






































*South African San Institute*

# **ANNUAL REPORT 2010**





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# DIRECTOR'S REFLECTIONS



Kyaarekaramûûnakx'eidjââkûû

Qaekhua n/a //e //xake

Sing g//a !ulinn!angng, u !a g/a'an!ang

Looking backward to move forward

## 2010 was a year of review and reflection for SASI.

Both a 14 year review of SASI's work with the San, as well as a strategic plan for our next five years (2011-2015) were completed. During this time of reflection, review and forward planning, it was re-affirmed that SASI's strategic goals and programme areas are sound. However, the challenge for SASI for the next 5 years is to become more focussed and to align all of its activities and resources more efficiently to address the vast challenges of the three communities we serve. Our beneficiary community is represented by San Councils, Communal Property Associations, Community Development Committees, Craft and Artist producer groups, etc. Each community also has representation on SASI's Board and play a vital role in defining and approving programme plans.

In 2009 changes within the global economy impacted on SASI's financial situation. We experienced a drastic decrease in our international funding where donors had changed funding strategies and geographical priorities. This has made us look towards more national and provincial sources of funding in 2010, but also establishing stronger local networks and partnerships which would add value to our work.

The time-frames or methods of implementation of work had to be flexible and responsive to external factors such as funding, impact of role players, changes within community or the on-going

leadership/governance challenges within the communities. Despite these we are able to reflect with pride that we have achieved success in addressing our goals for the year:

- The culture, history and language of the three communities were kept alive through partial completion of phase two of the "San Memory House", our virtual gallery; on-going collection and development of materials through various projects. The N/u language school in Upington is going from strength to strength, with young children showing an amazing aptitude as they relearn their mother tongue. The Khoe and San Language Body has finally been constituted and is Co-Chaired by one of SASI's staff. "Son of the Wind" the audio-visual production that tells the history of the !Xun and Khwe people of Platfontein had 4 successful runs of the show in various cities in South Africa. Music and dance remain a huge attraction and dancers have participated in events such as the provincial countdown celebrations to the World Cup. They also participated in a workshop conducted by the legendary Abdullah Ibrahim and his Ekaya band.
- Identity and Culture are one of the mechanisms through which viable livelihoods can be developed. Two cultural villages have been developed on Platfontein and these, along with the //Uruke Kalahari bush camp form the two anchor destinations for the "Footprints of the San" tourism venture. Accredited tour guide training, cooking preparation, tracker training and route development training were conducted to ensure community members develop the requisite skills to provide tourist with an authentic experience. The art and craft groups have undergone various training in product and quality development. Business plans and marketing strategies have been developed to ensure that these livelihood ventures will be able to develop successfully.
- Indigenous and Environmental Education programs (biodiversity) workshops were held in the reporting period. The camps focused on encouraging an appreciation of other experiences of environments and human environment relationships through valuing the indigenous knowledge and practices. It provided youth an opportunity of looking at environments and the interrelationships between humans and their social and biophysical surroundings, and in so doing developing the youth's knowledge and pride in the heritage of their people. Care was taken in the content of the workshops to ensure that it covers the development of skills in environmental citizenship towards sustainable communities as well as exposure to the region's biodiversity. A complete database of plants used in the Southern Kalahari by the #Khomani community has been completed and compiled into a book. This will be used within bio-diversity training and assist communities in the management of their plant resources.
- The protection of the rights of San remains a crucial aspect of our work. As a culmination of a two year heritage training programme, participants participated in a heritage tour through South Africa. This entailed training/supporting SASI staff and community members on aspects that range from commercial contracting, as

well as use of intellectual property. Specifically legal and advocacy support has resulted in the finalisation of agreements between the Namibian San Council as well as the granting of the first commercial licence by the National Department of Environment to HGH Pharmaceuticals. A long term benefit sharing agreement has also been negotiated with HGH Pharmaceuticals with respect to the Sceletium plant, and negotiations have been opened with government for this benefit sharing to be extended to a range of six other commercially used medicinal plants that contain San intellectual property rights.

- SASI commenced its culture and health programme (formerly community and social development) in partnership with the AIDS Foundation of South Africa. This programme entails the training of peer educators on various social and health related issues which will enable them to assist their communities in addressing these issues. Throughout this programme reflection is done on cultural knowledge and values with the elders and traditional healers. This will allow for ways to be found to marry modern and traditional practices in the quest to improve their social conditions. The baseline study conducted at the start of the programme confirms negative gender based attitudes are evident within the San Communities and that these attitudes reinforce gender based violence. Therefore when considering programming one cannot ignore the issues of gender and the power relations that exists between men and women and how that plays itself out in the day-to-day context. While creating awareness amongst women of the unequal power relations that exist, and to encourage them to gain control over their lives and acquire greater voice to overcome their inequality, every effort is to be made to be inclusive of both men and women in the work we do. We therefore aim to be proactive in promoting equality in all aspects of employment and community development. Gender equality is not understood to be "the same as"; rather, the diversity that exists with regard to roles, identity, interests, resources, behaviours and personalities is respected. Programs will therefore be encouraged to address these differences in experiences between men and women.
- A soup kitchen still runs twice per week to provide some sustenance to the very poorest members of the Platfontein community. SASI and community leaders have been in negotiations with the Dutch Reformed Church and its Social development wing around a partnership for the ECD (Early Childhood Development) growth on Platfontein. This will include their involvement at providing for more ECD sites as well as supporting the administration of the sites. This will free SASI to focus on our core goals of promoting mother tongue education and integration of culture into teaching at the sites.

I wish to thank our donors, partners and supporters who have made all of this possible.

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## FROM THE BOARD



In the year 2010 for the first time, South Africa hosted the FIFA World Cup. The nation celebrated its success as a host country and media and politicians congratulated South Africans on a job well done. While there is little doubt that the triumph of the World Cup celebrations changed global perceptions about South Africa, the benefit to ordinary citizens is questionable.

Despite the challenging funding environment and political climate, throughout 2010 SASI remained committed to supporting the struggles of the San people of Southern Africa and fulfilling the goals set for the year. The work of the organisation is multi-pronged and complex, we strive to consistently reflect and engage, and support San communities we serve. SASI

is aware of the ever-present necessity to stand beside the San both politically and in the quest for better livelihoods for indigenous groups.

The self-reflective nature of SASI is evident in the 14 year review published early in 2011 and compiled throughout 2010. As an organization we aim to give equal and honest evaluation to our successes and our lingering challenges. Looking forward SASI will consider the lessons learnt and craft a strategy that builds upon these lessons and examples.

Partnership with other organisations, community formations and movements around indigenous knowledge and practices of especially the San peoples, offered SASI great opportunity to build and expand its networks in 2010. As an organisation, SASI intends to nourish further partnerships in future. Constantly engaging with good development practice that places transformation and emancipation at its core is now required as SASI looks into the future.

The "Son of the Wind" Production inspired many and remains an important tool to raise awareness and mobilise communities for improved livelihoods.

The Board said goodbye to Hennie Swart who served the organisation and the !Xun, Khwe and #Khomani people with great pride and enthusiasm. We wish him well as he pursues a new chapter in his life. Thank you to the leadership and staff of SASI that make sacrifices to sustain its vision. Thank you for all the hard work and efforts to keep this NGO going during these difficult times.

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## SASI'S VISION

To support the San peoples of Southern Africa to grow and develop pride in their unique culture and take permanent control over their lives, resources and destiny.

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## SASI'S MISSION

The South African San Institute is an independent, non-government organization that mobilizes resources for the benefit of the San people of Southern Africa. This is done in partnership with the Kuru Family of organizations (KFO) and the Working Group of Indigenous Minorities in Southern Africa (WIMSA) and other San organizations.

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## SASI'S VALUES

The values of integrity, trust, professional service delivery, appreciation and continuous learning; transparency, respect and honesty, are to be upheld within the SASI organization.

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## STRATEGIC OBJECTIVES

- To strive for the revival and promotion of cultural identity and heritage of the San people of Southern Africa
- To promote social development of the San communities to improve their quality of life
- To promote sustained economic development but not at the expense of cultural identity and the heritage of the San people
- To co-operate with other organizations who share and identify with the vision and ideals of the SASI
- To facilitate the co-ordination of activities within the San community in order to meaningfully engage with other communities and organizations to promote sustained development
- To raise sufficient donor and other funding and maintain efficient administration in order to realize our objectives and vision

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## NETWORKING & PARTNERSHIPS

SASI continues to build networks and partnerships, internationally, nationally and provincially both in the NGO sector as well as with government and municipal departments. Two of these have culminated in valuable partnerships.

The first, being a commitment by the Department of Economic Development and Tourism for support to the eco/cultural tourism initiative, "Footprints of the San". The second is that SASI, the Department of Social Development and NG KerkWelsyn will be developing a partnership to expand the ECD services to Platfontein. The full cooperation still needs to be discussed, but in essence NG KerkWelsyn, which has established systems on developing and supporting ECD's, will take over the administration of the ECD site. This will free SASI to focus on our core goals of promoting mother tongue education and integration into teaching at the sites.

Through our networks SASI was able to send members of the communities and its staff on a number of training workshops and conferences throughout the country.

The following organisations/institutions, in their respective roles, have also played a vital role in supporting SASI's work: MVD Kalahari; African Safari Lodge Foundation; McGregor Museum; Lovelife; Isibindi; Red Cross; Aids Foundation; Northern Cape Victim Empowerment Forum; Dept of Social Services and Population Development; Department of Sport, Arts & Culture; NCEDA-Northern Cape Economic Development Agency; NCRAT-Northern Cape Rock Art Trust; NCTA- Northern Cape Tourism Authority; PanSALB (Pan South African Language Board); KSLB(Khoe and San Language Body); Molteno Project; Dept of Education; Welcome Trust, !Khwattu, Kalahari Peoples Network; SEDA(Small Enterprise Development Agency), Services Seta, SPACE (Smart Partnerships through Arts and Culture Enterprises), SAN(South African National) Parks, ISD (Institute for Sustainable Development), Re-Action, Gariep Motors, Inspire Project, and XKFM Community Radio Station.

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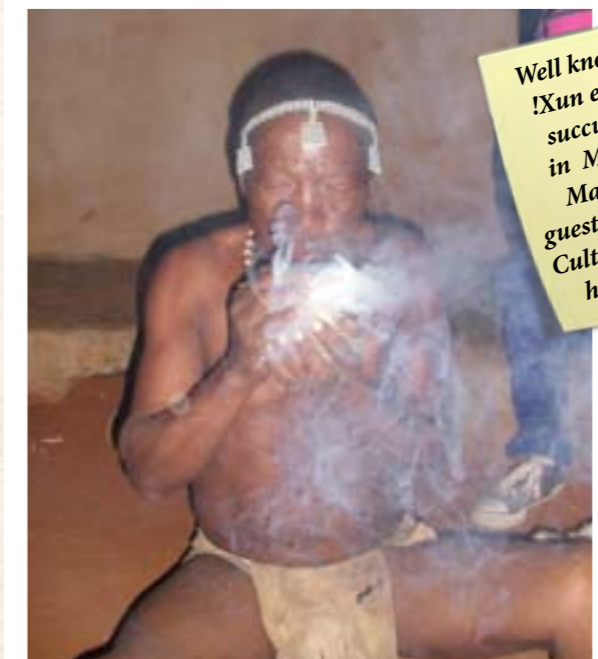
## CULTURE & HERITAGE

STRENGTHENING & PRESERVING AN ANCIENT CULTURE

### I ARCHIVING

The collection and preservation of San history, culture and heritage continues as the archives housed in the offices of SASI grow and expand. Jafta Kapunda, the Paralegal Assistant for the Intellectual Property Rights and Living Heritage Program has the task of managing the archives. In 2010 he streamlined the filing system to be more efficient and collected reports and documentation of SASI's various activities and the minutes of CPA meetings, as well as the relevant activities of other organizations devoted to indigenous communities, and events in the world of Intellectual Property Rights throughout Africa and globally.

SASI has built upon existing relationships with relevant organizations and forged new alliances in 2010 to ensure that the collection of material documenting the precocious San culture, both past and present, continues.



Well known artist and beloved !Xun elder, Manuel Maseka succumbed to a long illness in May of 2011. Seen here, Maseka is making fire for guests during the opening of the Cultural Villages at Platfontein held in September of 2010.

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II “SAN MEMORY HOUSE”

The “San Memory House”, an e-museum, draws on oral history, folktales, art and music collected over a period of 15 years. During 2010 SASI hoped to see the completion of the #Khomani portion of the project.

Although more field work and research is necessary before the Memory House is completed, those involved in the project from all three communities have benefited. The Elders have felt an enlivened sense of personal and cultural value, and the young people archiving the material for the e-museum increased their technical and research skills while becoming acutely aware of the cultural significance of preserving intellectual property.

Currently the “San Memory House” is exhibiting the following: a history room containing images and life stories of 12 Elders, 15 artists and 6 musicians, and a photo exhibition by !Xun and Khwe youth chronicling the community’s transition from Schmitdrift to Platfontein. The museum also features ‘a room full of folktales,’ an overview of the various publications SASI has produced over the years, and the autobiography of !Xun Traditional Leader, Mario Kapilolo Mahongo to be published in 2011.

Sadly, due to the untimely deaths of a pioneer in the archiving of the #Khomani work of the project, Magdalena Kassie, and key archivist, Sussie Arries, the vital contribution from the #Khomani is as yet unfinished. Funds are currently being sought to train new archivists and see the entire project to fruition.



*Tannie Geelmeid, one of the 7 remaining living #Khomani Elders who can still speak the ancient N/u language enjoys herself at SASI’s end of the year function. Tannie Geelmeid is the principal teacher at the language school. She is doing much to preserve her culture by teaching the youngest members of her community their sacred language. Seated behind Tannie Geelmeid is Mika Antonio, one of the ECD Practitioners in Platfontein engaged in ECD development training.*

III LANGUAGE DEVELOPMENT

The #Khomani language school in Upington is housed in the Wendy House erected in 2009. The school, devoted to preserving the ancient N/u language is growing from strength to strength, and has proved to be a worthwhile investment. The children attending classes given by Elder Tannie Geelmeid have shown an amazing aptitude in language acquisition. The success of the project negates the doubts of those who have said that it is impossible to salvage a language that is almost extinct. Children and the parents who participate are also learning about their traditional culture; a wide range of dances, value systems, mythology, stories and history.

Although Tannie Geelmeid has spent considerable energy training youth to one day take over, SASI intends to make recordings of her lessons to ensure that language preservation continues, and to archive the immeasurable contribution this #Khomani Elder has made toward preserving her culture for future generations.

There are still, and will continue to be, many challenges in the arena of San language preservation. In South Africa there is a lingering lack of political will in terms of acknowledging San languages, much less developing standardized materials. But there has also been a lack of commitment by the San themselves to propel the language advocacy process forward systematically.

The Khoe and San Language body held its first meeting in June of 2010, after many years of being non-functional, and it is envisaged that this body will ensure stronger advocacy in the area of San language preservation and legitimization. The #Khomani are not currently represented on the board but efforts are being made to have a more balanced representation. There is a strong San representation on the board, 4 out of 12 members are from Platfontein, with Billies Pamo serving as chairperson.

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IV PERFORMANCE – “SON OF THE WIND”

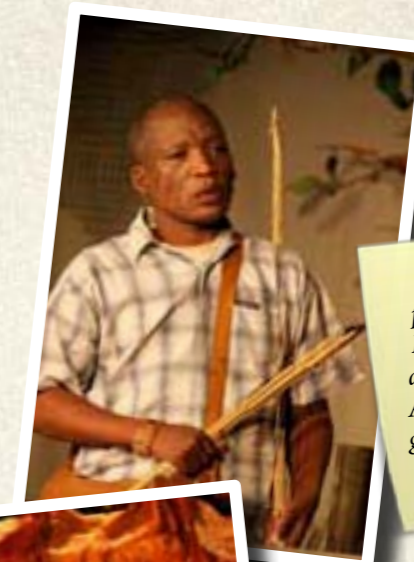
“Son of the Wind”, produced by South African San Institute is a multilingual, multimedia stage drama that combines the modern art of film with the ancient San tradition of storytelling.

The play is an original work, written and directed by M. Brodiaea, based upon historical fact and the personal accounts of members of the !Xun and Khwe communities. “Son of the Wind” is a unique telling of an inspiring true story, most compellingly because members of the tribes perform it themselves, finally giving an authentic voice to their role in recent history.

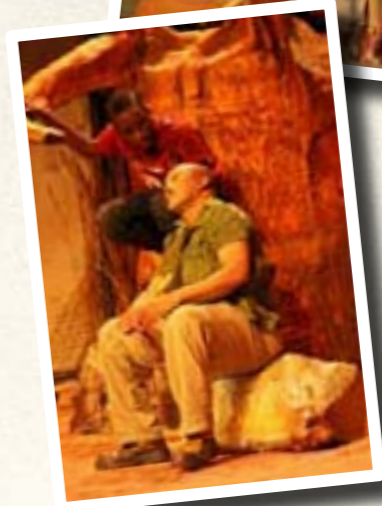
“Son of the Wind” starring 11 community members from Platfontein and 1 actor from the Northern Cape was successfully produced in 4 South African cities. The show premiered at ARTSCAPE Theatre, Cape Town in May of 2010. The production was in Kimberley at the Lady Oppenheimer Hall, in July. The play was then performed at the Old Mutual Theatre on the Square on the Nelson Mandela Square, Santon in August. “Son of the Wind” concluded the 2010 tour in November at the Scaena Theatre, Bloemfontein.

There were many changes to the script, the show, the Production Team and even a bit of the cast during the tour of 2010. Two San youth joined the crew in the role of Assistant Sound Operator Jafta Kapunda, and Assistant Stage Manager, Annamia Berego. SASI’s Marketing Intern from Germany, Nadine Böttcher also joined the production as Stage Management. For the last leg of the tour in Bloemfontein, the role of Jackal, originated by Wesley Maritz was taken over by Robert Fick. This required much additional rehearsal for Rickert Moyo playing Dala. However, playing against a new Jackal increased his acting skills and his professionalism.

The original Set and Lighting Designer of the show, Jez Cox, re-joined the production from Amsterdam for three legs of the 2010 tour and in the process, transferred basic lighting skills to then Stage Manager Riaan Landsberg, who



***Chamba,** played by Benjamin Maseka, sets out on a journey through the Angolan bush with his grandson Dala and his old friend Bambo leading the way.*



***Bambo,** played by Wentzel Katjara, tells Dala, played by Rikert Moyo, how the !Xun and Khwe were dragged into the war in Angola.*

was eventually able to operate the lights for the production as well as assume the role of Production Manager. The Production Team also lost Sound Designer and Operator, Dené Theron, who moved to Europe. However, Jafta Kapunda was her technical assistant and gained useful knowledge of the production which later assisted Ronsard Allen as he assumed the role of Sound Operator. The final change to the Production Team was in the role of Tour Manager, Lianne Butler, who took a professional photographer position abroad and her post was filled by Yolande La Grange. Throughout the changes to the managing team the cast remained resilient, professional and confident.

The cast members received acting and voice and speech training throughout the entire performance period of May to November 2010. For further development, the cast and crew attended theatrical performances in Kimberley and Bloemfontein and participated in a week long acting and technical workshop from drama professors at the University of Free State. Together, cast, crew, and production team worked tirelessly to create a very modern, professional production instilling self-confidence in individuals directly involved and pride within the community at large.

The primary language of the play is English, but !Xun is used widely throughout and exposes the audience to an endangered language, often for the very first time. The script utilizes voice overs that intertwine English and !Xun as a narrative to propel the story along its course. Conversations between characters often swing back and forth between !Xun, Khwe, English, Afrikaans and even Portuguese. The script and the performances by the cast grew, evolved and improved with each leg of the tour.

It was SASI’s goal to use the production as a vehicle to share the living heritage of the San with as wide an audience as possible, allowing them to share in the recent tragedies of the wars in Angola and Namibia through the eyes of the San and to witness some of the ancient cultural

practices and mythologies of this venerable people. Empowerment was also an immensely important goal of the project, and although empowerment is a process that takes much time to fully develop within a community, a foundation to build upon was firmly laid, due to the success of "Son of the Wind".

The production received media coverage from a wide variety of sources; radio interviews, television coverage and excellent theatrical reviews in Cape Town, Johannesburg and Kimberley. Because of this, thousands of South Africans became more informed about the San and the work of SASI whether or not they actually attended the production. Through the creation and performance of the show, cast, crew and community benefited financially; audiences were exposed to an endangered language, an all but forgotten part of history was brought to light and a marginalized community gained greater respect from the outside world and for themselves.

In 2009 SASI received seed money from the Northern Cape Department of Sport, Arts and Culture to develop the production, and in 2010 the National Lotteries Trust Fund gave a generous grant allocation which allowed the show to tour through four cities in South Africa. It is the sincerest hope of the cast, crew, producers and !Xun and Khwe community, that SASI receive funding to take "Son of the Wind" abroad. This will not only increase public consciousness around the work of SASI and the plight of San communities, and enhance future employment opportunities for cast and crew; it will bring to light new ways of viewing development work with indigenous communities globally.

*Excerpt from Son of the Wind. ©7/2010 M. Brodiaea:*

*"They were trapped in the middle Dala, and the people were hungry. The Portuguese promised them money and protection, and Elders knew that one day the Nationalists would be fighting each other. Every choice was bad. What would you have done? The war went on and on Dala, the Portuguese came to your villages and took your men to war then the Nationalists came to rape and kill. They were trapped."*



*The Jackal, played by Wesleigh Maritz, reveals Chamba's dreams to Dala, Rikert Moyo, so the boy can learn his history and his culture. The old man Chamba is dreaming of a time when he was a young man, played by Tommy Katjara, and the love of Chamba's life, Tango, played by Elsbé Chifako.*



*Jackal, Wesleigh Maritz, and Dala, Rikert Moyo, watch helplessly as a healing ceremony from 30 years ago is remembered by the old men. Joao Zinu portrays Mkoso, a Traditional Healer.*



*Artist, Marius Janssen van Vuuren poses with Misty Brodiaea, writer/director of "Son of the Wind", his sculpture of Kumama Makua, and SASI director Meryl-Joy Schippers.*



*Thereza Mangumbu stands beside the sculpture created of her by artist Marius Janssen van Vuuren. The sculptures were commissioned by SASI to accompany the production of "Son of the Wind".*

**V BODY MAPPING - "SON OF THE WIND"**

SASI commissioned four life size sculptures by artist Marius Janssen van Vuuren to accompany the production. The concept was to create 3-dimensional body maps of Elders from the !Xun and Khwe communities who lived through the events in Angola and Namibia depicted in the drama "Son of the Wind". Eventually 2 sculptures were made from models living in Platfontein; Traditional Khwe Leader, Kaumama Makua and !Xun Elder, Thereza Mangumbu, and 2 were made from models living in Namibia; Khwe Elder BoetieSikerete and !Xun Elder, Litwai Nganto.

For this aspect of the project, writer/ director M. Brodiaea was eager to include members of the !Xun and Khwe still living in the former military base, Omega One in Namibia. In June of 2010 the artist and director set off for Namibia to meet the community there. Before moving forward with the project however, SASI was given permission by Community Leaders in Platfontein and Omega One to create the sculptures. Each community set forth the individuals whom they believed best suited the needs of the project, both historically and in terms of life experience.

All of the models benefited economically from their participation and they felt great pride in being chosen to represent their communities. Approximately 15 community members at Omega One benefited from sharing their stories, translating and helping to facilitate activities for Ms Brodiaea and artist Janssen van Vuuren. The community in Namibia proved to be very excited by the sculpture project and proud of the principals behind the production.

In the future, the sculptures will be returned to the San communities of Platfontein and Omega One to stand as eternal symbols of courage, honour and cultural heritage.

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*Yolande Le Grange pictured corner right front, became the Tour Manager for "Son of the Wind" for the run in Bloemfontein. Yolande also happens to be a pilot. As a special gift to the cast & crew, she took them in small groups for a ride in her father's Cessna 6 seater. And oh they stories they told!*

*Left to right back row: Andrew Cupido, Someri Mionga, Jafta Kapunda, Rickert Moyo, Robert Fick (the new Jackal), Tommy Katjara. Centre row: Anammia Bergo, Elsabé Chifako, joao Zinu, Harold Dikua, Benjamin Maseka, Nadine Böttcher, Wentzel Katjara. Front row: Marleen Makina, Rabbeka Baru, Belinda Chimbenda and Youlande La Grange.*

# LIVELIHOOD PROGRAMME

INTEGRATING TRADITIONAL WISDOM WITH COMMUNITY  
BASED TOURISM INITIATIVES, LIKE TRACKING, CRAFT  
PRODUCTION AND BIODIVERSITY

## I ART AND CRAFT

Creating beautiful works of art, producing intricate jewellery and fashioning tools and weapons from the materials existing in the environment around them, has been a part of San culture since time immemorial. The communities living in Platfontein and the Kalahari exist in a modern context now, but they are constantly seeking ways to preserve aspects of their ancient culture. The Art and Craft initiative is one means of doing that.

For SASI's part, the objective has also been to help the community translate traditional skills into economic livelihoods. Between the 3 San communities there are 11 diverse and functioning artist's groups creating work that ranges from oil painting and lithographs to needle work, ceramics, beadwork and weaving. SASI's long term goal with regard to these groups is to develop them into sustainable entities that can manage and empower themselves and successfully market their unique products.

In 2010 SASI focused on moving the artists and crafters closer toward attaining that long term goal. Service providers were contracted to undertake product development and skills enhancement and to give training workshops on basic business skills. The art and craft groups in Platfontein are in the process of registering as co-operatives, and the groups in the Kalahari will begin the process soon. A data base of all the San artists and crafters is also under development.

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Sisen Crafters of the Kalahari are recycling and transforming old motor tubes into art.



Some beautiful y engraved charms were made during a goldsmithing workshop in the Kalihari.



Arrie Raats, is perfecting his skills in a goldsmithing workshop.



These three crafters in Platfontein participated in a weeklong workshop facilitated by Clay-Ink.



Crafters in Platfontein discuss the advantages of becoming Co-operatives.

## II CULTURAL TOURISM INITIATIVES

### CULTURAL VILLAGES

On South African Heritage Day 2010, SASI officially launched the !Xun and Khwe Cultural Villages at Platfontein. Enormous amounts of time and labour on the part of SASI staff and the two communities were invested in the construction and development of the villages. The opening of the villages was a celebrated occasion and, SASI hopes, bodes well for the future of further tourism development.

The impetus behind the development of SASI's cultural tourism initiatives is to assist San communities in transforming their ancient skills and customs into a vehicle for not only economic enhancement but also cultural preservation. It is a sad reality of the modern world that the most successful way for many indigenous communities to preserve their culture is to commercialize it. However, SASI is constantly striving to find the path to economic development which preserves dignity and well as culture; empowers the participants, and gives the San themselves control, minimizing the risk of exploitation by outside interests.

Each village is situated at the entrance of the respective community and affords the prospective tourist the opportunity to experience the uniquely divergent customs of the two San tribes living side by side. The production of the villages was managed by SASI but the design and construction was done by 12 members from the !Xun community and 11 from the Khwe. The input from the Elders was of vital importance and much appreciated when assembling the villages.

The Cultural Villages at Platfontein are designed to be one of the tourist destinations of the Foot Prints of the San route. Guests will be encouraged to participate in traditional games, enjoy storytelling around the fire and learn the skills of hunting and tracking and the use of the "fire sticks." Guests will also be invited to enjoy San cuisine prepared by members of the community. There is also a small Tourist's Information Centre situated near the SASI office on Platfontein, minimal information is available at present but the centre's facilities will grow as the tourism initiatives expand and develop.

In preparation for the opening of the two cultural villages, SASI took pains to secure professional training for selected community members in the fields of tourist guiding, event support, hospitality and food hygiene and food preparation. Six young people graduated from the NQF 2 site guide training facilitated by industry leader, Drum Beat Academy. Ten men and women from both the Kalahari and Platfontein communities successfully completed a two week course and were certified in elementary cooking skills, food hygiene and serving. The course was facilitated by Fern Hill Hotel School in Kwa-Zulu Natal, a training provider accredited by THETA Seta.

While the Cultural Villages in Platfontein were being developed and constructed the conceptualization of the "Footprints of the San" route was given great attention, moving the route away from the realm of ideas and closer toward reality. The !Khomani, !Xun and Khwe each elected community members to form a committee that will have the responsibility of overseeing the route. The committee underwent capacity building workshops for route development and researched the possible tourist destinations. Further training of the committee is planned for 2011.

Most importantly, the formation of the committee and the commitment of its members enable the three communities to reclaim their culture and heritage by making meaningful and lasting contributions to the route itself and to their ethnic preservation.

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At the !Xun Cultural Village, the crafters find unique ways to display their work.



Women sell traditional jewellery during the celebration of the Cultural Villages.



Khwe women weave baskets in the Khwe Cultural Village at Platfontein.

Khwe woman displays a beautiful beaded head ornament at the launch of the Cultural Villages. Pictured here, Kameni Karupangwe



## THE BUSH CAMP

!Khomani Guides and Trackers working at the Bush Camp received monthly in-house training over the course of 2010. The training entails week long excursions into the bush facilitated by Koos Titus, a Master Tracker. The young trackers rise early and spend their mornings identifying spoor left by various animals in the area, Master Tracker Oom Koos also teaches the participants about the properties and uses of various plant life.

Every day the young trackers find something of interest, on one excursion they came across an old spoor with the imprint of the wing of a white backed vulture as it swooped down to catch its prey. In the afternoons the trackers discuss !Khomani cultural history, the heritage sites of the community, the role and responsibilities of being a guide and tracker and how to handle difficult guest with diplomacy. These discussions take place in English to improve the communication skills of all involved.

Additionally, a community based resource management system was developed with the aim of restoring degraded land and enhancing biodiversity of the San owned land inside the Kgalagadi Transfrontier Park.

Four Indigenous and Environmental Education workshops were held, three in Miershoop Pan and one in the Kgalagadi Transfrontier Park at Sebobogas. The training was focused upon San youth and the community at large, having a total of 57 participants: 37 girls, 20 boys and 16 SASI and Bush Camp personnel, including drivers, training facilitators, cooks, the traditional dance instructor and the senior tracker.

The training undertaken in the Kalahari during 2010 is the beginning of building knowledge of the ecosystems in which they live, and the ways of using natural resources sustainably. Targeting the youth and involving older community members facilitated the experience of intergenerational learning which in turn promotes personal appreciation of San heritage, and this approach promotes sustainability.

Over !Khomani community members also contributed to a plant database to be used for future biodiversity training and resource management. The database is scheduled to see completion in 2011.

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*Pictured here are images of the Bush Camp in the Kalahari. The camp is located on San property and is operated by the !Khomani people.*



*Leani Mannetti is the researcher who compiled the extensive botanical information compiled in "Plants used by the !Khomani". She is pictured here with community members who assisted her.*



*!Khomani Trackers identify animal tracks. Pictured from left to right: Bassie Titus, Elvis Swartz, Hansie Vitbooi and John Tieties.*



*Vinki guides the SASI Board Members through the tour given to tourists who visit the Bush Camp in the Kalahari. Behind Vinki is a cave that was used to hold "Bushmen" for punishment after they had been chased out of the parks lands in the 1930's. In recent years with the help of SASI the !Khomani have won their land claim, parts of the park lands were returned to them. Pictured with Vinki are Retha Hewitt, SASI's accountant (rear) and Grace Humphreys, SASI's Programme Director.*



*The !Khomani trackers employed by the Bush Camp in the Kalahari undergo monthly training sessions to keep their tracking skills sharp. On these excursions, they identify a wide variety of animal tracks and also act as stewards of the land, making sure that borders are protected and animal life is healthy.*

## MARKETING

Throughout 2010 four Business and Marketing plans were under development: // Uruke Bush Camp Adventures, Cultural Villages at Platfontien, Arts and Crafts and the "Footprints of the San" route. The research and production of the plans was done by a German Marketing Intern working with SASI, Nadine Böttcher. Her work was supervised and supported by SASI's Director and a Trustee who assisted in developing the financial components of the various Marketing Strategies.

The focus of the Marketing research was national and international trends, Fair Trade in Tourism and Fair Trade Shops. Miss Böttcher also suggested a visitor's register for the Bush Camp and improvements to their promotional material as well as the displays and layout of the visitor's centre and craft shop. Contacts and networks were formed at the tourism INDABA and members of the Uruguayan delegation stationed in Kimberley for the World Cup were invited to Platfontien where aspects of the "Footprints of the San" route and cultural tourism initiatives were showcased for them.

Two websites have been under development, one is to market and manage bookings for the Bush Camp in Kalahari and Cultural Villages in Platfontien, the other is for the promotion and sale of San art and craft.

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# LEGAL SUPPORT, ADVOCACY & CAPACITY BUILDING

*EMPOWERING THE SAN TO USE AND UNDERSTAND  
THEIR LEGAL RIGHTS*

## I LEGAL SERVICES TO SASI, CPA'S GOVERNANCE

Legal support was provided to the !Khomani San Park committee, chiefly in respect of their problems experienced as members of the Joint Management Board of the Kgalagadi Transfrontier Park. Contractual problems relating to the !Xaus lodge were resolved over three meetings, and the ongoing disputes with the Mier Council in respect of farms 24 and 26 were finally put to rest. Contracting out of the tender documents for a new tourism partner to operate a new concession at the confluence of the Auob and Nossob rivers was also supervised. Terms of reference were drafted for a new Coordinator of the JMB (Joint Management Board) who was appointed in November 2010, and various policy documents and contracts were drafted for him to be used with JMB San employees.

In addition to the above, the Boesmanraad and SASI staff requested contractual assistance relating to the development of the farms Erin and Miershooppan, in order to manage and control employment of consultants to do infrastructural work. Further to that, the SASI legal consultant assisted the Department Rural Development and Land Reform with various problems relating to the lack of constitutional advancement of the !Khomani, and also supported the initiative of the NGO Africa Safari Lodge Foundation to apply legal pressure on the Department as "administrator" of the community to provide more consistent development support. Finally the plans to apply for World Heritage Council registration received a boost with the presentation by Hugh Brody of Open Channels of valuable film footage of the !Khomani land claim: SASI forms an important part of the team tasked to bring this dream to fruition.

Previous workshops held with the !Xun and Khwe Community Development Committees culminated in the preparation for and holding of an Annual General Meeting of these communities in August 2010 at which the amended constitutions were adopted. Tensions between various factions of the communities, which to some extent relate to competing claims for the role of "traditional leadership", were managed rather than resolved during the period. A commitment was made to hold an election next year, despite the misgivings expressed by much of the leadership over the tensions that are normally exacerbated by such 'democratic' leadership contests.

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## II PARTNERSHIPS

WIMSA has consolidated and restructured, with the assistance of SASI's legal advisor, to the point that it is again in a position to support the formation and advancement of San Councils in all three San countries. Assistance was provided to the newly appointed CEO, and a successful AGM was held in December 2010, which bodes well for the future of San organizations.

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## III LEGAL CAPACITY BUILDING: SASI STAFF AND LEADERS

A final training course was held in May for the ten trainees of the IPR (Intellectual Property Rights) and Heritage course, which aimed to equip young San leaders to hold workshops on "living heritage" within their own communities. This successful course was followed by a national tour (funded by the Ford Foundation) which took these ten trainees on a trip around a range of heritage and tourism sites from the Cape to Durban to the Drakensberg. All the participants reported enthusiastically on the learning experienced, not only of heritage and cultural issues, but in particular how communities could market their cultures to tourists in an empowering manner. The trip was a massive success in every way, and well justified the decision to carry out a "local" rather than an "international" cultural tour.

Training and capacity building resulted in the selection and training of a group of nine young San leaders, who were able and capacitated to give training within their own communities. In addition, a new one-day course called the "living heritage training course" aimed at enabling ordinary youth, elder and mixed San community members to actively participate and understand their own heritage, by for example the sharing of stories, was developed.

Between August and October 2010, the nine San trainers were given further intensive training, and the "Living Heritage" course was refined and further developed. In November the first course was given to 20 members of the Khwe community at Platfontein by three of the trainers, and a week later a further three San trainers gave the course to a group of !Xun at Platfontein. The course was filmed, and evaluated in order to establish whether it had the ability to really motivate and activate heritage awareness amongst the San.

In early December the last of the three community courses was to be held with the ǀKhomani community in the Kalahari, which course was due to unforeseen circumstances postponed to early January. Again the 20 participants of the course were drawn from all sectors of the ǀKhomani community, and evaluated by participants as well as trainers.

All three pilot training courses were video-ed by SASI so that a film could be made of the process, as well as a more considered assessment of where improvements could be made. The film of the courses is not yet edited or complete.

The participants of all three courses thoroughly enjoyed the novelty of the processes. The courses evoked huge energy and interest, which was the entire purpose, and participation was animated. Ordinary community members told and shared stories about their childhood, hunting, gathering, places and animals; in such a way that they felt validated, and understood that each of them is a living carrier of heritage.

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## IV ǀKHOMANI LAND CLAIM

SASI has worked alongside the Africa Safari Lodge Foundation (ASLF) during the period that the communal property management committee has remained under legal administration. SASI's legal advisor has met with the Joint Management Board, the meeting of the San, Mier and San Parks, which has begun to increase capacity. A constitution was drafted, legal contracts for policies were formulated, and the appointment of a Chief Executive Officer was managed. SASI has also drafted a number of contracts for developments in the ǀKhomani lands, including for an ostrich farming joint venture, for fencing and game provision for the farm Erin, for research contracts on indigenous knowledge on plants, in support both of the Boesmanraad and of the ǀKhomani Forum coordinated by SASI.

SASI's involvement over the last period has been focused on consolidation of the gains that have been made in the past years. Every project is a valuable microcosm of the community, where small gains have tangible benefits for San individuals and communities.

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*Inside the Cango Cave  
Nicodemus Sabao, Jafta Kapunda,  
Johny Bok, Noria Mabangu, Chrisjan  
Tites, Denice Saulus, Billies Pamo,  
Fredriek Brou*

## V INTELLECTUAL PROPERTY RIGHTS

The CSIR (Council for Scientific and Industrial Research) announced the return of the Hoodia patent from Phytopharm during July of 2010. This is a massive challenge for the San as well as other partners in Hoodia, which will necessitate the redrafting of the now famous Hoodia benefit sharing agreement. Negotiations commenced with the CSIR aiming at forming a new strategic partnership between CSIR and the San Council on behalf of all the San.

SASI legal advisor visited the Department of Environment on its request, to discuss benefit sharing, the Hoodia, the Sceletium and other medicinal plants bearing San traditional knowledge. Government

has problems with its legislation, and looks inter alia to us for assistance in amending the legal regulations. In addition SASI formally informed the Department of the San's intention to apply for legal rights as "knowledge holders" for a range of plants, including Hoodia, Sceletium, Sutherlandia, Pelargonium, Aloe, Buchu, and Rooibos tea. Negotiations to formulate and consolidate these new rights will take place during the next year.

The Sceletium benefit sharing agreement between the San and HGH Pharmaceuticals was awarded the first Export Permit by the government, and it progresses with the prospect of becoming possibly more successful commercially than the Hoodia.

SASI has consulted and engaged with Government with regard to issues such as the National Indigenous Knowledge System initiative, as well as with the draft laws relating to intellectual property and traditional leadership. The training course on intellectual property rights has focussed on issues such as rock art and images, which require a long term approach negotiated by the political representatives of the San. This is a long term quest, and is likely to form a foundation of SASI's future work.

Intellectual property and heritage rights remain central to SASI's work with the San, and the legal program will continue to find ways to advance the rights which lead to commercial and general empowerment.

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*San IPR trainees with facilitator Roger Channels  
Left to Right: Mario Mohungo Jr., Billies Pamo, Johny  
Bok, Nicodemus Sabao, Chrisjan Tites, Paralegal Asst.  
Jafta Kapunda,  
Denice Saulus, Fredriek Brou and Elise Gooi*



*San youth participating in Living  
Heritage workshops discuss  
ancient rock art with SASI's  
research student intern from  
Cameroon, Barbara Nana*

### THE INTELLECTUAL PROPERTY RIGHTS AND "LIVING HERITAGE" TOUR 25<sup>TH</sup> MAY TO 2<sup>ND</sup> JUNE 2010.

The nine San delegates were selected from the all three San communities, the ǀKhomani, the !Xun and the Khwe, were invited for the IPR and Heritage Tour in South Africa. They were selected from the IPR and Living Heritage Training program. The purpose of the tour was to expose the nine selected and trained San participants to a broad range of culture and tourism experiences within South Africa.

# COMMUNITY & SOCIAL DEVELOPMENT PROGRAMME

*SPECIFIC, EVIDENCE-BASED INITIATIVES AIMED AT PROMOTING IMPROVED QUALITY OF LIFE*

## I FEEDING THE COMMUNITY

A soup kitchen still runs twice per week to provide some sustenance to the very poorest members of the Platfontein community. San communities have very low income levels. Research conducted at Platfontein put household incomes at an average of ZAR1,968, while the GNI (Gross National Income) in South Africa is ZAR20,800. Unemployment figures average 95%. A similar socio-economic situation exists among the #Khomani in the Kalahari.

SASI feels it is imperative that children have access to healthy meals, especially during school, as this contributes to a child's health and wellbeing and enables them to perform academic tasks more effectively. During 2010 children at the ECD sites were provided with breakfast and lunch on a daily basis. Parents and practitioners also received training through the Department of Social Services and Population Development on the importance of good eating habits and nutrition.

## II EARLY CHILDHOOD DEVELOPMENT

In 2010 SASI was able to continue to improve on ECD services to the community. The effectiveness of ECD practitioners has been improved through the further training by partner organization, Custoda Trust. Currently there are 4 practitioners who have Level Four qualifications, and 1 practitioner who has completed the Level Five training. A further 5 practitioners will commence Level Four training in 2011. Through proper early childhood development, children are able to enter the academic arena more equipped to deal with the social, intellectual, and disciplinary demands of formal education.

SASI and community leaders have been in negotiations with the Dutch Reformed Church and its Social development wing around a partnership for the ECD development on Platfontein. This will include their involvement in providing for more ECD sites as well as supporting the administration of the sites. This will free SASI to focus on our core goals of promoting mother tongue education and integration of culture into teaching at the sites.



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*Attie Ngonga, in the Peer Education programme interviews Pongentarra, an older member of the !Xun community at Platfontein,*



*Makaunda Dixon, a Peer Educator, conducts interviews within the Khwe community at Platfontein.*



*Annastasia André, a Peer Educator, prepares for interviews with the community in the SASI Office in Platfontein.*

## III CULTURE AND HEALTH

SASI commenced its Culture and Health programme in partnership with the AIDS Foundation of South Africa. The overall goal of the project is that the health status and well-being of culturally vulnerable and marginalised populations is improved, due to increased access to better sexual health education and care services, and positive change in cultural attitudes and practices.

SASI employed 10 Peer Educators on a volunteer basis of employment coupled with a reasonable remuneration as implementers of the culture and health program, supervised by two line managers and overseen by the Institute for Sustainable Development (ISD) as mentor for the program.

The program looked at 4 areas namely: Life skills, Indigenous Knowledge Preservation, Promotion of proper Nutrition for ECD attending children and addressing social and Health challenges within the community. The program targets the San communities living in the Kalahari, Platfontein and Upington.

Each area of implementation was preceded by focused skills development interventions for the peer educators, line managers and Traditional Healers to ensure the proper information dissemination and gathering through focus group discussions, surveys, baseline research and reporting. The inclusion of the Traditional Healers (who also represent the elders within the community) from the Platfontein and Kalahari during the skills interventions was and is to facilitate a 'marriage' between modern and traditional practices in the quest to improve social conditions of the San.

The skills development interventions focused to a large extent on cultivating better communication skills and the confidence to talk to strangers/other people amongst the participants. Furthermore it sought to encourage participants to have personal and professional goals and to strive towards fulfilling their dreams. Finally the participants were also initiated into the development of workshop presentation skills, to plan and budget for workshops, advocacy, and the practice of basic research methodology.

The project assumed that all participants had equal potential to benefit from the training and possessed the necessary personal attributes to become training facilitators and community development activists. The results of the first skills development intervention however proved that not all candidates are on the same development level and that some needed substantially more training, mentoring and coaching to become effective as community developers. That said; SASI envisaged the programme as being a "process" not only in the development of better health and awareness in the community but in the development of the skills amongst the young peer educators. The year 2010 saw positive strides in both arenas.

One of the most enriching facets of the Culture and Health programme was the research project conducted by the peer educators on Indigenous Knowledge systems. SASI recognizes that invaluable indigenous knowledge within the San community is 'disappearing' from the communities living in the Northern Cape.

The Culture and Health program established relationships with the !Xun and Khwe in Platfontein and #Khomani living in Upington and the Kalahari between the young peer educators from the communities, and Traditional Medicine Practitioners and San elders. Peer educators (the 'younger' generation) and the Traditional Medicine Practitioners (who are all 60+ years); together bridged a communication gap between the older and younger generation and formed a working relationship aimed at promoting life skills and the promotion of indigenous knowledge in their communities, better traditional health practices, and developing strategies. Focus group discussions in the respective communities were held to create awareness of community challenges such as illiteracy, HIV, TB, domestic and community violence, alcoholism and malnutrition. The preservation and reaffirmation of indigenous knowledge systems was accomplished through community research and participation.

Once the younger generation became comfortable with the older generation, the peer educators realized just how little of their cultural knowledge they were actually aware of. It is the shared goal of all stakeholders to ensure that this exercise becomes a living library for future generations and for the advocacy to preserve the indigenous knowledge of the San communities living in the Northern Cape.

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*!Xun artists pose for pictures at the Heritage Day celebrations. Left to right: Rabbeka Baru, Thereza Mangumbu, Paulina Dagani, Nadine Böttcher, Joao Zinu, Awelina Maria and Belinda Chimbenda.*



# INSTITUTIONAL CAPACITY BUILDING

ENSURING THAT SASI IS A SUSTAINABLE AND PRINCIPLED ORGANISATION THAT FULFILS ITS MANDATE IN AN EFFECTIVE AND EFFICIENT MANNER

The funding received in 2010 from the National Lotteries Distribution Fund not only supported SASI's endeavours to assist San communities in the areas of social development, and in securing viable livelihoods through the promotion of culture and heritage through tourism and related enterprises, but also enabled SASI to do much needed upgrades to some of the administrative equipment. This contributed to the efficient and effective operations of the organization.

The 14 year review was finally completed and presented to the SASI board. The document was published and launched in April 2011.

SASI also completed the development of its 5 year strategic plan (2011 to 2015).

In the light of the new plans for the coming 5 year period, the following activities have been done in regard to Fundraising. A database of potential new funders has been developed. The search for new funders is an on-going exercise. New proposals & business plans have been developed and are ready for submissions as calls for proposals are made. SASI still continues to search for potential long term and core donors. Efforts are also being made to secure more national and provincial funding.



In 2010 some Staff and Board Members made a visit to the Kalahari. A few community members from the ǀKhomani showed them around. Pictured from left to right: Puleng Motloung, Meryl-Joy Schippers, Retha Hewitt, Hennie Swart, Wilhelmina Monzinger, Zeka Shwarra, Grace Humphreys and Denzil Beukes. Pictured in front is Martha 'Vinki' van der Westhuizen.

# SASI TRAINING CONDUCTED IN 2010

PROGRAMME	!Xun Male	!Xun Female	Khwe Male	Khwe Female	ǀKhomani Male	ǀKhomani Female	Other
<b>CULTURE AND HERITAGE MANAGEMENT</b>							
Acting course: Cast of Son of the Wind	3	4	4	0	0	0	1 white male
Technical course: Crew of Son of the Wind	0	0	1	1	0	0	2 white males
<b>LIVELIHOOD PROGRAMME</b>							
Art & Craft	15	40	1	42	7	26	
Tour Guides	2	2	3	2	0	0	
Trackers	0	0	0	0	10	3	
Cooks	0	4	1	2	2	2	
<b>LEGAL SUPPORT, ADVOCACY AND CAPACITY BUILDING</b>							
Train the Trainers	2	3	4	3	4	3	
Living Heritage training tour	2	0	2	1	3	2	
IPR & Heritage community training	6	4	7	9	3	11	
<b>COMMUNITY AND SOCIAL DEVELOPMENT PROGRAMME</b>							
Early Childhood Development practitioner training	0	3	0	2	0	0	
<b>PEER EDUCATORS</b>							
Self Empowerment, Life Skills	3	3	1	2	0	3	
HIV/AIDS Education	4	3	2	2	0	3	
Facilitation Skills	2	3	1	2	0	3	
Sexual & Reproductive Health	4	3	2	2	0	3	
Domestic & Gender Violence	4	3	2	2	2	4	
Gender, culture & HIV	3	3	1	2	0	3	
Indigenous Knowledge Systems	4	3	2	2	2	4	
<b>SASI CAPACITY BUILDING</b>							
Monitoring and Evaluating	0	0	1	0	0	0	2 Colored Females
H.R - Pastel Payroll Training	0	0	0	0	0	0	1 Black Female
Life skills: Learner & Driver Licences	0	0	1	0	0	1	
Editors Workshop	1	0	0	0	0	0	
Tourism Development	4	1	5	0	8	1	
Learning & Sharing (AIDS Foundation)	1	0	0	0	0	0	
Traditional Medicine Practices	0	0	1	0	0	0	
Strategic Planning Review	2	0	2	1	2	5	2 Colored Females 1 Colored Male 2 Black Females 3 White Females

# FAREWELLS & MEMORIALS



SASI said farewell to Chairperson of the Board, HENNIE SWART, as he left South Africa to work in the Sudan. Hennie has served on the Board since 2004, and stepped into the role as Chairperson following the resignation of Adele Wildschut in 2008. Hennie has, however, had a very long history in working with San from the time of the arrival !Xun and Khwe at Schmidtsdrift in the early 1990's. His dynamic presence and leadership will be missed by us all.

*Former SASI Chairman of the Board Hennie Swart, is seen with Khwe Traditional leader, Kumama Makua at the launch of the Cultural Villages in Platfontein on Heritage Day 2010.*



Sadly we had to say farewell to KEILA MIERKE as well. Keila started working for SASI in 2005 as our Arts and Crafts facilitator, but also has a long history in working with the !Xun and Khwe in Arts and Crafts Development. Keila, you have crept into the hearts of many with your gentle warmth and generous spirit. The Mierke Family will be starting a mission station and outreach work in Malealea, Lesotho. We wish them well in all their endeavours.

*Keila Mierke is pictured here with Nadine Böttcher, SASI's Marketing Intern from Germany.*

MAGDALENA KASSIE, called Koekie by friends and loved ones was a member of the ꞤKhomani, her career with SASI began in 1998. Perhaps the most outstanding characteristic of Magdalena was the fierce pride in her culture which she expressed with abandon. Magdalena, daughter of N|u speaker Aenki Kassie, embraced her culture and was instrumental in the N/u language preservation initiative. It is partly due to her efforts that the language school in Upington exists today. When SASI began its advocacy work with Nigel Carwhall, Magdalena did a great deal



of genealogy research amongst the ꞤKhomani people, and it was this research which laid the foundation for the ꞤKhomani land claim. Magdalena's pride in her culture, and fight for the preservation of her people's language was a living testament to why SASI exists. This lovely woman's presence within the organization, within her community, and most especially within her home, is longed for greatly.

ELIZABETH ARRIES, affectionately known as Sussie was a member of the ꞤKhomani. She began working with SASI in May of 2005 as a Field Worker and Community facilitator. Sussie was a pleasure to work with bringing laughter with her to all of the many projects of which her help was invaluable. Some of contributions made by her included the following: Sussie contributed significantly in the development of the training programme for the Trackers and Guides in the Kalahari. She was instrumental in establishing the ꞤKhomani San Tourist Information Centre, as well as helping to make the Bush Camp a reality. The administration of both the craft promotion, and the health promotion projects was greatly enhanced because of her supervision. Sussie was also SASI's first San female employee to obtain her drivers licence. Her courage and joy in life as well as her dedication to the empowerment and preservation of her people made Sussie a remarkable role model to everyone. She too shall be sorely missed.



# FINANCIAL STATEMENTS



## SOUTH AFRICAN SAN INSTITUTE TRUST

### INCOME STATEMENT FOR THE YEAR ENDED 31 DECEMBER 2010

#### INCOME

Development Bank of Southern Africa	252 400
Dept of Economic Development & Tourism	55 000
National Lotteries Distribution Fund	6 173 056
Airport Company of SA	15 131
Aids Foundation of SA	493 967
<b>Contributions of national organisations</b>	<b>6 989 554</b>
Brot for the World	222 500
Miserereor	264 807
Norwegian Church Aid	261 589
Letloa	242 000
Ford Foundation	433 000
<b>Contributions of international donors</b>	<b>1 423 896</b>
Interest Received	136 712
Own Income - Projects & Donations	88 073
Dept of Social Services	16 186
	240 971
<b>Total receipts</b>	<b>8 654 421</b>
<u>Capital Expenses</u>	
Vehicles	703 960
Equipment, furniture	3 999
	707 959
Head Office	
Operational Costs	1 420 911
Services Outsourced	805 828
	2 226 739
<u>Programme Costs</u>	
Programme Overhead Costs	1 460 075
Culture and Heritage Management	1 516 585
Community Development	430 962
Livelihoods Initiatives	1 099 387
Legal Support Programme	882 340
SASI Institutional Development Costs	329 839
	5 719 188
<b>Total Payments</b>	<b>8 653 886</b>
<b>Net Operating Surplus</b>	<b>535</b>

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# DONORS

- o AIDS Foundation of South Africa (AFSA)
- o Airports Company of South Africa (ACSA)
- o Bread for the World (BROT)
- o Department of Sports, Arts and Culture (DSAC)
- o Department of Social Services and Population Development (DSS&PD)
- o Development Bank of Southern Africa (DBSA)
- o Ford Foundation (FF)
- o Global Environmental Fund (GEF)
- o Letloa Trust
- o Misereor
- o National Lotteries Distribution Fund (NLDTF)
- o Norwegian Church Aid (NCA)

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# LIST OF ACRONYMS

1. AFSA: AIDS Foundation of Southern Africa
2. AGM: Annual General Meeting
3. CEO: Chief Executive Officer
4. CDC: Community Development Councils
5. CPA: Communal Property Associations
6. CSIR: Council for Scientific and Industrial Research
7. CKGR: Central Kalahari Game Reserve
8. DBSA: Development Bank of Southern Africa
9. ECD: Early Childhood Development
10. IPR: Intellectual Property Rights
11. IKS: Indigenous Knowledge Systems
12. JMB: Joint Management Board
13. KSLB: Khoe and San Language Body
14. MLDP: Management and Leadership Development Programme
15. MOU: Memorandum of Understanding
16. NCEDA: Northern Cape Economic Development Agency
17. NCTA: Northern Cape Tourism Authority
18. PanSALB: Pan South African Language Body
19. SEDA: Small Enterprise Development Agency
20. SPACE: Smart Partnerships through Arts and Culture Enterprises
21. SAN Parks: South African National Parks
22. TMP: Traditional Medical Practitioners
23. XKFM: !Xun and Khwe FM (community radio station)

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# SASI BEHIND THE SCENES

## SASI Staff



## SON OF THE WIND Production Team

