

AN INVESTIGATION INTO THE POVERTY SITUATION OF THE HAI//OM
PEOPLE RESETTLED AT OKONGO CONSTITUENCY IN THE OHANGWENA
REGION

A THESIS SUBMITTED IN PARTIAL FULFILMENT
OF THE REQUIREMENTS FOR THE DEGREE OF

MASTER OF PUBLIC ADMINISTRATION

OF
THE UNIVERSITY OF NAMIBIA

BY

KALEINASHO NGETEUYA POHAMBA-NDUME

200259229

JULY 2016

MAIN SUPERVISOR: DR. S. B. LWENDO

CO-SUPERVISOR: DR. SIMON AKPO

ABSTRACT

Poverty is the state for the majority of the world's people and nations which exists when certain sections of people cannot satisfy their basic primary needs in terms of food, cloth and shelter. Poverty and the poor are always associated with resourcelessness, choicelessness, insecurity and deprivation which create incapacities in the pursuit of dignified life in a given society for a person, household, group or community. The purpose of this study was to investigate the poverty situation of the Hai // Om people of Okongo constituency in the Ohangwena region. Ohangwena is among the seven regions in the country whose poverty incidence rates are above the national rate of 28.7%. The qualitative research methodology was applied. The population size of the study was 341 and the sample size comprised of 30 respondents. The research instrument used in this study was the self-administered questionnaire, distributed to the 30 respondents. The main findings of the study were household socio-economic challenges, social development changes including service delivery and welfare, political changes. It is concluded that Government and its structures should facilitate adequate funding to the Hai // Om people, to help them to develop, and fulfil their objectives of becoming nondependent from handouts.

Keywords: Poverty, Hai // Om, Okongo, Ohangwena Region,

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ACKNOWLEDGEMENTS

I thank God the Almighty for his faithfulness and protection throughout my study that made it possible for me to encounter this success. I feel indebted to give my sincere gratitude to my Supervisors Dr. Brian S. Lwendo for the dedicated support and endless guidance that he offered me throughout my research process. I am also indebted to my Co- supervisor Dr. Simon E Akpo for his tremendous effort invested and fatherly guidance that he gave me; my greatest appreciation also goes to Mr. Phaniel Kaapama who helped with the foundation of this study, Dr. Nashilongo Shivute Acting Permanent Secretary of Ministry of Land Resettlement and Rehabilitation for giving me permission to get documents with information regarding the four San projects in Ohangwena region and to Mr. Amutenya E Deputy Director of Ministry of Land Resettlement and Rehabilitation at Eenhana in Ohangwena region.

Most importantly, I would like to thank my employer Ministry of Justice, in Particular my immediate supervisor Mrs. R. Herunga for giving me the opportunity to study and to my all colleagues for also allowing me to go to Unam whenever I needed to consult. Not to leave out Mrs Shikufa E and Ms W. Tsandis for assisting me with typing of all work from assignments to the thesis. To My sister in-law Dr Helena Ndume your contribution of guiding and looking after Ellakie during my study years is highly appreciated and unforgettable. I am indebted to my friends Anna Nguno and Nailoke Pauline Kadhila-Muandingi for their friendship and assistance throughout my studies.

I am very appreciative to all UNAM Lecturers and administrators as well as everyone who helping me one way or another for up lifting me in one time or another in my academic endeavours.

I take this great opportunity to sincerely thank a number of people who have made it possible for my research paper and master's programme to become a reality. My appreciation goes to Ms Sofia Alfeus Unam for encouragement, Hon. Counsellor Mwahanyekange of Okongo constituency Office for helping with providing relevant information through interviews and for facilitating the process of data collection and finally to all the respondents for making time to provide necessary information, My Brothers Leevi, Microbi, Tadeus and Natangwe for driving me to collect data through sand roads of Ohangwena region.

I also stand to appreciate so much the moral support and unconditional love of my parents, my mother Pelepetuwa Tungeumbo Kaimbi and my father Hifikepunye Lukas Pohamba as well as Mrs Penexupifo Pohamba. Cynthia Murray of Global Launch, University of Arizona is thanked for her English Language editorial expertise in strengthening this thesis.

My heartfelt gratitude also goes to my husband Henrich Steven Swapo ya Ndume for his support and patience to endure my divided attention between my home and the demanding studies.

DEDICATION

This study is dedicated to my late grandfather Pohamba Hamukoto Wakapa for his love and support throughout my childhood and adulthood that laid the foundation. I treasure everything you taught me to be a woman I am today to the point of achieving this academic vision. I also dedicate this to my two lovely daughters Kaveidi Ndeshtiwa Tuwilika Ndume and Ella Ndelitumbaleka Ndume for providing their outmost support and understanding when I come home late due to my studies.

DECLARATION

I, Kaleinasho Ngeteuya Pohamba -Ndume, hereby declare that the work contained in this study is for the purposes of obtaining my degree of Master of Public Administration, is my own original work and that I have not used any other sources than those listed in the bibliography and/or quoted in the references.

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Kaleinasho Ngeteuya Pohamba-Ndume

Date

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ACRONYMS

GRN	Government of the Republic of Namibia
AECID	Spanish Agency for International Development Cooperation
AIDS	Acquired Immunodeficiency Syndrome
CBS	Central Bureau of Statistics
DRFN	Desert Research Foundation Namibia
ETC	Eenhana Town Council
HIV	Human Immunodeficiency Virus
IGA	Income Generating Activity
KII	Key Informant Interview
LAC	Legal Assistance Centre
LIPROSAN	Livelihood Support Programme to the San Resettlement Projects
MGECW	Ministry of Gender, Equality and Child Welfare
MLR	Ministry of Land and Resettlement
MOE	Ministry of Education
MOHSS	Ministry of Health and Social Services
MYNSSC	Ministry of Youth National Service, Sports and Culture
NGO	Non-Governmental Organisation

UNDP	United Nations Development Programme
HDI	Human Development Index
NPC	National Planning Commission
OPM	Office of the Prime Minister
ORC	Ohangwena Regional Council
PPA	Participatory Poverty Assessment
TA	Traditional Authority
TB	Tuberculosis
WPC	Water Point Committee
HPI	Human poverty index
IDP	International development partners
SADF	South African Defence Force

CHAPTER ONE

INTRODUCTION AND ORIENTATION OF THE STUDY

1.1 Introduction

The study seeks to determine the level of poverty among the Hai//Om community in the Okongo Constituency of the Ohangwena region. In sum, the study will focus on the background information, the research problem, the research question, the aims and the significance of the study. A literature review will follow to present the context of the research by looking at what work has been done by other researchers and what needs to be done in order to fill in the gaps. The study will also look at the research methodology and procedures to be followed when undertaking the study.

1.2 Orientation of the Proposed Study

The World Bank (2005) revealed that poverty is deprivation in well-being. The conventional view links well-being primarily to command over commodities, so the poor are those who do not have enough income to meet their needs World Bank, (2005). This view explains poverty largely in monetary terms. Poverty may also be tied to a specific type of consumption; thus someone might be house poor or food poor or health poor. These dimensions of poverty can often be measured directly, for instance by measuring malnutrition or literacy. The broadest approach to well-being and poverty focuses on the capability of the individual to function in society. The poor lack key capabilities, and may have inadequate income or education, or be in poor health, or feel powerless, or lack political freedoms (World Bank, 2005).

Poverty is the biggest challenge to development for almost half of the world World Bank, (2005). Sharma (2012) revealed that poverty and the poor are always associated with resourcelessness, choicelessness, insecurity and deprivation which create incapacities in the pursuit of dignified life in a given society for a person, household, group or community.

According to the National Statistical Agency (NSA) Report of (2012) Ohangwena is among the seven regions (Kavango, Caprivi, Oshikoto, Otjozondjupa, Omaheke, Kunene) whose poverty incidence rates are above the national rate of 28.7 %. The percentages of poor, as well as severely poor, in the Ohagwena Region are 44.7% and 19.3% respectively National Planning Commission, (2008). With regard to these statistics, the Namibian government does not have sufficient data and information at hand regarding the poverty levels among communities in the Ohagwena region in general, and in particular, the Okongo constituency.

The Okongo constituency, where most of the Hai//Om community lives, is predominantly rural. The communities residing in these rural areas are more severely affected by aspects such as poverty and unemployment. These communities suffer from low levels of income and spending power, which results in very low standards of living. In response to the Millennium Development Goals (MDGs) of 2000 signed by 189 countries, the government of Namibia has embarked over the past 25 years upon intervention programmes aimed at uplifting the socio-economic wellbeing of the rural people through line ministries such as the Ministry of Urban, and Rural Development, the Ministry of Land and Resettlement, the Ministry of Health and Social Services and the Office of the Prime Minister, through a resettlement programme. The resettlement programme targets five principal

categories of people: the Hai//Om community; ex-combatants; displaced persons; destitute and landless people; people with disabilities; and people in overcrowded communal areas Ministry of Lands and Resettlement, (2001).

Namibia, with a population of just over two million people, has a relatively small Hai//Om population of between 30,000 and 33,000 (Legal Assistance Centre, 2006). The Hai//Om are regarded as the original settlers of the Ohangwena Region (National Planning Commission of Namibia -NPC 2006). The Hai//Om constitute approximately 2,000 of the total population of 247,000(NPC, 2006). Of the 2,000 Hai//Om in the Ohangwena Region, 50% (1,052) reside in the Okongo Constituency.

1.3 Statement of the Problem

The Okongo Constituency in the Ohangwena region, where the majority of its Hai//Om community lives, is a predominantly rural area. The Hai//Om community members residing in the Okongo Constituency are severely affected by aspects such as poverty and unemployment. The Hai//Om community suffers from low levels of income and spending power, which results in a very low standard of living. Intervention programmes have been initiated to improve the poverty situation of the Hai//Om, one of these being the resettlement project for the Hai// Om Community situated in Okongo Constituency in Ohangwena Region. Despite these intervention programmes, the Hai//Om people lack access to formal education and formal employment, and also lack land for farming purposes NPC/MDGR (2013). The identification and formulation of appropriate strategic plans and policies for poverty eradication by the government, and in particular the relevant line ministry and

stakeholders, is determined by the appropriateness of the available information. However, the government does not have sufficient data and information at hand regarding the poverty levels in the Hai//Om community in general, and in particular, the Hai//Om community residing in the Okongo Constituency. It is proposed that by identifying these poverty levels, the government and/or the relevant line ministry will be able to manage the problems associated with poverty in these communities.

1.4 The Objectives of the Study

The main objective of the study is to determine the level of poverty among the Hai//Om community in the Okongo Constituency of the Ohangwena region in Namibia.

The specific objectives of the study are to:

- Identify the socio- economic characteristics of the Hai/Om community in the Okongo Constituency.
- Identify and describe the basic causes of rural poverty among the Hai/Om community in the Okongo Constituency.
- Determine the poverty level among the Hai/Om community in the Okongo Constituency.

1.5 Significance of the Study

To the best of the researcher's knowledge, this study is the first study to address this research question. The importance of the current research lies in the following aspects: This study seeks to shed light on the phenomenon of rural poverty in the Okongo Constituency in the Ohangwena Region in Namibia and account for this poverty through determining the relationship linking poverty indicators with the development process. Furthermore, the importance of this study is underpinned by the paucity of sufficient studies on poverty in rural areas in Namibia, especially those concerned with the development of a model to investigate and analyse the factors affecting the level of poverty in rural areas. Besides Identifying poverty levels in advance, it will enable authorities to intervene in order to alleviate poverty, especially during this critical period of global economic changes and their effects on Namibian communities.

1.6 Limitation of the study

The public sector is one of the more complex systems in term of its vastness, and it involves many players; hence a need to constrain the scope of the research. The first limitation is institutional, as the researcher looked only at Hai//Om people in four resettlement camps in Okongo Constituency of Ohangwena Region, and not at the entire Hai//Om community in Namibia.

1.7 Conclusion

The chapter focuses at the background of the poverty situation of the Hai//om people in the four resettlement in Ohangwena region, Okongo constituency and how the government of Republic of Namibia through ministry of Land Resettlement and rehabilitation is trying to overcome the growing problem of the Hai//Om, people in Namibia in particular at Eendobe, Oshanashiwa, Omatatadiva and Ekoka.

The study was clearly highlighted showing the need to do the research of this kind. The background of the study was reviewed in the support of the thesis statement. A clear relationship of the topic of the study, statement of the problem, Objective and research questions were established and remain indispensable in the study.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This section focused on the meaning and definition of poverty, and literature from the rest of the world as well as from Namibia. The basic causes of poverty among rural communities was reviewed and discussed.

Poverty is a common condition for the majority of the world's people and nations (World Bank, 2004). It exists when certain sections of the population cannot satisfy even their basic primary needs in terms of food, clothing and shelter. It has long been an extremely serious problem in underdeveloped nations, with more than one third of world population, even today, being below the poverty line. The (World Bank, 2004) contends that poverty indicators include hunger, lack of shelter, being sick and not being able to see a doctor, not having access to school, and not knowing how to read. Similarly, (Sharma, 2012) argues that poverty is said to exist when people lack the means to satisfy their basic needs. In this context, the poor are identified by a determination as to what constitutes basic needs. These needs are those elements necessary for survival, and individuals who fall below the population as a whole in terms of nutrition, housing, clothing, health and education would be termed 'poor'.

A limited number of studies were undertaken between 2000 and 2013 to generate a holistic perspective on development and poverty reduction in Namibia (See NSA, 2012); (Mchombu, 2012); (MDGR, 2013). It is important not to undermine the positive impacts of the various schemes that the government has initiated in the most

remote district / area, since in the absence of these schemes, the poverty scenario in the regions might have been worse.

2.2 Conceptual definitions and meaning of poverty

Poverty is the state for the majority of the world's people and nations (World Bank, 2004). It exists when certain sections of people cannot even satisfy their basic primary needs in terms of food, cloth and shelter. It has been an unmitigated curse of the underdeveloped nations. It is a matter of great regret to state that more than one third of our population even today is below the poverty line. (World Bank,2004) stated that poverty indicators include hunger, lack of shelter, being sick and not being able to see a doctor, not having access to school and not knowing how to read. Similarly, (Encarta, 2004) argues that poverty is said to exist when people lack the means to satisfy their basic needs. In this context, the poor are identified by a determination to what constitutes basic needs these needs are those necessary for survival covering those who fall below the population as a whole in terms of nutrition, housing, clothing, health and education.

2.3 Empirical literature

2.3.1 Global Empirical Literature

The International Monetary Fund (IMF) and the (World Bank,2004) reports shows that cut backs in health, education and other vital social services around the world which resulted from structural adjustment policies as conditions for loans and

repayment was responsible for the poverty in developing nations. The IMF and World Bank recommended that countries are required to open their economies to compete with each other and with more powerful and established industrialized nations. Inequality is often a measure of relative poverty. Absolute poverty, however, is also a concern (World Bank,2004). In sum, poverty may be seen as a situation of very low income culminating in very low consumption levels. It has both income and non-income dimensions, which are usually interconnected. It is manifested in the form of low income, exposure to disease, low standard of living, unemployment and high degree of social inequality among the people.

A study carried out by the Institute for Research on Poverty in United States of America for the year (2005) shows that the poor living in non-urban areas receives less attention than those in rural areas do in terms of research and study(UNDP,2005). The findings seem to suggest that the demographic factors have a direct impact on affecting poverty. (Saibal & Marjit, 2009), (Shaohua & Martin2007), (Guo, Chaolin & Fulong, 2006), argue that the educational level, age, race, travel, the percentage of unemployment and low employment of women affects negatively poor rural households. (Levernier et al, 2000) maintain that the rate of employment and participation in the labour market, the level of education, age, family size, race, and travel affects negatively poor rural households.

2.3.2 Empirical literature in Namibia

The high incidence of poverty in Namibia (see MDGR 2013, NSA, 2010, Mwinga 2012, Mchombu et al 2012) has led to a sense of urgency with regard to finding solutions, with a central thrust on expediting economic growth (Vision 2030). Faced with the major challenge of reducing poverty, the government of Namibia has launched a multi-pronged approach, consisting of (among others) food distribution, employment generation, information development, redistribution of land, infrastructure development and capacity building (MDGR 2013). A number of studies have been undertaken between 2000 and 2013 to generate a holistic perspective on development and poverty reduction in Namibia (See NSA, 2010, MDGR 2013 Ogbokor 2005). It is important not to undermine the positive impacts of the various schemes that the state government has initiated in the most remote district/area: in the absence of these schemes, the poverty scenario in the region might have been worse.

2.4 The San in Ohangwena Region

The National Planning Commission specifically refers to the San as the first inhabitants of Ohangwena Region (NPC, 2003b). The Land, Environment and Development (LEAD) Project of the Legal Assistance Centre reported in 2006 that the displacement of the San commenced before the 16th century with the southward movement of Bantu cattle herders to the southern regions of Africa (LEAD, 2006).

As far as more recent displacement is concerned, (Ayisa et al.2002) quote an elderly San person from Ekoka who explained that the Mandume War presumably meaning

the German-Kwanyama war, dated by the authors to around 1915 was one of the key events that disturbed the social fabric of the San who used to live on the Epembe-Okankolo axis: Their parents fled to Angola or dispersed into the remotest forest in disorder, because they were told that a group of evil men, all albinos, were killing whoever they found on their way. The news spread quickly. People panicked and fled in all directions, leaving weaker family members behind.

The parents eventually came back to the Namibian side of the border, because their children some of the currently elderly generation at Ekoka remembered growing up on the Onakalunga Okongo axis, or between Epembe and Okankolo. (Ayisa et al, 2002)

More recently, the arrival of the Finnish missionaries in the 1960s changed the lifestyle of the San in eastern Ohangwena to an even greater extent, because the missionaries imposed their way of life in pursuit of ways to improve the lives of the perceived poor and uncivilised San. So, from the early 1960s onwards, a Finnish missionary, Erkki Hynonen, started placing the San in small reserves north and east of Okongo (Raiskio (no date): 3). Besides wanting to christen the San, the missionaries wanted to form a Christian San homeland around Okongo, where the San could be baptised and integrated into the lifestyle of the then Kavango-Ovambo Lutheran Church (Ayisa et al, 2002). The Evangelical Lutheran Church in Namibia (ELCIN) was of the opinion that farming would be the only means by which the San could survive in the future. This viewpoint was informed, to a degree, by Western and Christian perceptions of the nomadic San. Possibly it was also informed by the knowledge that the eastward movement of Kwanyama farmers from the relatively

densely populated western part of Ohangwena to areas which, until then, had mostly been used as cattle posts might hamper the nomadic lifestyle that many San in the eastern part of Ohangwena had enjoyed up to the 1960s. According to oral history related by local headmen in the Okongo area, the Finnish missionaries were the first to place the San in a specific geographic area, and the first to organise support in the form of food rations, clothing, blankets, tobacco, basic healthcare and some degree of education, as well as evangelism. Church leaders also organized farming activities, but in this regard, (Ayisa, Berger & Hailundu, 2012) reported as follows:

Unfortunately the granaries and the resettlement fields were properties of the church. The work was done under specific orders from the evangelist in charge and the harvest placed under the church leadership. A fixed ration was handed out regularly to each family. Even if the intentions were good at the time, the resettlement was not voluntary and the San did not learn to manage their new livelihoods.

They did not learn to work independently or manage their own reserves and, consequently, the switch from nomadic hunter/gatherer life to sedentary subsistence life did not effectively take place. And worst, said Hon. B. Mwaningange then Governor of the Ohangwena Region, the war disrupted and halted the efforts of the missionaries to provide the San with proper education and a better life. (Ayisa et al, 2002)

The support of the Finnish Church was not very consistent, especially when the struggle for Namibian independence intensified during the 1980s. At that time, for security reasons, the missionaries withdrew from the area around Okongo, and the San who had been resettled in the missionary projects at Onamatadiva, Eendobe and

Ekoka relied heavily on the support of neighbouring farmers subsequently. The missionaries returned briefly after Independence to resume their church activities in the region and to support the San in the projects which they had established earlier. However, a few years after Independence the missionaries left the Okongo area completely, and the projects that they had established for the San became the responsibility of the Government of Namibia, national and international development partners, and nongovernmental organizations (NGOs) (Mouton, 2011).

Furthermore, it is important to note that the South African Defence Force (SADF) used the San as trackers and soldiers during the war for independence.

Determining the size of the San population in Ohangwena Region is difficult because, firstly, some San are semi-nomadic, and secondly, during the last census some San indicated that they speak an Oshiwambo dialect rather than a San language. Various sources give different accounts of the size of the San population: the *2001 Population and Housing Census* found a total of 289 households including 1 535 individuals (own calculations based on census data (NPC, 2003a) speaking a San language at home 0.8% of the regional population. In 2003, the *Ohangwena Regional Poverty Profile* reported 518 households across four constituencies, totaling 1 841 people reportedly speaking a San language but also indicated that other, smaller groups of San could be found in other constituencies (NPC, 2003b).

The latest census finding was that 0.2% of all Ohangwena households spoke a San language (NSA, 2013). It has to be borne in mind that the census captured data only for San who speak a San language at home; it can be assumed that there are many more San living in the region. One recent study provided an estimate of around 3 000

San in Ohangwena Region Pakleppa (2005), which is consistent with the 2001 finding of 0.8% of the total regional population, and another recent study reported that most of the San in Ohangwena are !Xun and Hai||om (Takada,2007).

The Hai//Om people are considered one of the most ancient inhabitants of the land in southern Africa. More recently, around the 1960s and 1970s the livelihood of the Hai//Om people in Namibia changed further with the arrival of the Finish missionaries. The missionaries brought with them new ways of doing things such as cultures, education, business, and many more, which influenced the manner in which the Hai//Om lived. The Hai//Om people were regarded as uncivilized and therefore needed to adapt to the western way of life, in order to be more civilized. The Government of Namibia's resettlement programme was initiated soon after independence with a view to providing land for subsistence purposes to segments of Namibia's poor rural grassroots. The process has been problematic, however, for Hai//Om in particular. Two independent assessments conducted in 1997/98 found that the existing resettlement programme was largely unsuccessful as a result of: inflexible policy, unrealistic and inappropriate goals, failure to consider the social and political dimensions of poverty and poverty alleviation in respect of Hai//Om and others, mismanagement of resettlement facilities, extremely poor communication with settler communities and groups eligible for resettlement, inability to translate policy aims and objectives into practice and lack of clarity on key issues precipitating settler insecurity Kanyemba & Shanyengana,2005).

Political changes have created an environment better suited to addressing Hai//Om - related issues than was the case in the past. However, taking into account broader

economic developments over the past two decades, in several important respects many Namibian Hai//Om are worse off as they enter the new millennium than they were immediately prior to independence. Indeed, according to UNDP data, Hai//Om constitute the only Namibian language group whose human development and poverty indices have deteriorated since this data was first disaggregated in 1996. The challenges that the Hai//Om face on a daily bases are extensive and deep rooted. A Feasibility Study carried out in 2007 by (Dirkx et al, 2007) described in detail what these challenges were.

Food security is a major problem and as many as 70% of Namibian Hai//Om, are dependent on unreliable state-run food-aid programmes. Pensions are the only form of cash income for a large number of Hai//Om households. Hunger is therefore a common feature of Hai//Om life, and Hai//Om in poorer areas sometimes go for several days without food. Namibia is home to between 30 000 and 33 000 Hai//Om who comprise less than 2% of the national population. Landlessness, a lack of education, social stigmatisation, high mobility, extreme poverty and dependency conspire to prevent Hai//Om from breaking out of the self-reproducing cycle of marginalization in which many feel they are trapped (Kanyemba & Shanyengana, 2005).

The Hai//Om are regarded as the most marginalised and poorest in Namibia, situated on invaluable land with limited access to socio-economic resources (LAC,2006). According to (Mouton, 2011), traditionally, the Hai//Om people are nomadic and lived in small hunting units. History shows that Hai//Om constantly moved around in pursuit of veld foods and wild animals. They therefore never built permanent housing structures. Due to various political, social, economic, environmental and

geographic changes and challenges, the Hai//Om today finds themselves on the outskirts of society, marginalized and destitute.

According to (Dirkx & Ayisa, 2007) this is not different in the four resettlement projects where the Hai//Om has little access to formal employment, social services, skills and valuable land. One small group discussion participant referred to their land as 'tired land'. The Hai//Om in these four resettlement areas have access to their 'own' land, although under an undetermined legal status. The geographic size of each resettlement land varies from 25.5 ha to 608 ha. The resettlement project areas are divided into different uses including areas for crop production, grazing, gardening, kraal, residential areas and a centre (which could include office, clinic, kindergarten, pension market). Economic dependency, political marginalisation, negative perceptions of others, low self-esteem, cultural and adaptive problems, social trauma and poverty all combine auto catalytically to reproduce Hai//Om marginalisation and dependency. Some ambitious external interventions have been undertaken in an attempt to break this cycle of dependency (the most significant of which has been the ambitious resettlement programme initiated and managed by the MLRR), but these have not been uniformly successful.

According to (Schwerdt,2009), the ancestors of today's Hai//Om (also known as Bushmen) were once the first population of the region that we at present call Namibia. The estimated number of Hai//Om living in today's Namibia lies between 30 000 and 38 000, which constitute less than two per cent of the national population. She further stated that Hai//Om struggle with social, educational and health problems, dependency, extreme poverty and political alienation. These are not problems that are unique to the Hai//Om, What is unique to the Hai//Om, however, is

the fact that the Hai//Om are more or less collectively extremely poor while only proportions of other Namibian ethnic groups are extremely poor. Statistics suggest that Namibia has one of the most unequal income distributions in the world and there is a clear gap between Hai//Om and other Namibian ethnic groups. The Hai//Om have the lowest income per person in the country and most Hai//Om have no direct cash income. From a socio-economic perspective this makes Hai//Om the most disadvantaged ethnic group of contemporary Namibia with little access to existing political and economic institutions.

In Omaheke Region, the Hai//Om population in the communal area increased significantly in the 1990s due to the dismissal of commercial farm workers (Suzman, 2001b). Etosha, which was proclaimed as a national park in the late 1960s, has a much longer and more straightforward history as a game reserve. There was much more political interest in establishing, promoting and conserving the Etosha area as a wildlife sanctuary with high tourism potential than was the case with the area that is now the BNP. Whereas the Khwe in West Caprivi remained in their former settlements within the park area until the South African Defence Force (SADF) declared it a military zone in the early 1970s, the Hai//Om were prevented from living in their former settlements within the Etosha Game Reserve as from 1954 the official justification for their removal being their unsustainable hunting of game (Dieckmann ,2007b).

Officially, only those with jobs in the park and their families were allowed to stay in Etosha, hence many Hai//Om residents were forced to become farm workers on the surrounding commercial farms, which greatly limited their access to the natural resources on which they had always depended. Although hunting and gathering was

still possible on the farms, their main livelihood option in terms of both income and the sourcing of food became farm work. However, there was no lack of labour in the park initially, hence a number of Hai//Om remained or returned to the park for employment.

The children of the former Hai//Om employees face increasing problems in getting employment in the park (Dieckmann, 2007b). The government has purchased resettlement farms in the Etosha area on which it resettled the unemployed and retired Hai//Om, but the livelihood options on these farms are minimal to date (Lawry et al, 2012).

The only way that the Hai//Om have benefited from Namibia's commercial land reform programme to date has been in terms of the National Resettlement Policy (MLRR, 2001a). The Hai//Om do not qualify for the Affirmative Action Loan Scheme (AALS) which is another component of redistributive land reform as they do not have the means necessary to farm commercially. Most Hai//Om beneficiaries of the national resettlement programme have been resettled on group resettlement farms. Some were placed by the MLR on the original resettlement farms in the 1990s, and others were moved from various places for example Etosha to resettlement farms that the MLR acquired relatively recently for the specific purpose of Hai//Om resettlement as requested by the Office of the Prime Minister (OPM).

Hardly any Hai//Om individuals have been allocated a farm under the Farm Unit Resettlement Scheme (FURS), the favoured MLR resettlement approach. The ACHPR found the following during 2005.

The process of applying for resettlement also often bypasses the Hai//Om, one reason being that most Hai//Om in Namibia live in remote areas and are not made aware of

the resettlement projects planned in their areas until it is too late to apply, another reason is that many are illiterate and unable to submit a written application. (ACHPR & IWGIA, 2008)

In Western Caprivi Project most of the resettled farmers, Khwe had slight improvement in their standard of living. Poverty was still prevalent, especially among the Hai//Om community, and the majority of Hai//Om relied heavily on irregular supplies of drought relief food. Furthermore, the destruction of crops by wild animals was found to be a major concern and food security was still threatened. (GRN, 2010)

The review found good coordination and a strong spirit of teamwork among the beneficiaries. It was mentioned that food and income security seemed to have improved, with beneficiaries engaged in different activities such as bread baking, jam production, dry-crop cultivation, vegetable gardening and sewing. However, the review also found that water problems hampered development, housing was a challenge, and there was a serious shortage of basic facilities e.g. a clinic and shops. The primary school was incomplete, and so was catering only for Grades 1-4; after finishing Grade 4, the children simply stayed at home. Furthermore, due to the area's remoteness, the maintenance of project equipment presented a major Challenge. (GRN, 2010)

The absence of a project coordinator has left the beneficiaries unable to coordinate the project on their own, leading to mismanagement of farm rangeland, i.e. the beneficiaries got a permit to de-bush with the aim of improving grazing but engaged contractors who cut down big trees. Instead of getting their land improved beneficiaries were exploited as they were paid N\$ 50-70 per ton of charcoal

produced in their camps. The contractor also brought in labourers who are residing on the farm and this could lead into illegal occupation of the farm should they refuse to go back after the charcoal making business contract lapses. (GRN, 2010)

Furthermore, despite considerable efforts and funds being pushed into the creation of income generating projects at Queen Sofia, the GRN review report conveys that the sustainability of these projects was doubted. As in other projects, an acute shortage of water was hampering success, and the two vehicles donated by AECID had broken down and the beneficiaries could not afford to pay for the repairs (GRN, 2010).

The gap and income difference between the rich and the poor is growing in Namibia. Securing social and economic rights and justice for all people are major concerns in the post-independence nation, according to former director of Legal Assistance Centre (LAC) (Daniels, 2011).

Namibia inherited a dualistic economy and society after independence. The formal economy with its commercial agricultural sector was mainly dominated by a white minority. The informal economy with its communal agricultural was on the other hand dominated by the black majority of the population.

Statistical average income figures of today's society hide the high inequalities within the country. It has been estimated that five per cent of the population earn more than seventy per cent of the national income. Alternative socio-economic indicators point to that the country's economic resources are unequally spread over

the population and that there are clear ethnic differences in income between the ethnic language groups.

People categorized as indigenous people around the world for, in South Africa, Namibia, Botswana, Canada, New Zealand, Australia and Scandinavia all have something in common, the lived experience of being disadvantaged compared to a national majority, and recognition that this disadvantage is related to their structural position within the nation-state. Social and geographical marginalisation and discrimination are products of negative attitudes and stereotypes from the majority society, (Dieckmann & et al,2014)

The indigenous people's competence and knowledge are many times not appreciated within the educational system, labour market and political system. As a result poverty, powerlessness, school drop-out, alcoholism, violence, and depression often develops. Indigenous peoples are often related to non-dominance within politics and only partially integration into the nation-state. These aboriginal groups of individuals are historically associated with non-industrial forms of production and a stateless political system.

In modern Nation-states they often face extreme disadvantages and marginalisation such as expropriation of Land and near destruction of their languages and traditional, social, economic and political practices within their own historic territories as a result of colonialism. This description of indigenous peoples is in accordance with the situation of the Namibian Hai//Om. The Hai//Om comprise less than two per cent of the national population in Namibia. The term San was adopted as the preferred term by San representatives in a meeting in Namibia in 1996 and is the most commonly

used collective label for the group of people also known as Bushmen or Basarwa in Botswana. The San form a number of linguistically, culturally and economically diverse communities, each with different cultural practices. Within Namibia there is between 30 000 and 38 000 consist of three major language groups; Khoe, Kung and !Xo, and each of them shape several sub communities; Hai//om, Ju/'hoansi, Kung, Naro and !Xoo.

According to African Studies Scholar Suzman (2001), what identify the Hai//Om collectively are firstly their dependence on hunting and gathering in the past, secondly their history of marginalisation as a result of the Bantu-speaking and white settlers and thirdly their marginalised status today. The past in the present is a useful viewpoint when trying to understand processes behind Contemporary situations, the ancestors of today's Namibian Hai//om people were once the first Population of the region in southern Africa, They lived a highly mobile life in scattered, flexible, small groups and survived through gathering and hunting and occasionally trading in some of the harshest desert conditions in the world.

Around five hundred years ago in the 16th century Bantu speaking cattle herders and around hundred years ago in the end of the 19th century white colonialists arrived to the area that we today call Namibia. These new arrivals spread out over the northern half of the country, displaced and drove away the majority of the Hai//om from their land which still today has an impact on the relationship between Hai//om and other Namibian ethnic groups. Even though Hai//om also were treated brutally by the German colonialists the Namibian ethnic groups Otjiherero and Nama suffered the most during this time.

After South Africa took over the administration of what at the time was called South West Africa today is Namibia the conditions worsened for the Hai//Om. The racist South African colonial policy of organizing the native societies by dividing them into different Bantustans, Former Bushman land for the Hai//Om was constituted on the edge of the Kalahari Desert but was never given self-governing status. The Hai//Om were understood by the colonialists to be nomads who could not own land. James (Suzman, 2000).

Farms were allocated in areas where Hai//Om lived and some of the Hai//Om were forced into long-term Work force on the farms. During the colonial period San became dependent on white and communal-area farmers as well as military salaries. Hai//om-workers were paid low wages and given poor housing since it was argued that the Hai//Om did not understand the meaning of materials of civilisation such as money or house. By the mid-1970s only less than three per cent of the Hai//Om retained rights to land and natural resources. Per cent lived within commercial farming areas and 31 per cent in native reserves run by other ethnical group's traditional authorities. This process forced Hai//Om to gradually leave their economic and political autonomy and enter economic relationships with their neighbours.

In the war for Namibian independence many Hai//Om worked as trackers and soldiers for the South African armed forces, fighting against the SWAPO liberation movement. By 1990 and Namibian independence the Hai//Om were not only extremely poor, marginalised and dependent on others, but also on the losing side of a bitter war. With independence a vision about reconciliation and a determination to

build a new social order was brought though. SWAPO announced a policy of land reform and redistribution but, according to earlier research, very little land reform has been achieved since independence. The majority of the black parts of the Namibian population still today live in the former Bantustans which today are called communal lands. Between three and four thousand white Namibians occupy almost half of the country's farmland and over one million black.

In order to increase Hai//Om's status in commercial farming new legislation dealing with labour was introduced after independence. The result of this was that many farmers dismissed the Hai//Om workers, who were left homeless and gathered on the peripheries of towns and villages. Few Hai//Om had the opportunity to develop a connection to participate in the Namibian political economy. Hai//Om's marginalised status in today's Namibia can largely be seen as a product of their treatment during the colonial era.

Although SWAPO assured commitment to the situation of the Hai//om soon after independence by showing willingness to resolve issues and problems related to Hai//om such as land rights, education and welfare the government has failed, to realize policies and programmes to improve Hai//om's economic status, which is necessary to change their living conditions. (Suzman, 2006).

Suzman argues that the marginal status of Hai//Om is not first and foremost a consequence of their Previous, spatial, cultural, racial and social isolation from others. The identity and status of the Hai//Om is more a question of social construction through mythologies, politics and power. The popular image of Hai//om living as hunters and gatherers was constructed by anthropologists in the 1960s and

1980s but colonialists, settler farmers, Bantu-speaking agro-pastoralists, postcolonial southern African governments, international donors, NGOs have each created their own version of the Bushman Myth. Social anthropologists Lee, Heike Becker writes 1976 and Marshall (1976), focused on a minority of the Hai//Om that at that time still relied on hunting and gathering. These studies hide the complexity of Hai//Om's history that, according to (Suzman, 2006), primarily shaped the living situation for the majority of the 20th century's Hai//Om in Namibia.

2.4 Living Conditions and Employment

For the majority of Namibia's inhabitants living conditions have improved since independence. Hai//Om communities have made very little progress though. From a socio-economic perspective the Hai//Om are the most disadvantaged group in the Namibian society today with little access to existing political and economic institutions. Suzman maintains that the majority of the Hai//Om are trapped in a cycle of marginalisation due to extreme poverty, landlessness, lack of education, high mobility, dependency, social discrimination and stigmatisation and that the status of Hai//Om in Namibia has worsened since the country won its independence. Food security and hunger are major problems in many Hai//Om communities. Seventy per cent of Hai//Om in Namibia rely on food-aid programmes run by the state.

A large number of Hai//Om households depend on pensions and others on piecemeal work, often paid with food or alcohol, sometimes not paid at all. No Hai//Om in Namibia depend completely on hunting and gathering today Hai//Om's

marginalisation in the Namibian society is, according to Suzman, reproduced by economic dependency, political marginalisation, low self-esteem, conflict with culturally adaptation and poverty. The majority of Namibian Hai//Om are dependent on cheap labour exchange.

This is problematic since employment in agriculture is reducing and other employment for unskilled workers in rural areas are few. The majority of the Hai//Om has no work but the ones that have work as farm labour, often in extremely poor and unstable conditions. According to Sylvain Hai//Om -employees on white farms are paid less than half of the wages of non- Hai//Om and they are the first to get fired when the farm suffers from drought or bad market conditions. Thus many Hai//Om are constantly travelling from farm to farm, searching for employment. To live on a farm is coupled to employment which first and foremost is limited to men. (Sylvain, 2005).

2.5 Resettlement

The majority of Hai//Om in Namibia live in commercial farming areas and communal areas. In the Northern and eastern part of the country, the living and working conditions for Hai//Om that live on farms have improved since apartheid but are still extremely harsh. Hai//Om that live in communal areas rely more on the Namibian welfare and are often worse off than the Hai//Om that live on farms from a material and social perspective. Only around ten per cent of the Namibian Hai//Om population live in the area that in the past was known as Bushman land. This area is

the only area in Namibia where Hai//Om are granted customary rights to land under existing law.

2.6 Literacy and Health

Only about twenty per cent of Namibian Hai//Om are literate today, partly as a result of their very limited opportunity to education during apartheid, partly because of their high mobility and economic insecurity. The number of Hai//Om children attending school is below half of the national average. A very small proportion of Hai//Om have attended and completed formal education.

Although the language policy of Namibia provides mother tongue education during the first three years of school, only one language group of the Hai//Om (the Ju/'hoan) have access to this. (Melber,2003).

Life expectancy among Hai//Om is twenty-two per cent lower than the national average. This indicates poor nutrition and healthcare. Alcohol abuse, crime, depression and domestic violence are social problems that have arisen in many Hai//Om communities. AIDS is a fast-spreading endemic in Namibia and approximately twenty per cent of the population is infected by HIV. The combination of poverty, alcohol abuse, casual sex, rape, prostitution and an increased interaction with individuals outside the Hai//Om communities have put the Hai//Om at serious risk of being infected by HIV.

The South African colonial regime installed and removed many of the traditional leaders in Namibia without further considerations. This action has left many traditional leaders without legitimacy within their own populations. Traditional Authorities Act states that every traditional community shall be entitled to have a traditional authority and the traditional authorities are required to apply for

recognition to the state. The Namibian government has only granted official recognition to two of the six Hai//Om traditional authorities in Namibia. The Hai//om demand recognition of all their traditional leaders and argue that they have no leaders of their own who can express their concerns in the central government and therefore are left outside the process of development, (Suzman,2002).

According to Daniels the failure to recognise all Hai//Om traditional authorities creates marginalisation, poverty and opportunities for other communities to oppress Hai//Om communities. Unlike many of the other traditional leaders recognised by the state, Hai//Om leaders are very poor and depend on food aid and food-for-work to survive. This situation makes it impossible for the San-leaders to focus on their community's development and well-being. To achieve participation among all groups in the society minority groups must be recognized and accepted as different from but equal in value by the majority culture, (Melber 2003).

Namibia's newly established democracy. Few Hai//Om are convinced of the virtues of democracy or its ability to protect their interests. Many complain that it does not matter for whom they vote since no parties are concerned with Hai//Om (Suzman 2011). The Hai//Om are under-represented in Namibian regional and national government structures. This has left many Hai//Om with the feeling of isolation and exclusion in the new Namibia with little or no influence on national issues. Because of the poor representation Hai//Om are unable to make their voice heard or ensure that they are taken into consideration when political decisions are taken.

The majority of the Hai//Om do not understand, they do not have the possibility to practice their rights as Namibian citizens because of dependency, mobility, economic insecurity and landlessness and there is a clear gap between Hai//Om and other Namibian ethnic groups. Since independence the status of Hai//Om has been defined as underdeveloped and primitive as a result of their hunting and gathering culture and sort of knowledge. Hai//Om are assumed to be responsible for their own misfortune.

(Suzman, 2011), suggests empowerment and development among Hai//Om through local and regional representation, education and access to land. He clarifies that top down development will only disempower the Hai//Om and result in more welfare dependency. Grassroots empowerment could be achieved through capacity-building and enabling Hai//Om communities to define their own development visions, he suggests. In a long-term perspective action should be taken within areas such as poverty, land and natural resources access, historical marginalisation, social prejudice, social identity, radical cultural change and political rights, (Suzman, 2011).

2.7 Namibian Independence and Land Resource Issues

Namibia achieved its independence on 21 March 1990. Some of the activities in which the new SWAPO (South-West Africa People's Organization)-led government of Namibia engaged, once it was established, included work on rehabilitation of the economy, the demobilization of soldiers, the transformation of the roles of traditional authorities, land tenure reform, and the re-organization of the various administrative units in the country (Wallace,2011). Land reform was a major concern, given the inequality in land access and distribution in the country (Daniels, 2004)

One of the first efforts of the new government was to begin planning for a major conference on land reform and the land question. In order to abolish the token homeland local government legacy of the colonial South West Africa administration, the new government of Namibia began seeking to establish a new system of local governments and regional administrations. In line with a plan developed by a Delimitation Commission, the former tribal and ethnic homelands structure was eliminated and replaced with new regions that were defined on the basis of a number of factors including population, infrastructure, presence of municipalities, and economic viability.

The former racially divided municipal governments merged into single municipal councils, and 13 new regions replaced the communal administrations and former regions. Each region had a Regional Commissioner, who served as an officer of the Ministry of Housing and Local Government, a Chief Administrative Officer, and an elected council. The regions had advisory and planning authorities, and limited

taxing capacities. The regional governments were not intended to fulfil service provision or production functions, which remained the responsibility of the central government ministries. (Harring, 2004).

Between Namibian independence in March 1990 and the 1991 National Conference on Land Reform and the Land Question, the unclear status of communal lands in Namibia was in the forefront of the minds of nearly everyone in the country.

It was a time of great insecurity for the San, who had little faith, given rumours, that they would be treated any differently from other marginalized, already dispossessed Namibians. Hai // Om were often reluctant to put forth their views about government decisions on land and resources for fear that they would not be taken seriously, or that they would be dismissed as collaborators with the old regime.

At the time of independence, the only area where Hai // Om had at least de facto rights to land in Namibia was Bushman land. Bushman land itself was smaller than the areas occupied originally by the indigenous peoples of the region, the !Kung and the Ju/'hoansi. (Harring & Odendaal, 2006a). The Ju/'hoan territory, for example, was some 25,900 sq km 10,000 sq m, stretching east from the NyaeNyae Pans to Kauri near the Okavango Delta in Botswana, north to what is now the Kaudum National Park, south to /Gam, and west to the area around Mangetti Dune (Marshall, 1976).

After independence in Namibia, new administrative regions were formed, one of which was called Otjozondjupa. This region incorporated areas of former Bushman land, re-designated as Tsumkwe District, portions of what used to be Herero land, commercial farms of Grootfontein, just to the west of Tsumkwe District, extending south and east to the town of Otjiwarango, outside of which a large government of Namibia–United Nations High Commissioner for Refugees UNHCR) refugee camp, Osire, was located (Hitchcock, 2001).

Bushmanland, or Tsumkwe District, consists of two different areas, the eastern portion, known in the past as NyaeNyae, now Tsumkwe District East and the western part, which came to be called West Bushmanland, now Tsumkwe District West. (Biesele & Hitchcock, 2011). Tsumkwe became the focus of Ju/'hoan settlement in the 1960s and 1970s .In 1978, the SADF chose Tsumkwe as a place to establish military bases as part of its campaign against SWAPO. (Gordon & Douglas, 2000).

While the boundary between eastern and western Bushmanland (Tsumkwe) was unmarked, there were some geographic differences between the eastern and western portions of the area that had considerable significance to the people on the ground. The eastern part of Tsumkwe, which the Ju/'hoansi called *N//oaq!'aor* area of broken rocks had a feature that was unusual in the Kalahari Desert region: pans, low, clay-lined depressions that contained water which in some cases lasted throughout the year.

(Marshall,1976) called them, water holes in which underground water wells up to the surface in outcroppings of the underlying rock. Elizabeth Marshall Thomas, Lorna said in her book *The Old Way* that In the 6,000 square miles known as NyaeNyae, there were only seven waterholes that the Ju/'hoansi considered to be permanent. She said that these waterholes had not failed in living memory, even during serious (Thomas, 2006).

2.8 The challenge of refugee resettlement

Some of the people residing in Tsumkwe District were refugees; others were internally displaced peoples, some from inside Namibia, from areas such as Kavango, Caprivi, and the 4-O regions of Omusati, Ohangwena, Oshana, and Oshikoto. Still others were immigrants who moved into the area to take advantage of the boreholes that had been drilled by the SADF and later by the government of Namibia and the grazing nearby, e.g. Herero from further south and Kavango from the north.

An important difference between the two areas was that while the majority of the people in Tsumkwe East 76% had been born there, this was only true for 4 percent of the population of Tsumkwe West (Botelle & Rohde, 1995).

A breakdown of the birthplaces of people in Tsumkwe West in the mid-1990s revealed that 4 percent were born in the area, 4 percent in Tsumkwe East, 54 percent elsewhere in Namibia, and 38 percent in Angola (Suzman, 2001b).

The predominant language spoken in Tsumkwe West was !Xun 80%. Ju/'hoan was spoken by approximately 10 percent of the population, and the other 10 percent spoke Khwe, Hai//Om, Otjiherero, Kwangali, or Oshiwambo. As of November 2011, there were an estimated 6,000 people in Tsumkwe West, approximately half of them were members of groups other than San, e.g. Kavango, Damara, Herero, and Ovambo (Suzman, 2001b).

Some of the people in Tsumkwe West were Ju/'hoansi who relocated there after they were required to leave the Kaudum Game Park when it was proclaimed a nature reserve in 1989, and later a national park in February 2007, (Suzman,2004).

One of the issues that arose in the case of the resettlement of refugees and other people in Tsumkwe by the SADF was whether this can be seen as a case of voluntary resettlement or what has come to be known as development-forced displacement and resettlement (DFDR). DFDR is the process whereby people are forced to leave an area because of development.

It has wide effects, many of them negative on the population involved. People facing DFDR must often cope with great uncertainty and a lack of information concerning their future, resulting in situations of considerable stress, disorientation and trauma. (Oliver-Smith, 2009a).

Displacement is not only a physical transfer to a new location, but it is also a process that sets in motion a series of events and transformations that fundamentally affect the ways of life of individuals, families and communities. Resettlement involves not only physical movement but also a psychic domain: angst and other anxieties must be allayed for resettles to be settled.

It is well understood that people involuntarily displaced by development projects often suffer from severe alteration of their physical and social landscapes (Clark, 2009).

In order to offset the decline in living standards, some of the ex-soldiers and their dependents opted to take part in the government of Namibia-ELCIN resettlement and rehabilitation program that was implemented between 1990 and 1995. (Gordon, 2009).

Since the most comprehensive component of the MLRR-ELCIN project related to agriculture, people attempted to take advantage of the information, tools, and seeds made available to them. There were a number of problems with the agricultural activities, ranging from lack of agricultural input provision, such as seeds, fertilizers, and tools including hoes, to the centralized system for plowing using tractors, which meant that people were dependent on outside agencies and non-local technology (Kasita & Nujoma, 1995).

The government of Namibia, through its MLRR-ELCIN resettlement and rehabilitation program of 1990–1995, attempted to mitigate some of the effects of the loss of employment, incomes, and health and educational benefits that the !Xun and Khwe received from the SADF. The program was only marginally successful,

according to project evaluations and to informants in Tsumkwe West. Among the problems with the project were that (1) it was top-down in nature, (2) it was largely non-participatory, with San resettles' having only a few of the 55 jobs in the program, all of them low-level, (3) the San had no say in decision-making about program implementation, and (4) the agricultural component of the project, (Botelle & Rohde , 1995).

In the period between 1995, when the MLRR-ELCIN program ceased, and 1998, a number of !Xun and, to a lesser extent, Khwe families and individuals opted to move from Caprivi to West Bushman land. They did this in part because some of them had relatives there, but also because of the feelings that they had of insecurity in Caprivi. In October 1998 the tensions in Caprivi increased with the discovery of what were said to be armed activists of the Caprivi Liberation.

Eventually, some 3,000 people, many of them Khwe, and a few !Xun, crossed the border into Botswana as refugees. Some of the refugees, including Khwe Chief Kipi George, were housed in the Dukwe refugee camp in northeastern Botswana .There were some 600 Khwe in Dukwe in March 1999 (Boden,2003).

Daniels noted, as from 2003, some 7,000 San had been resettled in 11 resettlement projects. In many of those cases, San had to compete with other, more powerful groups for resources. A crucial problem was that, too many people and too little land in the resettlement areas. The result was that relatively few people were able to become economically self-sufficient as farmers An assessment of the experiences of the various resettlement projects in communal and commercial areas of Namibia that have had San as the major target groups indicates that in order to make them

successful, substantial investment of capital and human resources is necessary. (Daniels, 2003).

The construction of identities of San peoples by themselves and by others have had significant impacts not only on the ways that San are perceived, but also on their rights to land, resources, and political participation. San have been romanticized and stigmatized. They have had to cope with the ways that others have represented them, and they have attempted to shape their own identities.

Many San realize all too well that the perceptions that others have of them can affect their everyday lives and their social and economic well-being. They can see this in the way that decisions are made about land and resource allocations, government support or lack of it of San land management and leadership systems, and in the opportunities that are presented to them or denied. Many San feel that they are disadvantaged enormously, because of the images that others have of them.

The construction of San identities by German and South African colonial settlers, by academics, colonial government officials, by the SADF and various liberation groups, and by the Namibian state has had significant impacts on the ways that they have been perceived, but also on policies that affect San peoples.

As Battistoni & Taylor pointed out, that Khwe of Angola and Namibia understood that accusations of political subversiveness were a means of excluding them from the nation and from development. Discourses about San being dangerous, unreliable, untrustworthy, or fierce fighters, have contributed to their being targeted for

mistreatment and to their social political, and economic exclusion. (Battistoni & Taylor, 2009).

The resettlement of !Xun, Khwe, and other San by the SADF in what was then Bushman land in the 1970s and 1980s was done for various reasons, like military and some simply to relocate people to get them out of the way. People opted to go along with SADF plans because they wished to survive and the SADF provided them with employment, food, and support for them and their families. Many of the people resettled experienced multidimensional stress (Dieckmann, 2007).

Dalton-Greyling & Greyling pointed out that when Battalion 31 was disbanded in 1994 in South Africa, all financial support to the !Xun and Khwe San ex-soldiers and their families was stopped immediately, and they found themselves unemployed (Dalton-Greyling & Greyling, 2007).

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Research Design

This study adopted a mixed method research design to assess the poverty situation of the Hai//Om people of the Okongo Constituency in the Ohangwena region.

The methods used to collect data were interviews and document analysis, as well as questionnaires De Vos & Schulze (2002) argue that in a qualitative approach, procedures are not formalised.

3.2 Research Population

The research population is made up of Hai//Om communities in the Ohangwena, Omaheke, Kunene, Kavango and Zambezi Regions. The population of Hai//Om communities is approximately 33,000 (Legal Assistance Centre, 2006).

3.3 Sample

According to (Mouton, 2011), sampling is the process of selecting observation. The Hai//Om in the Ohangwena Region constitute the sample of 30 residing in the Okongo Constituency. The researcher used the Labour Force Survey conducted by the National Statistical Agency (NSA) in 2012 to map and identify the target community in the Okongo constituency of Ohangwena. The study used purposive non- probability as well systematic-probability sampling methods to target 30% of the 1,052 residents. The actual sample size was 316 out of 1052 Hai//Om community members that live in the Okongo Constituency.

3.4 Research Instruments

The research instruments that used for this study are questionnaires, interviews, desk reviews and focus group discussions. In the context of the study, semi-structured interviews were used. The researcher used in-depth individual interviews to collect data and to get a deeper understanding of the participants' perceptions and experience of the study. The purpose of interviews was to allow the researcher to enter into the other person's perspective.

The validity and reliability was assured by presenting the instruments to a group of experts and arbitrators who are specialized, experienced, and qualified to determine whether the questionnaire is valid in terms of the appropriateness of its items for the objectives of the research and the extent of its coverage of the aspects referred to in the study

3.4.1 Instruments

The research instruments that used for this study are questionnaire; interviews, desk reviews and focus group discussion. In the context of the study, the semi – structured interviews was used. The researcher used in-depth individual interview to collect data and to get a deeper understanding of the people's perception and experience of the study. The purpose of interviews was to allow the researcher to enter into the other person's perspective.

3.4.2 Validity and reliability of the Tool

Validity and reliability deals with examining the suitability of the questionnaire used to measure the subjects or phenomena a researcher tries to be aware of and examining the ability of this tool to measure and provide the required information, i. e., verifying that the tool is able to measure what has been developed for. The validity was assured by presenting the instruments to a group of experts and arbitrators who are specialized, experienced, and qualified to determine whether the questionnaire is valid or not in terms of appropriateness of its items for the objectives of the research and the extent of its coverage of the aspects referred to in the study. As for reliability of the study tool (questionnaire), which is intended to measure the independence of information about the measurement tools themselves in order to achieve the same results, re-apply the questionnaire, and to obtain fixed results, coefficients of Chronbach's Alpha for the items of the study, with standard staging were used to test the instruments

3.5 Data Collect Procedure

The researcher collected primary data by means of a structured questionnaire, while interviews were used to obtain the views and opinions of the Hai//Om people, the Constituency Councillors and selected head men. Responses from face-to-face interview were recorded on a tape recorder and then transcribed. Secondary data such as documentary analysis and books were explored. Questionnaires were distributed to the respondents to complete in the presence of the researcher so that assistance can be provided if required. The identity of the researcher, as well as the aim and purpose of the study, was disclosed to the respondents prior to their taking part in the study.

3.6 Data Analysis

Thorne (1997) defines the analysis of data as an explicit step in theoretical interpreting of data collected by using specific strategies to transform the raw data into a processed form of data. In addition, (Bogdon & Biklein, 2003) state that analysis of data involves working with data, organizing it, breaking it down, researching, discovering what is important and what is to be learned, and deciding what a researcher told others. The data from both the quantitative and qualitative sections of the study was analysed as follows:

Descriptive statistics utilising simple percentages, graphs and frequency counts will be used to analyse the quantitative data, while the data collected from interviews will be analysed thematically. The tape -recorded data was transcribed and analysed, with full interpretations being given to the findings. According to McMillan & Schumacher (1993), emphasize that qualitative data analysis is an inductive process of organizing the data into categories and identifying patterns among the categories. The categories and patterns emerge from the data rather than being imposed on the data before the data collection.

3.7 Ethical Issues

Ethics is a discipline dealing with what is good and what is bad or right and wrong with moral duty and obligations (Grinnel & Williams, 1990). The participants were informed about the objectives of the study. Respect and acknowledgement of community values and ethical practice, which are significant issues in cross-cultural research, complied with by the researcher. Similarly, the participants were given guarantee on confidentiality and anonymity, as recommended by Neumann (2000),

who argues that a researcher has a moral obligation to uphold the confidentiality of the data, which includes keeping information confidential from others in the field and disguising members' names in the field notes.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS OF THE FINDINGS

4.1 Introduction

The previous Chapter provides the roadmap of the methodology used in conducting the study and described the methodology in terms of design, population, actual sample and the instruments used in data collection. In this chapter, the manner of data collection processes and the results of the study are presented. The basic purpose of the data analysis is to examine the amount of data in the questionnaires and information gathered from the interviews for relationships and to present the results in a clear and comprehensible manner.

This study adopts a mixed method where data is often prioritised in analysing social issues such as poverty, marginalisation, health and education. Such data can seem more solid, more valid and easier to understand. One problem in Namibia relates to the official stance that ethnicity is a legacy of apartheid. Clement Daniels correctly points out that in reality, ethnic identities are difficult to ignore and tribal affiliation still plays a role when it comes to the redistribution of wealth and national resources. It is also sometimes politically expedient and convenient to use tribal and ethnic alliances (Daniels, 2004).

This study focused on the role of the poverty situation of the Hai // Om people living in the resettlement projects in Okongo Constituency in the Ohangwena. The chapter also focuses on the presentation analysis and discussion of data collected on the above mentioned variables. In discussing the research findings, a comparison of the

results obtained during the study to the literature reviewed in Chapter 2, was also undertaken with a view to identify similarities and departures from the knowledge gained from other authors. The identified variables that contributing to the poverty situation of the Hai // Om people in the resettlement projects in Okongo Constituency in Oshanaana Regions are: Alcoholism, victimization, lack of employment, lack of education and experience on land preparations and cultivation as well as lack of coordination and communication between the government and the Hai // Om people.

4.2 Primary Data Analysis

The aim of collecting primary data was to establish the respondent's views on the roles and the challenges facing Hai//Om people of Namibia settlement areas and use the data gathered to determine patterns and ultimately draw conclusions on the effects of provision of food by government.

4.3 Conducting the interviews

Interviewing commenced on 15 December 2015 as soon as the list of key informants had been finalised. Prior to each interview, the researcher contacted the selected informants and a consultative meeting was arranged to brief them on the purpose of the study, seek permission for participation in the study, arrange a time for each interview. It was discovered during this consultation session that the informants were enthusiastic to participate in the study. Each informant was then provided with a copy of broad questions in the data collection protocol and permission was obtained to tape the interviews. Interview questions for informants who were not Officials from councillors office or Hai // Om themselves were made general to allow them to feel at ease about expressing their opinion. Patton (2002) emphasises the need to frame interview questions in a way that will ensure that informants are relaxed throughout an interview.

At the commencement of each interview, the informant was given a brief overview of the research objectives and an assurance that his/her responses to answers would be kept confidential. This was important to ensure that respondents do not withhold information very important to the research. An audio tape recorder was used and some notes were taken as back-up to the recorder in case of any recording problems.

4.4 Documents

King (2004) stated that interviews will only not be sufficient to ensure accuracy in explaining organisational processes and programmes, but documents and provide useful additional information to interviews in identifying aspects of the phenomenon under investigation.

In line with this understanding, secondary data in the form of documents were collected from the case organisation as a means of triangulating the data from the interviews. With permission from Ministry of Land Resettlement and Rehabilitation, staff members were requested to supply documents to the researcher to provide a greater understanding of the Ministry's operation. The documents supplied by informants were analysed for evidence that would support what was being said in the interviews. Information from the documents was also useful for providing information about the context and for providing additional data about topics covered in the interviews. The documents collected by the researcher included annual reports, annual work plans and policies.

4.5 Data Collected Through Questionnaires and Interviews

A total of forty (40) questionnaires were designed and placed with the Okongo constituency Office (30), Ministry of Land Ohangwena region (5) and Oshanashiwa camp (5). The Okongo constituency returned all the questionnaires completed, Ministry of Land Ohangwena region returned only two (2), whereas the Oshanashiwa camp returned all Five(5) because they answers in present of a researcher where they were give 30 minute to complete the questioners. The

remainder of the questionnaires (5) could not be administered, as Enhana Town councillor did not keep to the appointment with the researcher.



Figure 4.1: A researcher interviewing Mr Hangula of the Hai // Om community.

4.6 Language Proficiency

Language differences and illiteracy cannot delay the communication of officials hence the Hai // Om people in the camps speaks Oshikwanyama far better than the researcher who is a Kwanyama by birth.

All the 35 Hai // Om people interviewed are proficient in Oshikwanyama but only 2 can speak, read and write English language. It is interesting to note that all the respondents are proficient in local dialect which is Oshikwanyama.

4.7 Cross breed/ or Children with non – Hai // Om parent

The research revealed that there are some children who were fathered by the non-Hai // Om fathers. Some were taken by their fathers while few still leaving in the omaputo (resettlement projects). Mekulu PeneyambekoNghede is looking after his grandson Tangeni whose father is a kwanyama man and leaves in the same village. Tangeni does not want to leave with his father due to a lot of work the kwanyama people are doing for survival compared with his maternal family where they are just waiting for the counsellors' office to provide maize meal and tin food. He goes to school and wants to be a teacher. Tangeni speaks both his parents' language very well.



Figure 4. 2: Tangeni standing next to his grandmother's house



Figure 4.3: Tangeni with his maternal grandmother

The researcher went further to look for the Hai // Om children who lives with the kwanyama parents and find mekulu (Grandma) maria mushoshela yangeya at Okanghudi village near Oshandi San project living with her four grandchildren born by her son while he was working at farms near Oshivelo. Figure 4.4 shows the Hai // Om children pictures which tell that these kinds need a greater assistance. In the village where they live, they are not recognized as Hai // Om due to the fact that they are in non-Hai // Om home although they live under poverty line



Figure 4.4: Mekulu Maria's grandkids preparing and eating porridge.

Mekulu (grand ma) Maria with her house members are surviving from her old pensioner money for food and school fee for her grade children at high school. She said the children at high school will not go to colleges because there is no one to pay for them. She requesting the government to meet the poor and pay for their children high institutions (UNAM) or the government can waive the payment for children from very poor families like hers.



Figure 4.5: Mekulu Maria with her household members

4.8 Hai//Om people's poverty situation has not been improved

Land has been award to the Hai // Om people with the aim to improve their standard of leaving by produce their own food on the land but they are not working on it. The

government through the office of governor and councillor 's office in Ohangwena is providing all the tools needed to work on land as well as the seeds of all types to the Hai // Om people but instead they sell the tools and seed to the none Hai // Om people in the community surrounding Oshanashiwa project. The land given to these Hai // Om is sufficient to produce enough food for their families and use surplus to sell for income generation.

4.9 Ekoka

Ekoka Resettlement Project is located 30 km south-east of the village of Okongo ±120 km east of Eenhana. The Hai|| Om lives on the project and is surrounded by homesteads of Kwanyama farmers.

The project and the homesteads together are known as Ekoka village. 500-600 ha of land belonged to the resettlement project beneficiaries. The original settlers at Ekoka were \!Xun and Hai||om occupied the land before the Kwanyama came to the area.

Before 1964 the Ekoka San lived in Okongo with the Finnish missionaries, and prior to moving to Okongo and Ekoka, this San community lived in the Eenhana area. There are 54 San households at Ekoka, 12 headed by females and 42 by males, with a total population of 213 San. Each house at Ekoka Resettlement Project had been connected to the power grid and had a prepaid meter. A diesel-driven borehole supplied water to the houses, the school, the clinic and the church. There are two crop fields in Ekoka Resettlement Project: a large field of 89 ha and a small field of 69 ha (Takada, 2007).

4.10 Livelihood and poverty

Most the of Hai // Om households in Ohangwena Region depend for their livelihoods on food aid, piecework, veld food gathering, pensions, subsistence agriculture, and begging or asking Kwanyama neighbours for food.



Figure 4.6: Part of the fences and one of the huts in mekulu Maria's house



Figure 4.7: Living condition, improved housing by government



Figure 4.8: Hai//Om People living in corrugated home provided by government

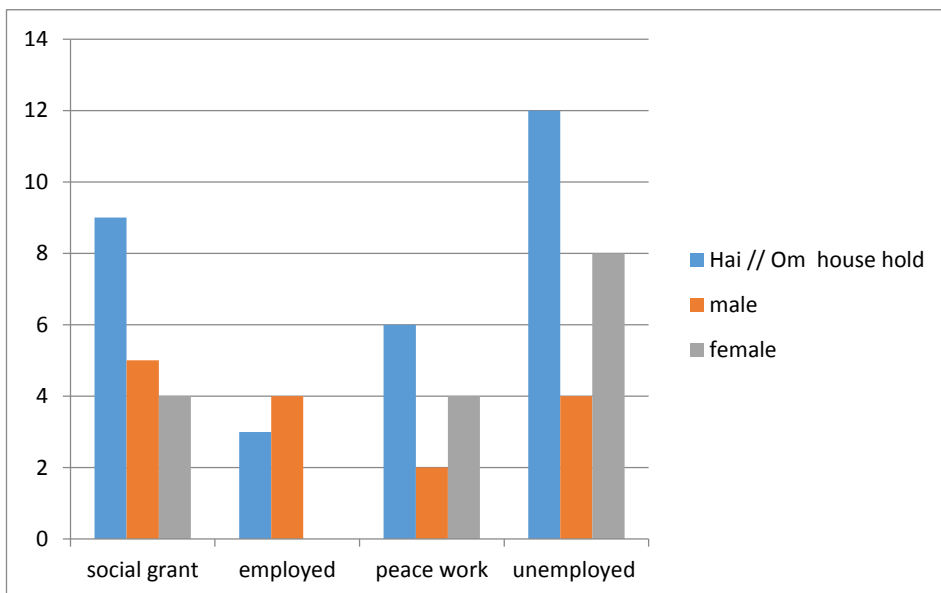


Figure 4.10: Income within the Hai // Om households

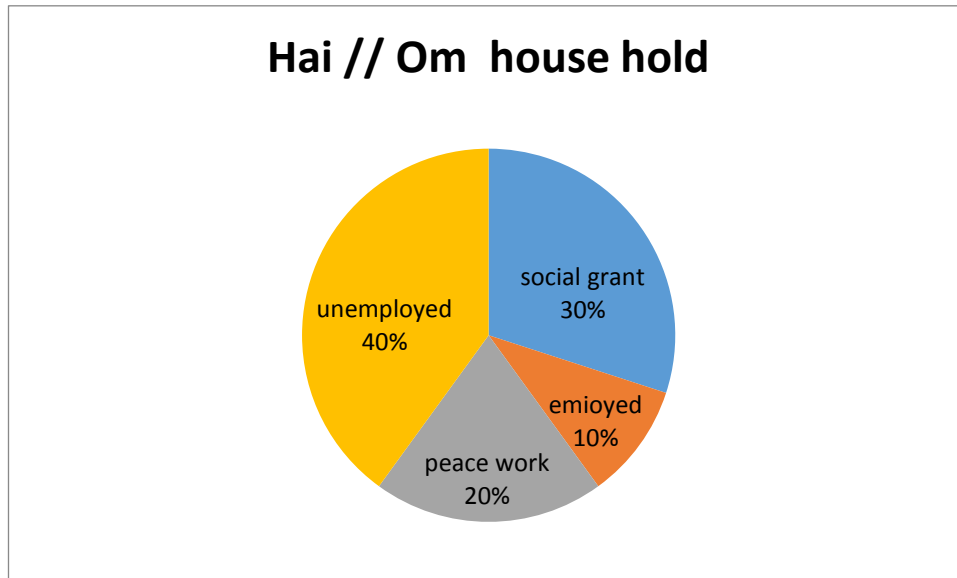


Figure 4.11: Percentage income within the Hai // Om households

4.10.1 Subsistence agriculture

Subsistence agriculture was the main livelihood strategy of the Kwanyama people in Ohangwena. Several San households at Ekoka Resettlement Project had productive crop fields. It should be noted that the Ekoka, Onamatadiva, Oshanashiwa and Eendobe Resettlement Projects in Okongo Constituency differed from the other San people resided in Ohangwena. Because they received extensive agricultural, food, educational and infrastructural support from the MLR, the Spanish Agency for International Development Cooperation (AECID), UNESCO, the Ohangwena Regional Council (ORC) and the Office of the Prime Minister (OPM), via technical support from the DRFN, AGDN and NRCS. San at these projects were better off than San at other sites in this region, primarily due to this external support.

The Hai // Om people claimed that they have access to land for agricultural purposes, but that meant very little without agricultural implements. Land available to them is infertile, because all fertile land had already been allocated to Kwanyama households. Some San Households that have access to land and agricultural equipment preferred to do piecework instead of cultivating their own fields, because piece work give them immediate return on labour investment, whether in the form of money, food, clothes or home-brewed beer. Therefore, in Ohangwena, Hai // Om is not depending on subsistence agriculture as a primary food source, but relied on food aid in return for piecework or food bought with pension money like that of Old Age Pension, War Veteran Pension and orphaned vulnerable children (OVC) grants.



Figure 4.12: Clearance of the land in preparation for cultivation

4.11 Infrastructural Factors

Infrastructure, particularly the conditions of transport, and communication facilities affects both Hai// Om people and councillor's office work. Peterson (1997), argues that the capacity to move people, inputs and to send and receive information influences officials' activities and capacity. The Four Settlement project has no tarred roads and all roads linking The Four Settlement project with the councillor's office are bush roads with a lot of sand meaning that only four by four cars can visit the resettlement camps and need maintenance.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATION

5.1 Conclusions

Ohangwena Region is the second poorest region in Namibia after Kavango Region, and the !Xun and Hai||om people in Ohangwena are considered to be the poorest of all of this region's ethnic groups. It should be acknowledged that there are poor and very poor Kwanyama too, but the !Xun and Hai||om as a group are the very poorest and the most vulnerable to social and economic shocks. They find themselves in this position because their traditional way of life is no longer feasible and has not been replaced by other viable livelihood strategies. Due to weak leadership and weak institutions, the !Xun and Hai||om have lost both control over and access to productive land.

The loss of control over land is compounded by their limited degree of formal education. Consequently the !Xun and Hai||om lack formal and informal employment opportunities as well as diversified livelihood strategies. This lack is exacerbated by very limited degrees of political representation at local, regional and national levels. This combination of factors has had repercussions in the form of discrimination against the !Xun and Hai||om by the main ethnic group in the region, and the consequent subordinate position of the !Xun and Hai||om in society.

Food insecurity is brought about by many challenges to certain livelihood strategies. Most the !Xun and Hai||om households in Ohangwena were food insecure and nutritionally because of limited food on a daily basis. Almost all people men, women and children drink otombo on a daily basis. This alcohol consumption had serious negative psychological, social and economic consequences at all four research sites. If this issue is not dealt with in a good manner, it will bring about the poverty of the the !Xun and Hai||om in Ohangwena.

Most of the !Xun and Hai||Om households who participated in the study regarded themselves as poor or very poor, because they do not have land or agricultural equipment to cultivate crop fields and they do not own any livestock; have limited or no formal education. It is difficult to have formal employment opportunities, but they receive small pensions. The !Xun and Hai||om generally perceived themselves as being worse off than their Kwanyama counterparties, which in turn resulted in a low level of self-confidence.

5.2 Education

The majority of !Xun and Hai||om children in Ohangwena did not attend primary school; only a small number enrolled in primary school and generally this was at sites where ECD centres had been established. Very few !Xun or Hai||om progressed to secondary school, and if they did, many dropped out before or in Grade 8. Similarly, very few the !Xun and Hai||om youth managed to enrol in, and complete, any form of tertiary education.

5.3 Traditional authority

All !Xun and Hai || Om in Ohangwena fall under the jurisdiction of the Kwanyama TA. None of the !Xun and Hai||Om communities at any of the six sites had their own TA. Some !Xun had been appointed as leaders of their !Xun community, but still they reported to a Kwanyama headman. The few who had been appointed as the !Xun and Hai||om headmen found it difficult to rule as the Kwanyama had little respect for them, and sometimes even their fellow the !Xun and Hai||om did not respect them. As such, these the !Xun and Hai||Om leaders had little influence within the overall TA system. Public participation is extremely weak as the !Xun and Hai||om are not often represented in institutions that constitute local, regional and national platforms.

This study indicates that schoolchildren were also affected by the poverty situation in the resettlement projects since they missed school for many days when they are sick or their parents are ill that caused by the unavailability of food. The research also concludes that the socio-economic life of Oshanashiwa project residents was disrupted by the death caused by hunger, although many people suffered from hunger related illnesses.

In conclusion, the research shows that there was shortage of food within the settlement project, although they received food from the constituency office in Okongo. Findings further revealed that health was said to be satisfactorily managed.

5.4 Recommendations

The researcher recommended the following:

The researcher recommend that a survey be conducted country wide by the national planning commission about the poverty situation in Namibia then commandment can be given to the following ministries: Ministry of Defence, Ministry of Safety and Security and Namibian Correctional Service, Ministry of Agriculture ,Water and Forestry, where manual work is performed in form of guards and other duties which do not need/require more educational qualifications to employ from each house where poverty is the order of the day. They can use head men in consultations with counsellors. They can use the same way they give out draught food. Furthermore, I put up ways how the survey can be done. People can go to the villages and walk from house/ home stead and observe which house does not have a brick room. That shows that in that particular house there is no income. Where there are rooms out of corrugate ion, one can determine that maybe there is income from old pension or may be income from domestic / farm/ low income employee. Then employment can start taking any able person from those houses.

I mean Namibia should have employed from each household one person, there should not be a house in Namibia without income. That way this extreme poverty can be reduced. There is also a need to increase involvement and collaboration with the settlers in order to understanding poverty situation risks. This should be done through adaptive measures and capacity development programmes.

The responsible authorities through the government should also move away from the reactive approach and try to be proactive in handling the poverty situation in the four resettlement projects at Okongo Constituency in the Ohangwena region as well as in other informal settlement affected by poverty situation in the whole country.

The Government should build earth dams to harvest the rainwater and the fish that come with the floods so that they can be distributed to the need when the water from the dams has been used for irrigation. In terms of health, as a direct result of the poverty, the study found out that there is a level of frustration, which may lead to psychological effects on some of the victims. A common capacity-building programme should involve brochure advice, workshops.

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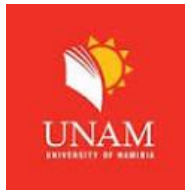
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APPENDICES



APPENDIX A:

Poverty situation of the Hai//om people resettled at Eendombe, Oshanashiwa, Ekoka and Omatatadiva resettlement projects at Okongo Constituency, in the Ohangwena region.

This survey is undertaken for academic reasons. My name is Kaleinsho Ngeteuya Ndume born Poahmba, a student of the University of Namibia (UNAM). I am doing a Master's Degree in Public Administration Studies, within the Faculty of Economics and Management Sciences, Department of Politics and Administrative Studies. The reason for my focus on this area is prompted by the current poverty situation of the Hai//Om people resettled at Okongo Constituency in the Ohangwena Region of Namibia. Being a student of Public Administration Studies, I am keen to find out the livelihood issues that were impacted upon by the poverty situation of the Hai//Om people resettled at Okongo Constituency in the Ohangwena Region, hoping that my findings will help improve the situation. The information you are providing will be kept confidential.

Thank you very much for your participation

Kaleinsho Ngeteuya Ndume

UNAM

Student

Number:

200259229

APPENDIX B:

APPENDIX A: PREDETERMINED QUESTIONS FOR THE LOCAL RESIDENTS OF EENDOMBE, OSHANASHIWA, EKOKA AND OMATATADIVA RESETTLEMENT PROJECTS AT OKONGO CONSTITUENCY

Name (Not Compulsory):

.....

Age:

Gender: (Tick where appropriate)

Female	Male
---------------	-------------

Nationality, are you a Namibian?

.....

Date:

.....

1. Are you aware of poverty situation that have been occurring in the four settlement project? **(Tick where appropriate)**

No	Yes	Not sure
----	-----	----------

2. Would you say those four settlement projects are one of the settlements that have been vulnerable to poverty situation compare to the rest of the country? **(Tick where appropriate)**

No	Yes	Not sure
----	-----	----------

3. What do you think are the reasons of poverty situation or the causes of poverty situation in the four resettlement projects?

.....
.....
.....
.....

5. Were there any lives lost because of hunger and if so, how?

.....
.....
.....

6. Is there no enough food for the Hai // Om people in the resettlement projects?

.....
.....

7. Do the learners / children have access to education?

.....
.....

8. Are the schools available in the centers if no how far are the schools?

.....
.....

9. How is unemployment contributing to your livelihood in the resettlement project compare to other Hai // Om families outside the centers?

.....

.....

10. Is access to health facilities possible for you?

.....

.....

11. What are the poverty situation impacts that you as a resident of the four settlement projects Experienced?

Poverty impacts Tick or cross here as appropriate	
Death and physical injuries	
Destruction of structures (business, buildings, etc)	
Destruction to roads and other infrastructures	
Cut off to health facilities, schools, business, ect	
Economic loss (direct or indirect loss of income)	
Hazard conditions and diseases (Cholera, Malaria and other water borne diseases, etc)	
Others	

If others, please specify

.....
.....

12. Are you employed?

.....
.....
.....

13. What level of education do you have?

.....
.....
.....

14. Can you briefly explain the conditions around the private rooms / Houses where you live in?

.....
.....

15. Would you say that the four resettlement project are situated in a unfertile area to grow enough food? **(Tick where appropriate)**

Yes	No	Not sure
-----	----	----------

16. Does the Okongo Constituency Office have a legislation or policy that Regulates where Hai // Om people should settle?

(Tick where appropriate)

Yes	No	Not sure
-----	----	----------

17. What assistance are you getting from government and foreign assistance?

.....
.....

18. Do you think you could cope without external assistance such Government and foreign assistance?

.....
.....

19. Based on your experience and the above answers, what do you think should be done to help people from being vulnerable to future Poverty situation in these resettlement projects?

.....
.....