

## TRANSCRIPT

Type: Guideline interview  
Topic: Water utilization and drought affectedness  
Date: 08/02/2014  
Duration: 56 minutes  
Location:

Code: OM2  
Interviewer (I): RL  
Translator (T): MK  
Transcriber: RL (EN), EK (OW -> EN)

Attendants: OM-A (head)  
OM-B (traditional authority leader)  
OM-C (employee at GOPA)

## TRANSCRIPT

- 1 I: some very basic questions on you and your family, your household. and in the end we will come to questions on water and on drought. and because, you're the reverend, you know the people, you know your community. maybe you can just answer these questions (...) on behalf of them. yes? because you know who is suffering, who is not suffering and-but i will come to this later, yes? just let us first do the first questions. and the first one is your age, how old are you?
- 2 T: oshiwambo speaking.
- 3 OM-A: oshiwambo speaking.
- 4 T: seventy-six years years old.
- 5 I: seventy-six? are you married?
- 6 T: oshiwambo speaking.
- 7 OM-A: oshiwambo speaking.
- 8 T: yes.
- 9 I: and how many people live in your homestead?
- 10 T: oshiwambo speaking.
- 11 OM-A: oshiwambo speaking.

12 T: oshiwambo speaking.

##### 01:01 #####

13 T: ok, there are eleven.

14 I: eleven? and how many of these eleven people are really the whole year round at your homestead? or are there some persons who are maybe go to school accomodation, are working in windhoek or wherever?

15 T: oshiwambo speaking.

16 OM-A: oshiwambo speaking.

17 T: oshiwambo speaking.

18 T: five are living there part-time.

19 I: five are part-time. how many of the eleven people are under the age of fourteen?

20 T: oshiwambo speaking.

21 OM-A: oshiwambo speaking.

22 T: oshiwambo speaking.

23 OM-A: oshiwambo speaking.

24 T: three.

25 T: oshiwambo speaking.

26 OM-A: oshiwambo speaking.

27 I: which grade did you complete at school?

28 T: oshiwambo speaking (LAUGHING).

##### 02:01 #####

29 I: (LAUGHING).

30 OM-A: oshiwambo speaking.

31 OM-B: oshiwambo speaking.

32 T: oshiwambo speaking (LAUGHING).

33 OM-A: oshiwambo speaking.

34 T: he made up to the- to this (inc.).

35 T: oshiwambo speaking.

36 OM-A: oshiwambo speaking.

37 T: to this reverend, priest things.

38 OM-A: oshiwambo speaking.

39 I: ok.

40 T: so he went like to be in a student. for him to become a reverend. and he studied four (years?).

41 I: ok, so you completed school, all the school grades and then educated being a reverend?

42 T: yes.

43 OM-A: yes.

44 I: ok. is this like university education or this just the a (...) is it-.

45 OM-A: no, it's a seminar.

46 T: yes, seminar.

47 I: seminar?

48 OM-A: yes.

49 I: seminar. yes.

50 T: that's the word i was looking (inc.).

##### 03:01 #####

51 I: ok.

52 OM-A: oshiwambo speaking.

53 T: he have studied up to a diploma. a diploma like (inc.).

54 I: oh, yes diploma.

55 OM-A: theology.

56 I: theology, yes. is there any (...) family member at your homestead who has a higher education than you?

57 T: oshiwambo speaking.

58 OM-A: oshiwambo speaking.

59 T: no.

60 OM-A: oshiwambo speaking.

61 T: oshiwambo speaking.

62 OM-A: oshiwambo speaking.

63 T: oshiwambo speaking.

64 OM-A: oshiwambo speaking.

65 T: oshiwambo speaking.

66 OM-A: oshiwambo speaking.

67 T: they are just of the same level.

68 I: polytec diploma?

69 OM-A: yes.

70 T: yes, yes, polytec diploma.

71 I: and (...) so, you been a reverend, now you retired?

##### 04:07 #####

72 OM-A: yes.

73 I: and what is your main source of income today?

74 T: oshiwambo speaking.

75 OM-A: oshiwambo speaking.

76 T: oshiwambo speaking.

77 T: just-.

78 I: pension?

79 T: just, yes. government pension.

80 I: and (...) your main agricultural activity you're doing at your homestead?

81 T: oshiwambo speaking.

82 OM-A: oshiwambo speaking.

83 T: oshiwambo speaking.

84 OM-A: oshiwambo speaking.

85 T: he's doing farming and (...) farming on (...) livestock. and (...) mahangu.

86 I: and mahangu?

87 T: yes.

88 I: and how much livestock do you have? can you just roughly say that?

##### 05:05 #####

89 T: oshiwambo speaking.

90 OM-A: oshiwambo speaking.

91 OM-B: oshiwambo speaking.

92 T: oshiwambo speaking.

93 OM-B: oshiwambo speaking.

94 OM-A: oshiwambo speaking.

95 T: maybe fourty goats.

96 OM-A: oshiwambo speaking.

97 T: maybe (fifteen?) cattles.

98 I: ok. and when you cook at home, which is your main energy source?

99 T: oshiwambo speaking.

100 OM-A: oshiwambo speaking.

101 T: oshiwambo speaking.

102 T: firewood.

103 I: firewood? (ikuni?) is firewood?

104 T: yes.

105 OM-B: firewood.

106 I: ok. try to learn some- (LAUGHING). but your homestead is some kind of a traditional- it's a traditional homestead?

107 T: oshiwambo speaking.

108 OM-A: oshiwambo speaking.

109 T: yes.

110 I: and you're the owner of it?

111 T: yes he is.

112 T: oshiwambo speaking.

113 OM-A: oshiwambo speaking.

114 T: yes.

##### 06:01 #####

115 I: yes, just have to ask, yes.

116 T: yes.

117 I: how many buildings does this homestead have?

118 T: oshiwambo speaking.

119 OM-A: oshiwambo speaking.

120 T: oshiwambo speaking.

121 OM-A: oshiwambo speaking.

122 T: oshiwambo speaking.

123 OM-A: oshiwambo speaking.

124 OM-B: oshiwambo speaking.

125 OM-A: oshiwambo speaking.

126 T: maybe five thatched roofs (...) and (...) three corrugated rooms, so to say.

127 I: completely corrugated from every side?

128 T: no, no, no, no.

129 I: just (inc.)-.

130 T: build of wall and (...) corrugated up (...) bricks.

131 I: so, walls and (...) roof.

132 T: yes, yes.

133 I: corrugated.

134 T: oshiwambo speaking.

135 OM-A: oshiwambo speaking.

136 T: yes and this three building they still, just a building from the outside. and have rooms inside.

137 I: so it's made of bricks?

138 T: yes.

139 I: the walls are bricks? ok. and the buildings with the thatched roof, also bricks?

##### 07:08 #####

140 T: oshiwambo speaking.

141 OM-A: oshiwambo speaking.

142 T: it's sticks. yes.

143 I: how many sleeping rooms (...) of these buildings and of the building that has rooms inside.

144 T: oshiwambo speaking.

145 OM-A: oshiwambo speaking.

146 T: oshiwambo speaking.

147 OM-A: oshiwambo speaking.

148 T: oshiwambo speaking.

149 OM-A: oshiwambo speaking.

150 T: about seven.

151 I: seven. ok. and the floor is made of what? in the corrugated maybe (...) concrete?

152 T: oshiwambo speaking.

153 OM-A: oshiwambo speaking.

154 T: oshiwambo speaking.

##### 08:01 #####

155 OM-A: oshiwambo speaking.



156 T: ok. there is cement- there is a floor made of cement in the corrugated ones. but in the others are i think no floors.

157 I: which kind of toilet do you use?

158 T: oshiwambo speaking.

159 OM-A: oshiwambo speaking.

160 T: oshiwambo speaking.

161 OM-A: oshiwambo speaking.

162 T: oshiwambo speaking.

163 OM-A: oshiwambo speaking.

164 T: ok. the shared toilets.

165 I: shared. and when you have waste like plastic bottles or something, what do you do with them to dispose them?

166 T: oshiwambo speaking.

167 OM-A: oshiwambo speaking.

168 T: ok. they burn them.

169 I: burn? is there electricity at your house?

170 T: oshiwambo speaking.

171 OM-A: oshiwambo speaking.

172 T: yes.

173 I: yes? ok. and do you have a radio?

174 OM-A: (AFFIRMING).

175 I: yes? radio? a tv?

176 OM-A: yes.

177 T: yes.

178 I: tv.

179 OM-A: yes.

180 I: mobile? like (inc.).

181 T: oshiwambo speaking.

##### 09:00 #####

182 OM-A: oshiwambo speaking.

183 T: yes.

184 I: ok.

185 T: a car he has.

186 I: car, of course, yes.

187 OM-A: (LAUGHING).

188 I: alright. good. ok that was the first part. now we come to the water questions. and i would like to ask you (...) which (...) water sources are available in the closer distance to your homestead?

189 T: oshiwambo speaking.

190 OM-A: oshiwambo speaking.

191 T: oshiwambo speaking.

192 OM-A: oshiwambo speaking.

193 T: ok. just the borehole.

194 I: the borehole, the same borehole we had in the beginning?

195 T: yes.

196 I: it's the same borehole, ok. how far is it away from your place? just (...) round about.

197 T: oshiwambo speaking.

198 OM-B: oshiwambo speaking.

199 OM-A: oshiwambo speaking.

200 T: yes, from the house (...) the house is where we were.

201 I: where we left, yes.

202 T: yes.

203 OM-A: yes.

##### 10:00 #####

204 I: just (ask him?) not so far.

205 T: and the borehole is-.

206 I: ah, it's over there somewhere?

207 T: yes.

208 I: ok, like (...) one kay maybe?

209 T: yes.

210 I: maybe less? and there is a public tap, i head? a public water point?

211 T: oshiwambo speaking.

212 OM-A: oshiwambo speaking.

213 T: ok. this one for them there it's not working.

214 I: the public water point is not working?

215 T: yes, it's not working.

216 I: ok. so broken. since when is it broken?

217 OM-A: oshiwambo speaking.

218 T: oshiwambo speaking.

219 OM-A: oshiwambo speaking.

##### 11:02 #####

220 T: since last year, he can't remember.

221 I: since last year already? ok. and are there any traditional water sources around, like hand-dug wells for example or even surface waters?

222 T: oshiwambo speaking.

223 OM-A: oshiwambo speaking.

224 T: no.

225 I: nothing? ok. and which of- or do you use the borehole water then for all your activities at home?

226 T: oshiwambo speaking.

227 OM-A: oshiwambo speaking.

228 T: yes.

229 I: for everything.

230 T: for everything.

231 OM-A: oshiwambo speaking.

232 T: oshiwambo speaking.

233 OM-A: oshiwambo speaking.

234 T: oshiwambo speaking.

235 OM-A: oshiwambo speaking.

##### 12:01 #####

236 T: or sometimes they drive (...) to get water at (oshifo?) or somewhere between (oshifo?) there is fresh (...) and clean water.

237 OM-A: oshiwambo speaking.

238 T: oshiwambo speaking.

239 OM-A: oshiwambo speaking.

240 T: oshiwambo speaking.

241 OM-A: oshiwambo speaking.

242 T: or sometimes they go and get water at ruacana (...) town.

243 I: ok, so in these two cities, in the two towns. and what is the source there? where do you get the water there?

244 T: oshiwambo speaking.

245 OM-A: oshiwambo speaking.

246 T: it's a- from the taps.

247 I: there is a public tap and-.

248 T: yes, there are taps where they get water.

249 OM-A: oshiwambo speaking.

250 T: oshiwambo speaking.

251 OM-A: oshiwambo speaking.

##### 13:00 #####

252 T: they are sometimes having- when they are getting water, there are some (...)-.

253 T: oshiwambo speaking.

254 OM-A: oshiwambo speaking.

255 OM-B: oshiwambo speaking.

256 T: they are sometimes going to pay at municipality's office. they get some cards. you pay there and you get some cards of which you can get water from-.

257 OM-B: the taps.

258 T: where- from (...) any (...) water points available (inc.) to where it's functioning.

259 I: so you just show the card and then you get your twenty-five liter bucket filled. ok, so card system.

260 T: but first you have to go and pay there at the municipality.

261 I: yes. when do you go to ruacana to the water point? when do you (...) use that water and when do you use the borehole water here?

262 T: oshiwambo speaking.

##### 14:03 #####

263 OM-A: oshiwambo speaking.

264 T: oshiwambo speaking.

265 OM-A: oshiwambo speaking.

266 T: oshiwambo speaking.

267 OM-A: oshiwambo speaking.

268 T: ok. they- if for himself, if he pay (...) the card. yes, because he sees that the water from the borehole is not really (...) good for their drinking. yes, he starts when he go to the nearby water points and (...) get some more water. but first, but he has to calculate much water they need (...) for the whole week, for drinking. but they depend on the borehole for almost everything. yes, but-.

##### 15:25 #####

269 I: yes. but, just drinking is being with the water points?

270 T: with the water points.

271 I: ok. so the water point is just for drinking. and all- everything else, cooking, washing, laundry is all borehole water?

272 T: is borehole. yes, yes.

273 I: and-.

274 OM-A: oshiwambo speaking.

275 T: but even (...) for personal hygiene sometimes they go get at the water point, because (...) water from the borehole they don't switch- they don't switch all the (detergent?), (let me say?) all these soaps, they use to clean themselves with.

##### 16:17 #####

276 I: ok. so, sometimes this, yes. does this differ between dry season and rainy season, or is it all the year the same?

277 T: oshiwambo speaking.

278 OM-A: oshiwambo speaking.

279 T: oshiwambo speaking.

280 OM-A: oshiwambo speaking.

281 T: ok. the only different is only if (...) he harvest some water from the (...) corrugated iron.

282 I: rainwater.

283 T: rainwater, yes.

284 I: rainwater. for what purposes do you use rainwater?

##### 17:05 #####

285 T: oshiwambo speaking.

286 OM-A: oshiwambo speaking.

287 T: ok. this rainwater it's- the counted them as better than the- of better quality to compared to the borehole water. so they use them for drinking, for laundry and even personal hygiene.

288 I: persona hygiene. but not for cooking?

289 T: oshiwambo speaking.

290 OM-A: oshiwambo speaking.

291 T: and even for cooking.

292 I: even for cooking? and (...) do you also sometimes use water to clean  
some things? clean furniture, clean, i don't know, buckets, clean the car for  
example?

293 T: oshiwambo speaking.

##### 18:07 #####

294 OM-A: oshiwambo speaking.

295 T: yes, he use to (...) wash his car. even mob in his sleep rooms.

296 I: ok. which water do you use for that? borehole, rainwater or water point  
water?

297 T: oshiwambo speaking.

298 OM-A: oshiwambo speaking.

299 T: ok. due to the distance for the water points, he used the- he's using the  
borehole water.

300 I: the borehole water?

301 T: yes, (inc.).

302 I: ok. do you also use water to prevent dust? when you put it on the  
ground not to have dust in the air?

##### 19:02 #####

303 T: oshiwambo speaking.

304 OM-A: oshiwambo speaking.

305 T: yes. he used the borehole water.

306 I: the borehole? ok. do you also need water for the livestock or do you  
bring your livestock to the borehole that they have water to (inc.) drink?

307 T: oshiwambo speaking.

308 OM-A: oshiwambo speaking.

309 T: oshiwambo speaking.



310 OM-A: oshiwambo speaking.

311 T: ok. it's according to the animal have- so, those are not really (bolf?) to walk long distances. is it from the house to the borehole. he come and get water for them. yes, but the rest he (...) drop them to the borehole. or else, the other ones (...) he have (...) what (...) the cattle post near some boreholes, some very (inc.) to keep them.

##### 20:15 #####

312 I: ok, so there is water too, yes. how often do you do laundry? for a week.

313 T: oshiwambo speaking.

314 OM-A: oshiwambo speaking.

315 T: oshiwambo speaking.

316 OM-A: oshiwambo speaking.

317 T: ok. for kids (...) they can do two or three laundry per week. but for elders, because they want to sustain water and because the water, those are coming from the water point is very far. they may even use once, may even two, once per week.

##### 21:23 #####

318 I: once per week. ok, yes. this was the (...) water point water is used for laundry? and sometimes the borehole water.

319 T: yes.

320 I: ok, yes. can you say how much water you fetch when you go the public water point?

321 T: oshiwambo speaking.

322 OM-C: oshiwambo speaking.

323 OM-B: oshiwambo speaking.

324 OM-A: oshiwambo speaking.

325 T: oshiwambo speaking.

326 OM-A: oshiwambo speaking.

##### 22:06 #####

327 T: ok. the twenty-five liters (...) it's from- it's between five to eight.

328 I: five to eight?

329 T: yes, twenty-five liters. in one bucket-.

330 OM-C: two-hundred and ten liters.

331 T: yes.

332 OM-C: one.

333 I: one two-hundred and ten?

334 OM-C: yes.

335 I: alright. and (...) how far is- or do you think (...) you need a car to the public water point. it is not possible to walk there?

336 T: no it's a-.

337 T: oshiwambo speaking.

338 OM-A: oshiwambo speaking.

339 T: yes. because his things are too big.

340 I: yes, yes. so people who don't have a car, they can not go there.

341 T: oshiwambo speaking.

342 OM-A: oshiwambo speaking.

##### 23:03 #####

343 T: yes, some- yes, let me say, most they can't, but some they can with donkey carts.

344 I: donkey carts.

345 T: or with the donkeys. you know the others (inc.)?

346 I: yes, yes.

347 T: yes, so.

348 I: ok. and-.

349 T: but not by human.

350 I: and when you fetch this- these five to eight twenty-five liter buckets plus the one two-hundred and ten liter bucket. then you have it at home (...) and how long does it last (...) for all of the purposes?

351 T: oshiwambo speaking.

352 OM-A: oshiwambo speaking.

353 T: so he really take care of them. they can last for three to four days.

354 I: three to four days. ok. does the amount- three to four days- does the amount of water change from rainy to dry season? do you fetch more water in the dry season?

##### 24:16 #####

355 T: oshiwambo speaking.

356 OM-A: oshiwambo speaking.

357 T: oshiwambo speaking.

358 OM-A: oshiwambo speaking.

359 T: oshiwambo speaking.

360 OM-A: oshiwambo speaking.

361 T: so it's just the same.

362 I: just the same? do you have a garden at home? vegetables for example or fruit trees that you have to water?

363 T: oshiwambo speaking.

364 OM-A: oshiwambo speaking.

365 T: oshiwambo speaking.

##### 25:04 #####

366 OM-A: oshiwambo speaking.

367 T: oshiwambo speaking.

368 OM-A: oshiwambo speaking.

369 T: ok. only have one guava tree.

370 I: one guava tree. and you also use the water that you're getting from the borehole or from the rainwater or from the public water point to water it?

371 OM-A: (AFFIRMING).

372 I: yes?

373 T: yes.

374 T: oshiwambo speaking.

375 OM-A: oshiwambo speaking.

376 T: he use the borehole.

377 I: borehole water?

378 OM-A: oshiwambo speaking.

379 I: and how much do you need for this tree in the rainy and in the dry season per day?

380 T: oshiwambo speaking.

381 OM-A: oshiwambo speaking.

##### 26:01 #####

382 T: ok. two (...) during drought season.

383 I: two of twenty-five liters?

384 T: yes. and one during the rainy season.

385 I: ok. good, very good. now (...) the topic of drought. and these are maybe

the questions like try to speak on behalf of the community, because you know people, you know how they are suffering, you know why they are suffering, you know? ok. so-.

386 T: oshiwambo speaking.

387 OM-A: oshiwambo speaking.

388 I: yes? ok, maybe you can just describe (...) what is drought for you? yes, just a very open question, tell me everything what is drought for you?

389 T: oshiwambo speaking.

390 OM-C: oshiwambo speaking.

391 OM-A: oshiwambo speaking.

392 T: oshiwambo speaking.

##### 27:20 #####

393 OM-A: oshiwambo speaking.

394 T: oshiwambo speaking.

395 OM-A: oshiwambo speaking.

396 T: oshiwambo speaking.

397 OM-A: oshiwambo speaking.

398 T: oshiwambo speaking.

##### 28:02 #####

399 OM-A: oshiwambo speaking.

400 T: so, the first thing, number one, drought for him is (...) problem. problem, because (...) no food, no water and (...) livestock. and no peace stabilities between the people.

401 I: no social stability?

402 T: yes, peace stabilities.

403 I: peace?

404 T: yes.

405 OM-C: because there is no enough food.

406 T: there is no enough food and water.

407 OM-C: (LAUGHING).

408 I: how does it (...) look like this instability in the community?

409 T: oshiwambo speaking.

410 OM-A: oshiwambo speaking.

##### 29:11 #####

411 T: ok. so, when there is- in a situation when there is no water, no food, (be?) person can not really be (...) at peace. a person only (wish?) anger, just anger and hate. yes, people looking (corralling?) and maybe this (...) disrespect and those kind of things. yes and (inc.) (the drought?).

412 OM-A: oshiwambo speaking.

413 T: ok. number two, lack of stability, because a person, or let me say people, you'll see that the death is very close. the death of themselves as people and the death of their livestock.

##### 30:19 #####

414 I: yes, livestock.

415 T: so, that's why they won't be have that peace at heart.

416 I: ok. would you say that people are (...) coming to church and (...) praying more often or more intense in these situations? do they try to find help (...) at the church, in their religion?

417 T: oshiwambo speaking.

418 OM-A: oshiwambo speaking.

##### 31:32 #####

419 T: ok. yes, a little group is coming (...) or due to (...) let me say those people who often come to church, they usually come to pray with him (...) for such a (...) hectic situation. yes, and some of them are- they don't really (...) think of anything else. they have- they are busy thinking about how to handle their livestock, how to get food for themselves (...) and how to get water. and all those kind of things.

##### 32:08 #####

420 I: yes. so, it's a high mental stress, because you always have to think on this. how to get this, how to do this and stuff. ok. and what are people praying for? what are they- how are they looking for help in the church?

421 T: oshiwambo speaking.

422 OM-A: oshiwambo speaking.

##### 33:12 #####

423 T: ok. so, people believe, or let me say traditionally, i mean not traditionally but (genially?) people believes that (...) praying to god, praying to god and to be in church to participating in church activities (...) you are somehow (...) god to answer you. they believe in the answers from (...) him. somehow god to answer and all these things will be (...) away. yes. and (...) forgot something.

424 T: oshiwambo speaking.

425 T: oh, ok. and being in church praying together. yes, that's (makes?) togetherness. yes, that's also some other things.

##### 34:08 #####

426 I: yes. are they just praying for: "please let it rain." or are they praying for: "get me out of this situation, anyhow. get me out of poverty, get- i want to have a job in these situations." or is it just: "i would like to have rain."?

427 T: oshiwambo speaking.

428 OM-A: oshiwambo speaking.

429 T: ok. they are praying for rain, yes. they are praying for diseases, they are praying for protection, for god to protect them and lead them go through the- go through any problem they found themselves in. and (...) (inc.) what else? i think i forgot one thing.

##### 35:23 #####

430 T: oshiwambo speaking.

431 OM-C: oshiwambo speaking.

432 T: oshiwambo speaking.

433 OM-C: oshiwambo speaking.

434 OM-A: oshiwambo speaking.

435 T: and hunger.

436 OM-A: oshiwambo speaking.

437 T: ok. they also pray for the government to get that good mind. so they can save the people, or save the nation. yes.

##### 36:08 #####

438 OM-A: oshiwambo speaking.

439 T: and also friendship in the world.

440 I: would you say- you said there are some conflicts, there are social tensions in the community in this drought situation. do you think church is like (...) a point where these conflicts are being solved? that without church people would really like (...) be angry to one and another and this- that church is somehow, yes how to say, (...) alleviating this a bit, yes? mitigation somehow.

441 T: oshiwambo speaking.

##### 37:05 #####

442 OM-A: oshiwambo speaking.

443 T: yes. ok church is the- it's meeting them half way in this togetherness and peace. yes, to prevent conflicts and (...) these other problems related.

444 I: ok, alright. when you see your community members, your neighbours (...) is drought and everything what is associated with drought, the most important concern or are there other concerns like: "hey i have to take care for my children, is my child- doing good at school?". fear for diseases for example. so, is drought the main concern of the people?

445 T: oshiwambo speaking.



##### 38:09 #####

446 OM-A: oshiwambo speaking.

447 T: ok. the main cause, or the main concern is drought. and then the second one is diseases. because after being hungry, you will somehow catch a disease.

448 I: yes, ok. how do people get along with the situation?

449 T: oshiwambo speaking.

450 OM-A: oshiwambo speaking (LAUGHING).

##### 39:36 #####

451 T: yes. it's very difficult to cope in this. yes, people, some depend (...) on drought relief. some share with others. for maybe you got something, a little bit we share. some keep on visiting their relative family, relatives, maybe from different or in distance villages and places, looking for help in such situation. but- he caught that- doing that in a long distance, looking for help in a long distance doesn't really help much.

##### 40:22 #####

452 I: help in terms of: "please give me food, please give me money.", at the relatives' house, or staying there for a while, because here it's- we are not able to get enough food?

453 T: oshiwambo speaking.

454 OM-A: oshiwambo speaking.

##### 41:09 #####

455 T: so, they are using both ways, some of them are getting food and some of them they are staying there. yes, but then, staying there it's in addition to (...) this family.

456 OK-C: oshiwambo speaking.

457 T: yes.

458 I: of course, yes.

459 T: the food production is also somehow increased.

460 I: yes, yes, yes. yes, and you mentioned sharing with others. yes, i know i have enough food, so i just give it to my neighbours who is in need- who are in need. is this (...) sharing (...) without (...) anything for it? like- or do-.

461 T: without anything in exchange?

462 I: yes, yes. is there anything in exchange or just like friendship in exchange?

463 T: oshiwambo speaking.

##### 42:11 #####

464 OM-B: oshiwambo speaking.

465 T: oshiwambo speaking.

466 OM-A: oshiwambo speaking.

467 T: it's in both ways. there is exchange, there is sharing in exchange and there is sharing for friendship.

468 I: ok, good. is the church (...) somehow helping the people? like, we heard that traditional authorities and the councillor of the constituency are able to give some food to households that are really suffering. is there something similar with the church? that the church has money to buy some food and give it to the people?

469 T: oshiwambo speaking.

##### 43:19 #####

470 OM-A: oshiwambo speaking.

471 T: ok. so, as he mentioned all the places he mentioned, there are branches, just like this one. this is a branch (...) and all the places he mention are branches except the main office, or let me say the main church in (oshifu?). so but then, to the- at their offices, let me say the main office, there is- it doesn't receive anything to help people in terms maybe like it receive from somewhere as donation or something to help the people in the community. so it's not helping.

##### 44:38 #####

472 I: so this is not possible. yes. yes. ok. and what would you say, if you think of the most suffering households and the less suffering households from drought? what is the difference between these two kinds of people?

473 T: oshiwambo speaking.

##### 45:27 #####

474 OM-A: oshiwambo speaking.

475 T: ok. the different is, those who are getting less affected, those are less affected, they are those who have- those are hold positions in, let me say in government (...) officials, government workers. those have salaries, those who are getting some money the month (or end?) to buy something. and those who are (...) suffering most are those who doesn't have anything. maybe, they are old (...) or they are not- they don't have work at all. yes, that's where the difference is.

##### 46:27 #####

476 I: ok, yes. and (...) just the last question, what do you think is for the people here is a good life? what are the components of a good life for the people?

477 T: oshiwambo speaking.

478 OM-A: oshiwambo speaking.

##### 47:40 #####

479 T: ok. to him, according to him good life is (...) person is living a good life if it's a godly someone.

480 I: god-.

481 T: godly someone.

482 OM-C: god-fearing (inc.).

483 T: person is a good connection with god. and the second thing is when that person is (...) getting or (...) satisfying all his needs.

##### 48:12 #####

484 OM-C: his basic needs.

485 T: basic needs nicely.

486 I: basic needs.

487 T: the person has water, having food, is dressing. yes.

488 I: dressing is a good point, yes. ok good. actually i'm done with my questions. i don't have any questions anymore, but do you think there is something i should really know about drought and about people living here?

489 T: oshiwambo speaking.

490 OM-A: oshiwambo speaking.

##### 49:51 #####

491 T: oshiwambo speaking.

492 OM-A: oshiwambo speaking.

##### 50:12 #####

493 T: oshiwambo speaking.

494 T: (inc.) he wants to tell you that (...) yes, today they really need a help at this area. since that is now the fourth year without receiving good rains at this area. and (...) even education level for the kids is now going down due to that people are- kids are no more getting that good encouragement from their parents to go to school. yes, because they are, let me say, they are almost giving up now. even though they are getting drought relief, since the school have been started, they have never get- they have never received drought relief, yet.

##### 51:07 #####

495 I: ok, but-.

496 OM-C: the school feeding programmes.

497 I: ah, the schools did not receive food?

498 OM-C: usually do receive (...) - do they receive-.

499 T: food at school.

500 OM-C: food at school.

501 T: and there are people who are cooking in school for the kids. yes. now here they not yet received (...) (inc.).

502 I: the schools did not receive this food?

503 T: yes. (inc.).

504 I: ok. so, the parents are not sending their kids to school anymore?

505 T: they are sending them but they don't have that encouragement (...) for this. as you see, let me say, the educational level now, the educational wise is getting low. and even the- the what- the living of people now it's also somehow, because people doesn't have food. yes, it's somehow, yes.

##### 52:05 #####

506 OM-A: oshiwambo speaking.

507 T: ok.

508 OM-B: oshiwambo speaking.

509 T: the other thing is the school only have up to grade seven. highest grade is grade seven. and then when you pass- when the kids pass that grade seven, they have to migrate from that school to the other school at (oshifu?). so that means that kind of student or learner, they have to be staying that side. they can't be from home here, go attend school there. it's impossible, it's too far. so now, this people have to always disturbances in their minds that, where will they put their kids there? it's obvious they have to be under someone. what are they going to eat there? since, have been four years consecutive without enough rains, what are they going to eat there? so they have a lot of concerns in (...) food shortage.

##### 53:35 #####

510 I: ok. thank you very much.

511 OM-A: oshiwambo speaking.

##### 54:09 #####

512 T: ok. the other thing is (...) the place- this area it doesn't have water resources. maybe to keep (...) rainwater. so it's another problem. so, they doesn't get- now the parents, let me say, the village people will have problem in these things. they doesn't have- they don't get anything from the farmland. their livestock are dying. so there is no food and all those kind of things. so, there is no encouragement, even for the kids (...) will go at school and study for them to come (inc.). yes.

##### 55:00 #####

513 I: ok, yes.

514 OM-A: oshiwambo speaking.

515 T: another thing is, drought brings (...) a bare lot of diseases to people and livestock. now, if a person get sick, there is no- they don't have anything to pay for that person to take into the hospital. and even if the animal gets diseases, catch up a diseases, they don't have anything to go and buy animal medicine for immunization or something. so it's another problem.

##### 56:04 #####

516 OM-A: oshiwambo speaking.

517 T: even the water the animals are getting at the borehole it's on a cost.

518 I: yes, this twenty namdollar. alright. thank you very much. this was also a very-.