

521 T: yes.

522 I: because in the first year the cattle dies, then the livestock dies and in the second year-.

523 T: let me say maybe, the first year, let me say, four cattle dies. second year, ten cattle dies. and then it goes till most of the cattle dies. or let me say all of the cattle dies (inc.) some other time.

524 I: yes. you said you just have (...)-.

525 T: they only have goats.

526 I: right. just one goat and nineteen where you just keep an eye on. did you loose cattle, did you loose livestock during these four years of drought?

527 T: oshiwambo speaking.

528 OM-A: oshiwambo speaking.

529 T: oshiwambo speaking.

530 OM-E: oshiwambo speaking.

42:07

531 T: ok. due to them, i think (...) they also had some number of goats among this. but then, some of them dies.

532 I: they died, ok.

533 T: yes, even some of their donkeys.

534 I: alright.

535 T: yes.

536 I: now, just tell me how you cope with this situation. what are you doing to get along with drought?

537 T: oshiwambo speaking.

538 OM-A: oshiwambo speaking.

539 T: oshiwambo speaking.

540 OM-A: oshiwambo speaking.

541 OM-B: oshiwambo speaking.

542 T: ok. they just depend on pension money.

43:01

543 T: oshiwambo speaking.

544 OM-A: oshiwambo speaking.

545 T: oshiwambo speaking.

participants confirm

546 T: and from the headman (...) and drought relief.

547 I: drought relief form the government?

548 T: yes.

549 I: and (...)-.

550 T: some help from the headman.

551 I: some help from the headman.

552 T: yes.

553 I: is this some kind of institutionalized help? so, if there is somebody really suffering in the village of drought, he or she can come to the headman, to

you, say: "please help me, i need some food." and then you (...) can distribute food.

554 T: not really an institute.

555 T: oshiwambo speaking.

556 OM-B: oshiwambo speaking.

557 OM-C: oshiwambo speaking.

558 OM-B: oshiwambo speaking.

44:04

559 T: oshiwambo speaking.

560 OM-C: oshiwambo speaking.

561 OM-B: oshiwambo speaking.

562 OM-C: oshiwambo speaking.

563 OM-B: oshiwambo speaking.

564 OM-C: oshiwambo speaking.

565 OM-B: oshiwambo speaking.

566 T: ok. yes, let me- it's not an institute, but it's under the authority, the traditional authority of the (okauaruthe?).

567 OM-C: (okurnkathee?).

568 T: (okurnkathee?) yes, traditional authority. yes, since they see the needs, people are suffering. yes, they have to (...) lay their complaints maybe to the king (...) of the (...) traditional authority. people with high authority there. and then they have to get some money. they get- quite number of money and then they buy some (...) food to (...) give to this other people who are really suffering. or let me say to (plant back?) to the villages. yes.

45:13

569 I: and the- so the traditional authority is distributing in case somebody needs it?

570 T: yes.

571 OM-C: yes.

572 T: before the (...) government drought relief. or-, yes.

573 I: ok. where do you get the money from? is it- does the government give you some money to be able or do you have to collect money from the communities (...) in any way?

574 OM-C: yes.

575 I: this is how it works?

576 T: yes. usually, they- usually when you are coming to have a land here. you have to pay for that land.

577 I: ok.

578 T: yes, that is the money they use.

579 I: ok. and you, like keep some of this money for situations like this in order to be able to respond, yes?

580 T: yes.

581 I: ok. i see. and the pension money you (...) get from the government, you use for the borehole water point and to buy some additional food at the markets, at the local markets?

46:07

582 T: oshiwambo speaking.

583 OM-A: oshiwambo speaking.

584 T: oshiwambo speaking.

585 OM-A: oshiwambo speaking.

586 T: yes. usually they- this pension money- because, you know even though the traditional authority have to give help, so it can not really be there enough help because the village is too big. and there are a lot of people suffering the same. so, the little they get from the headman, they still need this (...) pension money, they are (...) getting, the tate is getting to buy more food, so to say. in addition to what they get from the headman and

drought relief. yes, so they mainly depend on the- themselves, they mainly depend on the (...) pension money. yes.

47:01

587 I: yes. this- let us call a mechanism, yes? when i'm in need, i can go to the traditional authorities, to the headman and ask for help. is it something special here in ruacana area or is this the case in all over northern namibia? because we talk to people who said:"yes, when i need help, i go to the headman." and this headman reports this case to the councillor. but to constituency councillor and not the traditional authority, yes?

588 T: yes, yes.

589 I: is this some kind of a different mechanism? let's just call it mech- way of acting, somehow, yes?

590 T: mainly like (...) you remember when we went to (...) oshana? these other guys in oshana. you know, these guys they doesn't have a king, so to say. someone who is there as king. yes, there are some traditional (...) tribes that doesn't have a king, a representative- the person with a high authority. they only have seniors, how do you call them, seniors?

48:05

591 OM-C: senior headman.

592 T: senior headmans. yes.

593 OM-D: chiefs.

594 T: and chiefs. but they doesn't have kings. yes, due to them- due to these guys does have- those who have king (...) it's quite more or less like this ones. yes, you go to the headman (...) and then the headman talk to the king or throughow he reach the kings and then they get that authority. yes, but to these other guys, otherwise- because (...) these other chiefs, they are- they don't keep anything anywhere. so, i think they go to the councillor for them, they rely on the constituency councillors and (...) government. yes, government would be the source for them. yes.

595 I: but here, you-.

596 OM-B: oshiwambo speaking.

597 OM-C: oshiwambo speaking.

598 OM-B: oshiwambo speaking.

49:51

599 T: oshiwambo speaking.

600 OM-D: oshiwambo speaking.

601 OM-B: oshiwambo speaking.

602 T: oshiwambo speaking.

603 OM-B: oshiwambo speaking.

50:16

604 OM-C: oshiwambo speaking.

605 T: ok. so, the government had (...) a talk with the traditional authorities and headmans (...) on how to deal with the (...) this kind of extreme (...) living, so to say. yes, the headmen report to the councillor (...) that in my village, there this kind of people who don't have anything.

606 I: to the constituency councillor?

607 T: yes, to the constituency councillor. (inc.).

608 I: traditional authorities.

609 T: traditional authorities. and even when they are getting some drought relief, the councillor have to left some of the (...) sacks of maize or maize meal or anything that they are distributing to the villages. in case of these other guys who (...) like (...) more poor (...) more this p-, let me not say poor, but more this people who are (...) extreme affected, or really affected. yes, those can not reach to the next drought relief. so there are- after they finish, they are going to get these other left overs (...) back again, between that. before they reach the (...) drought relief. and again, the traditional authority also gave some (...) few to the headman.

51:39

610 I: ok, yes.

611 T: yes. they get from the councillor and headman in the same thing.

612 OM-D: (inc.) is saying is that (...) that (...) the government directed the traditional authorities that they don't want to hear any person died because of hunger in their area of their (urisdiction?). so, these guys (...) they have

to make sure that (...) their people (...) under the- under them-.

52:10

613 T: they are having something to eat.

614 OM-D: they are having something. ok, they said ok, the traditional authority have been directed by the government, they don't want to hear that. so, even if the government is giving this drought relief, it might not last up to the end of the month. so, if these people got their (...) two bags of (...) one bag or two bags of maize meal, so still (...) the constituency councillor must leave some, for those extreme people. so, when this- when they finish they go to the traditional authority. so we don't have anything to eat. so (inc.) now the traditional authority will go to the councillor and say, please i got (...)-.

53:03

615 OM-B: three or five.

616 OM-D: three or five people in my village.

617 OM-C: who still in need.

618 OM-D: who are still seriously in need. they can not (...) go (LAUGHING), they can not go cook to (them?) tomorrow. they can't. so-.

participants are LAUGHING

619 OM-B: because the constituency is bigger. and now, the councillor confirm to the headman, because we are working day and day-.

620 OM-D: with the people-.

621 T: the people.

622 OM-B: and we know them.

623 OM-D: on the ground.

624 OM-B: yes, some people they are not suffer. but (are?) they go to the councillor, they need food. but us, as a headman, we know that this is severey suff.

625 OM-C: who's suffering.

626 OM-B: yes.

627 OM-D: that's he brought you here.

628 OM-B: yes.

629 I: yes, yes, yes. i know. ok. do you think this system is kind of good or would you, if you could, could you- would you change it in some way? yes, to make it more efficient?

630 T: the system of-.

631 I: the system of reporting to headman, headman reporting to councillor. do you think it's well done, or would you change something?

54:02

632 OM-C: it is well done.

633 I: yes, it's good?

634 OM-B: oshiwambo speaking.

635 T: so the headman also build up a committee in (...) a village. so he is working (...) hand in hand with a commitees. yes.

636 I: ok, the committee (...) is made up of villagers?

637 T: yes, yes, yes. people from the village.

638 I: yes. ok, good. yes. (they?) also was there. are you able to (...) sell something (...) what you are growing, or, i don't know, what you are producing in order to get some money to buy food? is this an option for you?

639 T: oshiwambo speaking.

55:10

640 OM-A: oshiwambo speaking.

641 OM-E: oshiwambo speaking.

642 OM-A: oshiwambo speaking.

- 643 OM-E: oshiwambo speaking.
- 644 OM-A: oshiwambo speaking.
- 645 OM-E: oshiwambo speaking.
- 646 T: ok. so they have never find themselves (...) sold (...) either mahangu, because mahangu it's ever not enough to them.
- 647 OM-D: they no have surplus.
- 648 T: and livestock, they doesn't have livestock. so, they never (...) even (...) tried to sell anything. yes.
- 649 I: ok. do you know this (...) question is not just directed to you, maybe to the headman and you. do you know of people who migrated to (...) the town, for example in order to escape this water situation here? yes, like maybe even just seasonal migration. like ok, we have a drought, we leave the city, go to relatives, come back when it's better. is this something people do?

56:07

- 650 T: oshiwambo speaking.
- 651 OM-B: oshiwambo speaking.
- 652 OM-D: oshiwambo speaking.
- 653 T: oshiwambo speaking.
- 654 OM-D: oshiwambo speaking.
- 655 T: oshiwambo speaking.
- 656 OM-D: oshiwambo speaking.
- 657 T: oshiwambo speaking.
- 658 OM-D: oshiwambo speaking.
- 659 OM-C: oshiwambo speaking.

57:05

660 OM-B: oshiwambo speaking.

661 OM-D: oshiwambo speaking (LAUGHING).

662 OM-B: oshiwambo speaking.

663 OM-C: oshiwambo speaking.

664 OM-B: oshiwambo speaking.

665 OM-C: oshiwambo speaking.

666 OM-B: oshiwambo speaking.

667 OM-D: yes they do migrate. i know these people. you know sometimes (...) i can just give an example of last year. these guys they (LAUGHING) they shifted their animals (...) to (inc.) the other side of (ukuraruthee?). and-.

58:06

668 OM-C: oshiwambo speaking.

669 OM-D: no (man?) this people here, traditionally or (...) they are- they don't stay at one place. if they are affected here, they move and they go for good.

670 I: yes? even if they have a homestead like this?

671 OM-D: yes, yes, yes, yes.

672 I: if they have build buildings, they just move away?

participants confirm and LAUGH

673 OM-D: no, they don't worry about these things. yes.

674 T: the whole idea is they depend on animals.

675 OM-D: yes (inc.).

676 T: yes, they depend on livestocks. yes, and a field of course, but wherever they go they can get that field. yes, but animals, if there is no grass (...) for animals to eat, what can the animal eat. and they depend on the animal. so they have to migrate with their animals (...) and go.

677 OM-D: and their main source of income.

678 T: ok. so. can you just roughly say how many people do it? like just five percent of people living here, or is it ten, twenty percent?

679 OM-D: most of the people here in this area.

59:01

680 OM-D: then they-. yes.

681 T: then is ninety percent (inc.) went, because they haven't said even all of them went last year.

682 OM-D: (LAUGHING).

683 T: they went with the cattle and come back (inc.).

684 OM-D: they went with their cattle, they moved their cattle to (onangjela?).

685 I: ok. but the whole family moved there? yes?

686 OM-D: they move. these people they (...) they are nomads (LAUGHING).

687 T: because, they said (...) because remember at the first time, because he said, there is- there are all- let me say they all migrated here. due to some-.

688 OM-D: most of them are himbas.

689 T: yes.

690 OM-B: yes, especially when you (omahimba?) and (omahembas?), (inc.) you see the house, that is not a real house.

691 T: real house

692 OM-D: yes.

693 OM-B: yes, no is a simple house.

694 T: yes.

695 OM-D: yes.

696 I: yes.

697 OM-B: of course, you can leave-.

698 T: any time.

699 OM-B: any time. yes.

700 OM-D: yes.

701 I: ok, i see. and this is like many people in ruacana area (...) are practicing this, yes?

702 OM-D: yes.

703 I: migrating.

704 T: yes, mostly this sides, it's (...) for grazing, so to say. yes. and doing this quite number of farming things. so they keep on moving.

1:00:02

705 I: ok. the next question would be, what do you think has to change in your life, in order to make you more- less suffering from drought? what would be the most important thing that has to change in order to- for you, yourself to be less vulnerable, to be less affected by drought?

706 T: oshiwambo speaking.

707 OM-E: oshiwambo speaking.

708 OM-A: (LAUGHING).

709 OM-E: (LAUGHING) oshiwambo speaking.

710 OM-A: (LAUGHING) oshiwambo speaking.

711 T: oshiwambo speaking.

1:01:14

712 OM-A: oshiwambo speaking.

713 T: oshiwambo speaking.

714 OM-A: oshiwambo speaking.
participants are LAUGHING

715 OM-A: oshiwambo speaking (LAUGHING).

716 T: yes, to them they think (...) rain (...) could-.

717 I: just rain?

718 T: rain could save them. yes, as she have- as she just said now. right in the pot somewhere the kitchen (...) there is this, you see this, you know there is sweet melon and there is the other melon of which it was not really (...) edible straight (...) to human. they usually made for pigs and (...) some other donkeys, so to say. this other livestock and (...) (tempts?) kitchen or so. but then, today that will be their lunch. yes, they (LAUGHING)- it's in the pot now.
1:02:32

719 I: yes (LAUGHING).
participants LAUGHING

720 T: it's getting ready for them to (...) eat.

721 OM-A: oshiwambo speaking.

722 T: so they can reach to dinner.

723 I: and, yes, ok, ok. the same question to you. what do you think has to change in your community, in this area to make people less vulnerable, to make people less suffering from drought. what do you think? you have the overview, you know people. maybe you can tell me something.

724 OM-C: oshiwambo speaking.
1:03:37

725 T: ok. so the overview is still rain.

726 I: yes?

727 T: yes. even to the (...) head of the village is still rain, because (...) if there could be- if they can get that (...) much rain for (...) yes for their animals, they can get grass and then they (...) give them their product, the animal

product, where they use to sustain their lives. they also using this animals (dungs?) (...) to make humes for their mahangu.

1:04:16

728 I: fields?

729 OM-D: oshiwambo speaking.

730 T: yes.

731 I: yes.

732 T: so, it's rain.

733 I: ok. yes. the last question. if you think of your neighbours, of yourself, your neighbours, what would you think is the difference between people who are suffering most and people who are suffering less from drought?

734 T: oshiwambo speaking.

735 T: is this goes to the headman (inc.)?

736 I: no, first to them.

737 T: ok.

738 T: oshiwambo speaking.

1:05:14

739 OM-E: oshiwambo speaking.

740 T: oshiwambo speaking.

741 OM-A: oshiwambo speaking.

742 T: oshiwambo speaking.

743 OM-A: oshiwambo speaking.

744 T: oshiwambo speaking.

745 OM-A: oshiwambo speaking.

746 OM-B: oshiwambo speaking.
1:06:41

747 T: oshiwambo speaking.

748 OM-B: oshiwambo speaking.

749 T: ok. so.

750 I: yes.

751 T: yes, the difference is (...) yes, some people (...) get their chance (...) to get work somewhere. yes, and now these people they are also having the farmland in here. they are growing mahangu and at the same time they are also having some income. they are also having livestocks. yes, now the difference is between these things, this-
1:07:20

752 OM-D: oshiwambo speaking.

753 T: this tate-.

754 I: yes (tate?).

755 T: the family is- this family to compare to (...) some other guys who are able to (...) maybe to get a little bit is because them they don't have anything where they can else rely on except (...) the rain and the mahangu. yes, some other people can rely on their salaries. some people can sell up some livestock and may get some money, buy some food and then live goes on. yes, but (...) yes, as we are created, we are not really the same. yes, some people can try and try at least to sustain themselves, but yet they can still have fail to (suffer?) things they maybe they don't have or something. that's why (...) that's the- that's where the difference is.
1:08:18

756 I: ok, i see.

757 OM-B: oshiwambo speaking.

758 T: oshiwambo speaking.

759 OM-B: oshiwambo speaking.

760 T: ok. and some people that they can't able to work or to (...) get something for themselves. is because they are somehow healthy (...) affected. yes, they are- even though they are not sick. maybe they are also old, they don't have that manpower to (...) work in the land for so much place, for so much (...) or let me say the quarter of the (...) farmland, or just to produce something. so they are healthy affected.

1:09:15

761 I: i see, yes of course. yes. ok. i don't have any questions anymore, but is there anything else you would like to tell me about? what i should know about drought. for me, it was very interesting, thank you very much, but is there anything else you would like to tell me about?

762 T: oshiwambo speaking.

763 OM-A: (LAUGHING).

764 OM-E: oshiwambo speaking.

1:10:01

765 T: oshiwambo speaking.

OM-A and OM-E need time to respond

766 OM-A: oshiwambo speaking (LAUGHING).

767 I: if not, it's ok. it was-, yes.

768 OM-B: oshiwambo speaking.

769 T: oshiwambo speaking.

770 OM-B: oshiwambo speaking.

771 T: oshiwambo speaking.

772 OM-A: oshiwambo speaking.

participants are LAUGHING

773 OM-A: oshiwambo speaking.

774 OM-C: oshiwambo speaking.

1:11:08

775 T: oshiwambo speaking.

776 OM-C: oshiwambo speaking.

777 OM-B: oshiwambo speaking (LAUGHING).

778 OM-A: (LAUGHING) oshiwambo speaking.

779 T: ok. they said, they want to tell you something. in fact it's not really a question or something. just to (...) let you know. yes, (...) in their- as you see how they are living, where they sleep (...) so, they think they will need at least (...) a building for them to sleep. a very proper one. that they can be able to (...) sleep in. they need some (...) wires (...) to make- to sustain their- to strengthen their fencing. yes. as last years there been victims of (...) elephants. those are coming here and destroyed their mahangus.

1:12:39

780 I: really?

781 T: yes.

782 I: elephants?

783 T: yes. yes and again (...) yes they are poor, they need food. yes. they also need food a lot of food.

784 I: ok. thank you. thank you very much.

785 OM-A: oshiwambo speaking.

786 I: this was really a very interesting conversation for me, i learned a lot. thank you.

787 OM-A: (LAUGHING).

788 OM-C: oshiwambo speaking.