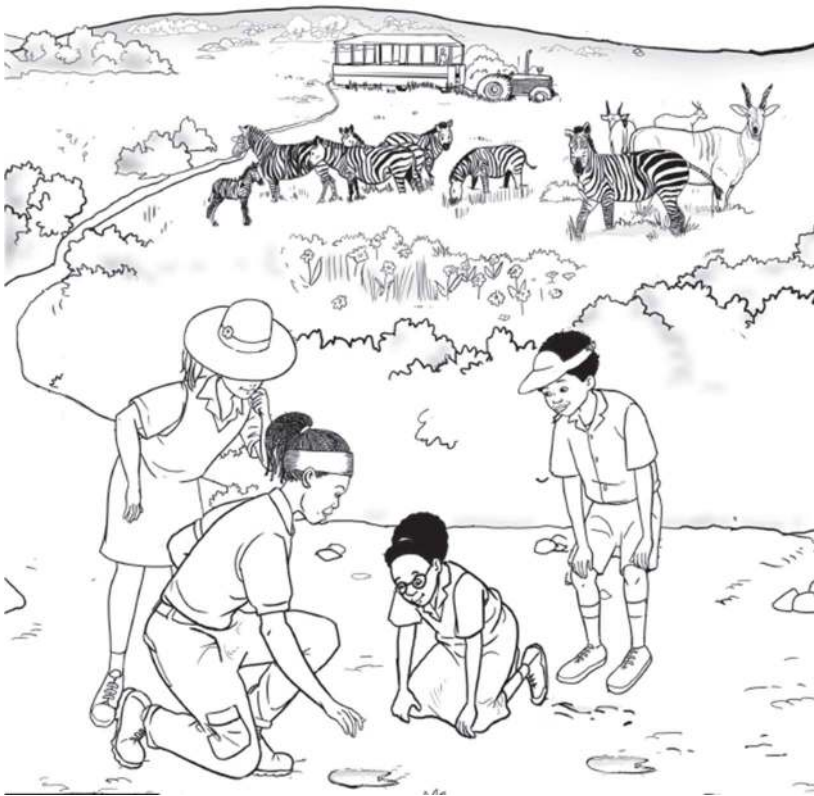


!Khwa ttu

INTERNSHIP

HERITAGE * CONSERVATION * TOURISM

If these are your interests, this is for you!



San Culture & Nature Studies
Lesson Manual

FOREWARD

San context

“The San, the first people to inhabit southern Africa, represent a 100,000-year-old culture which should be considered one of the world’s treasures.”

Archbishop Emeritus
Desmond Tutu

San are directly descended from indigenous hunter-gatherers – the First People of Southern Africa.

As hunter-gatherers traditional San culture was closely linked to nature. San are known for their superb tracking skills and knowledge of plants and their uses. Sadly, most San can no longer live as hunter-gatherers and traditional knowledge is being lost. San culture and nature studies at !Khwa ttu are designed to help address this situation. !Khwa ttu’s indigenous nursery, gardens, trails, and landscape play an important role in sharing San culture with visitors and teaching young San interns about nature, tracking, uses of plants, removing invasive plants and weeds, propagating indigenous plants, growing indigenous plant gardens, and restoring indigenous plants and wildlife in the landscape.

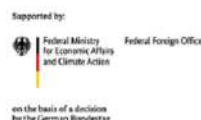
San culture and nature studies explore San culture, their relationship with nature in the past and today, and how learners can become ambassadors of heritage and culture through the way in which they lead their lives.

!Khwa ttu context

In 1998, the Working Group for Indigenous Minorities in Southern Africa worked with Swiss anthropologist Irene Staehelin (Ubuntu Foundation) to establish !Khwa ttu as a San culture, heritage, and education Centre. In 1999, guided by her own vision and inspired by heritage centres in the USA and Canada, Irene bought an 850-hectare wheat farm on the West Coast of South Africa for the !Khwa ttu project. She later set up the Ubuntu Foundation in Switzerland, to partner with WIMSA and help guide and support the project.

!Khwa ttu opened to the public in 2006. In the following decade, inside the now restored farm buildings, it steadily developed its tourism and educational offering. Outside, the land was carefully rehabilitated, and wildlife reintroduced. The farm was rezoned as a conservation area, the land use most aligned with San culture and heritage. In September 2016 Ubuntu committed a substantial portion of the funding needed to build !Khwa ttu’s San Heritage Centre, and in 2017 the educational offering evolved into an internship. This paved the way to fulfilling the dreams of many and launched the next exciting stage of !Khwa ttu’s development.

Thank you



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CURRICULUM

San culture and nature studies

FIRST PEOPLE: Origins, the drivers and emergence of San culture namely climate change and biodiversity, hunting and gathering in the past, and the need for biodiversity conservation today. Key topics:

- Storytelling
- Awareness-Climate change
- Climate smart livelihoods
- Historical human habitation
- Heritage sites (caves, middens, rock art)
- Biomes
- Fynbos, marine & coastal biomes – Food from our Ancestors
- Animals in Fynbos
- Animals in Renosterveld
- Livelihood / career examples

ENCOUNTERS – WHERE CULTURES COLLIDE: The arrival of other cultures and farming, lifestyle change, land degradation, biodiversity restoration, coexistence and annihilation, loss of land, becoming subjects of science, recognition of language and culture, fighting for land, San code of research ethics, the ethics of conservation and modern versus traditional conservation, San demography and biomes, different San groups and languages. Key topics:

- San studies
- San demography
- San identity
- San traditional & current lifestyles
- San languages
- Past and Present San Groups
- Biomes San live in (and understand as a collective)
- Livelihood / career examples

WAY OF THE SAN: Hunting and gathering, the way of life, simple sophistication, the more you know the less you need, living sustainably and the principles of sustainability, stories, spiritual belief, dancing and healing, elements and animals, village life, stories, games and traditions. Key topics:

- San men's silent hunting and women's gathering
- Plants important for hunting
- Gathering
- San cultural practices: hunting vs herding
- Meaning of sustainable
- 3 Legs of sustainability
- San healing dance

- San religious beliefs
- Cultural practices – Burial, Smoking, Ostrich eggs, Cloths, Honey
- Environmental Awareness - Litter and Pollution, Recycling

VELD PHARMACY: Plants and their uses, indigenous gardens and nursery, making and tasting wellness tea, ecosystem processes, growing and restoring indigenous plants, animals and ecosystems, the environmental impact of our modern way of life and minimizing impact, for example through integrated waste management, compost and mulch to look after soil, maximize water retention and minimize water loss. Key topics:

- Living creatures
- Prominent Plant Identification
- Plant uses (sharing culture) – museum, indigenous gardens, trails, tea
- Plant uses (restoration) – nursery, seeds, soil, mother garden, trial plots
- Introduction to indigenous plants, invasives and weeds
- Indigenous plant gardening, composting, propagation and landscape restoration
- Basic ecological principles
- 4 processes common to all ecosystems
- Energy flow and succession/biodiversity
- Water cycle and related impacts
- Soil & mineral cycle and related impacts

TRACKING: Living in tune with nature, deep connection, understanding the messages, following the signs, wildlife – different types of animals and their tracks, tracking and poaching, security and management of wildlife.

- Living Creatures
- Tracking
- Prominent Animal Identification & tracks
- Prominent Bird Identification & tracks
- Prominent Reptile Identification & tracks
- Flagship Species
- Constellations, Stars and Planets

Plants and their uses

KEY TOPICS:

- Orientation – nursery/gardens/trails
- Introduction - plants
- Indigenous gardens and tea
- Invasives & Weeds
- Mid-Term poster
- Nursery, propagation, restoration
- !Khwa ttu plant uses - museum, trails, tea, restaurant and restoration
- Restoration – process, reference sites, mother garden, landscape trial plots, monitoring, data capture and analysis
- End of term poster on garden, nursery or restoration project

Cross-cutting skills

COMMUNICATION AND PRESENTATION:

- Introduction to guiding
 - Aim
 - Professionalism (Function, Ethics, Legal requirements, Code of Conduct, Principles)
 - Legal framework
 - Medical well-being (First Aid)

- Creating and conducting a guided / curated experience
 - Establish need
 - Plan experience (e.g. stories told through dancing or along trails)
 - Deliver experience
 - Interpret natural and cultural resources
 - Evaluate the experience

ENTREPRENEURSHIP: Ambassadors for San culture and nature

- **Cultural village / heritage centre – The !Khwa ttu example**
 - Management
 - Products, Marketing & Sales
 - Operations, Customer Care

- **Sustainable livelihood example – restoration and sustainable use of medicinal plants**
 - !Khwa ttu wellness brew

- **Sustainable livelihood example – restoration and sustainable use of food plants**
 - Food from Our Ancestors

- **Useful tools for entrepreneurs**
 - Business plan template and examples
 - Administrative tools

HEALTH & WELLBEING:

- Introduction
- Environmental health
- Emotional health
- Body – physical health
- Wellbeing
- End of term poster – Sustainable living: how does my career & life plan contribute to my own and my community health & wellbeing from an environmental, social and financial perspective?

CAREER & LIVELIHOOD: Planning, CV, communication, presentation

- Introduction to climate smart, sustainable livelihoods manual
- Introduction to personal development planning and handout
 - JL Handout - Q1-6
 - JL Handout - Q11-12

- JL Handout - Q15-23 + intro to entrepreneurship
- JL Handout - finish tasks
- My career & livelihood plan
- Mid-term assessment: Present career and livelihood plan and what can be done while at !Khwa ttu to implement the plan.
- The power of a good CV
- Final assessment: Present CV, plan and next steps after leaving !Khwa ttu

WORKING WITH MONEY
BASIC COMPUTING SKILLS

Possible workshops and excursions

- Rock art, Elandsbaai cave paintings, West Coast Fossil Park
- Heritage conservation
- Ancient hunter-gatherers and trackers in marine and coastal environments
- Human rights and intellectual property
- Supply chains

Elective – work experience and skills

In addition to the above-mentioned studies and cross-cutting skills development, all interns undertake practical, on-the-job training in the Heritage Centre’s different departments under the supervision of staff mentors. Initially interns are introduced to all the different departments and then select a department on which to focus the bulk of their time.

- Gate
- Restaurant front of house or kitchen
- Museum
- Guided tours and trails
- Housekeeping and accommodation
- Green Team: Gardens, wildlife, restoration and conservation
- Maintenance: farm, vehicles, campsites, buildings, roads and trails

Assessment

- Project - Create and present a San culture and nature experience for your community or visitors.
- Livelihood plan and CV – Develop and present your livelihood plan and CV.
- Department - A certificate of competency has been developed by each department listing the key skills an intern needs to learn to be able to work in the department, including basic business administration and money management skills. The certificates of competency and work experience strengthen the interns CVs and hence employability and count toward the interns overall rating. More information on the list of skills.

SAN CULTURE AND NATURE STUDIES

Learning through storytelling

In the past San learned through storytelling and practice. This is the way !Khwa ttu approaches learning.

The theoretical component of San culture and nature studies revolve around five main stories with five lessons on each of the stories.

Introduction to lessons and lesson structure

Traditionally the San were hunter-gatherers who lived from what nature had to offer.

The lessons in this manual explore San heritage and the link between San culture and nature. What can we learn about living in tune with nature today?

!Khwa ttu has created five different tours to share San heritage. We use these tours to explore San culture and nature.

Stories are a wonderful way to learn about many different things. Storytelling was very important to the San, so we use the stories told by !Khwa ttu's tour guides to learn about San heritage and explore how we can become ambassadors for San culture and nature.

TOUR STORIES INCLUDE:

- First People – Food from our Ancestors
- Encounters – When culture collide
- Way of the San
- Veld pharmacy
- Tracking

Lessons

Lessons are designed to be done in a group but could be done by individual learners too.

Each tour story is broken up into 5 lessons.

LESSON 1: Do the guided tour to listen to the story and reflect on the guided experience.

LESSONS 2-4: Retrace your steps along the tour, taking one section at a time and exploring the story more deeply to learn about San culture and nature.

LESSON 5: Retrace your steps exploring the potential career and livelihood options associated with the story and becoming an ambassador for San culture and nature.

The lessons are designed to be active, engaging and interactive and take place in !Khwatvu's indoor and outdoor classrooms. They make use of outdoor trails, gardens, replica traditional villages and indoor exhibits in the museum which provide good 'teaching props' to share and explore the story.

In general, the structure of lessons 2-5 includes a 1.5 hour activity outdoors or in the museum, a 1 hour reflection session in the classroom and a 1 hour exercise to apply what has been learned.

TIP: If you are doing the lessons elsewhere, look for similar places or props for the 1.5 hour activity section.

Manual

This lesson manual includes the story and a guide to lessons including preparation, questions to promote interaction, instructions and additional information exploring the link between San culture and nature. The preparation and questions are equally important for the trainer and learners. Whether a trainer or learner, the better prepared you are, the more you have thought about the questions, the

more you will get from the lesson. If learners don't have an opportunity to prepare, they won't miss out as, they do work through the material in the lesson.

Icons



PREPARATION: Read and summarise important point in relevant sections of reference books.

- San culture & nature guiding
- Sustainable livelihood guide
- Gathering Fynbos – Ethnobotany
- Gathering Fynbos – Archaeobotany
- Gathering Fynbos – San Fynbos Livelihoods
- Cures & Remedies



QUESTIONS: Promote interaction



INSTRUCTIONS: Tasks to tackle



ADDITIONAL INFORMATION: Handouts may be provided by the trainer and the !Khwa ttu library has an extensive collection of books and videos for those who would like more information.



GUIDED TOUR: Tour to learn about San heritage with a !Khwa ttu guide



STORY: Story told by !Khwa ttu tour guides or other people.



REFLECTION: Reflect on what you learned.



EXERCISE: Do a task to apply what your learned.

Assessment process

Short tests are done after the five lessons on a tour are completed. A mid-term and end of term assessment is conducted by trainers. A project is undertaken to develop and present a San culture and nature experience. There is a final review by a panel of trainers, staff and external advisors.

Lesson 1 – First People

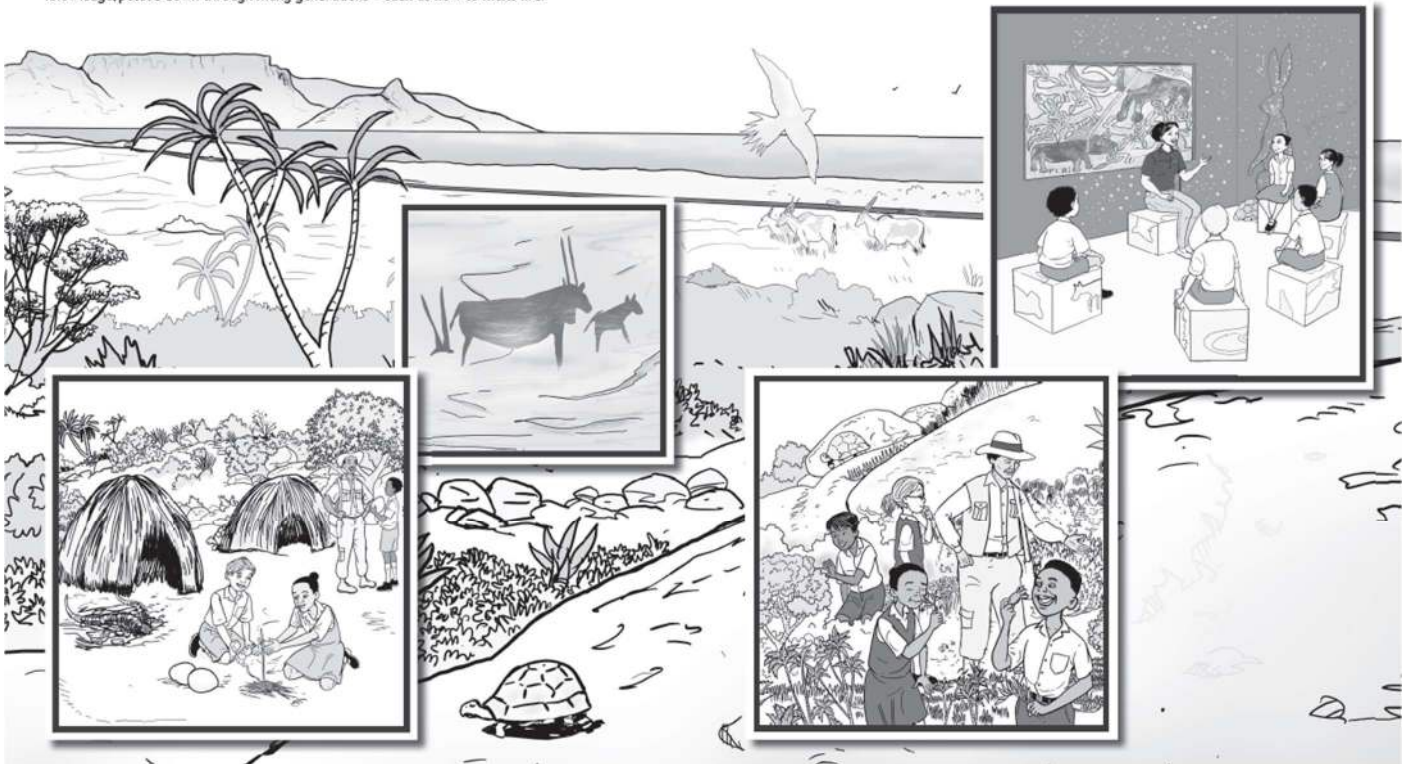
Long ago, the southern part of Africa was home to the great- great- great ancestors of the San, and perhaps to your ancestors as well... Find out how these earliest hunter-gatherers lived in southern Africa over the last 250 000 years. See the creative things these early people started doing. Their creative abilities spread out of Africa 70 000 years ago as Africans went out to populate the world.

In our museum, explore what remains archaeologists have found in the caves where these early hunter-gatherers used to live. These finds tell us about their ancient tools, ways of hunting, what they ate, and even what they slept on! Then head outside to see how many ancient food sources are still found in this area. Visit the replica San village to see how the San continue using traditional knowledge, passed down through many generations – such as how to make fire.



Heritage Centre Tours

1. Food from our ancestors



Preparation

- Read pages 13-26 introducing guiding in the Guide manual and summarise important points.
- Read pages 214 – 251 on creating guided experiences in the Guide manual and summarise important points.
- TIP: You can work through this reading material over five lessons.



Guided tour (1.5 hours)



DO THE OFFICIAL FIRST PEOPLE TOUR WITH A !KWA TTU SAN GUIDE:

- Listen carefully to the story told by the guide.
- And observe how they guide the tour – what worked for you and what did not.



Food from our Ancestors Story *by Nashada*

Ndango, !Khwa ttu tour guide

Part one

This story began 250,000 years ago, a time long ago before your father, grandfather or even his grandfather can remember. It is a story that scientists called archaeologists have discovered. It is not your story or my story, it is our story as human beings.

Archaeologists are very patient people. They spend hours and hours digging with tiny tweezers and little brushes through layers and layers of dirt to find out what happened in the past, where we came from, how we lived.

San have their own beliefs about where people came from.

Beautiful paintings done by San artists from the Kuru Art project in Botswana tell us that San believe people came from animals – that is the same as what scientists called evolutionary biologists tell us. But the San story goes deeper. San also believe that animals came from people. That is why you see figures that are half people and half animal in San paintings.

San believe this connection is why hunters can talk to animals and animals can talk to people, it is what makes us good hunters and gatherers, able to live off the land in harmony with nature.

Part two

This is what the San believe. What did the archaeologists find?

By digging down through layers and layers of dirt, archaeologists found out that all humans as we know them came from southern Africa. They lived in caves along the coast.

A graph of the temperature over the last 250 000 years shows us that the climate changes naturally over time. There are times when it is very cold and times when it is very hot. When it was hot the polar icecaps (Antarctica, Arctic) melted and the sea level rose, when it was cold the ice froze so the polar icepacks got bigger, and the sea level dropped.

Because of climate change, archaeologists found there were times when it was too hot for humans to survive anywhere else in the world except here in southern Africa.

The Cape – where !Khwa ttu is - was particularly important for our survival.

This was because the climate was more stable and there was an abundance of food in the Cape Fynbos vegetation –berries, leafy greens and a diversity of underground tubers which are drought resistant and have more energy than potatoes. This vegetation supported game and the coastline had a lot of shellfish which provided ample protein that did not run away. Shellfish have a high content of omega fatty acids which we know today as “brain food”. This diet allowed their brains to develop and the changes in climate stimulated problem solving and adaptation capabilities. These types of plants and shellfish can still be found in the landscape today but much of the natural vegetation has been destroyed by farming and other land uses – what remains needs to be conserved.

Archaeologists found the evidence of this story as they dug down into the layers of earth forming the floor of the caves where these early humans lived. In some caves the record was broken – this was when the sea level rose, and people had to move away so the evidence disappears. When the sea level dropped again people came back to stay in the caves again and we find evidence again. There is one cave where there is a continuous record – this is because it was high enough above the sea not to be influenced by the rise and fall of the sea level.

Artefacts found in and around the caves tell the story of how the brains of these early humans developed ... first they learn to use stone, then to make a spear, then a bow and arrow and to use poison. As their tools became more efficient, they had more time to relax and be creative – there is a very old artists tool kit at !Khwa ttu which they used to paint rock art on cave walls – rock art is an important part of San culture.

The date varies but somewhere between 40,000-100,000 years ago archaeologists found evidence of a culture very similar to San culture – so San culture is very, very old.

About 70,000 years ago people began to migrate out of southern Africa to populate the rest of the world, those that stayed behind were the San - they continued to hunt and gather, grow and develop their culture.

Those that left southern Africa adapted to their new environment and changed into the cultures we know today – they became herders and farmers and discovered iron ore, so arrows became guns and bullets, then came industry and technology.

Part three

Let us go outside and see the land where our ancient ancestors lived.

This is our gathering trail. Some of the plants we see along this trail would have been used by ancient hunter-gatherers for food, medicine, beds and hunting.

They used 'digging sticks' to get underground tubers out of the ground. Tubers are very good source of energy, store water and grow below ground so they are less impacted by changes in climate. We call these plants geophytes. The natural Fynbos vegetation that grows on the West Coast is very rich in geophytes (carbohydrates), berry plants (fruits) and leafy greens (vegetables), so there was a lot of food for animals and our ancestors to eat. Particularly in the hills around granite rocky outcrops – the soil is very rich there and the grazing is good so many of the large game like Eland were found in the hills above the coastal plains.

Plants we see along this trail have many different uses. For example:

- *Making beer.*
- *For bedding that smells nice, keeps insects away and is soft so people used it to sleep on.*
- *Berries are nice and sweet to eat.*
- *For easing the birthing process.*
- *For deodorant and to bad dreams away*
- *Smoothing it on the skin to soothe chicken pox*
- *Bulbs can be used to make wine and jellies*
- *Easing toothache*

- *Rebuilding the soil where it has been disturbed by farming*
- *Taking away pains in bones and joints*
- *Making poison and bows to hunt*
- *Bulbs like Watsonia are much richer in energy than potatoes but tannin makes it too bitter for many of us to eat today – but our ancestors did eat them because they are found in and around caves and some are at least 10,000 years old.*

Can you imagine standing on a rocky platform, looking out over the Fynbos covered coastal plains to the sea and up into the hills, deciding what to do today. Perhaps the hunters can go into the hills to hunt. And the gatherers can go down to the coast to collect mussels. They can pick berries and dig up useful plants along the way, eat some for energy but bring the rest back for a feast. If the hunters are successful, we will have meat to eat.

Ancient hunter-gatherers made their shelters in caves, but shallow depressions at the base of a rock face that offered some protection from wind and predators would also have made good villages. Here they would have sat and processed and cooked their food over an open fire, discarding shells and old bones that over time would become the middens that archaeologists research today.

Let us sit around the fire and braai our meat while we listen to a story – just as our ancestors used to do.



Reflection (1 hour)



RETURN TO THE CLASS TO REFLECT ON WHAT YOU LEARNED.

- Recap the story told by the guide and reflect on the guided experience – have a discussion on what worked and what did not.
- Divide the selected reading material up between individuals/pairs – read the material and summarise the important points.
- Share the points with the group.
- Make a list of the important points in your workbooks.



Exercise (1 hour)



APPLY WHAT YOU LEARNED.

- Think about creating your own guided experience - how would you use what you have learned today?
- Share your thoughts with the group.
- Make a list of important points in your workbook.

Lesson 2 – First people

Food from our ancestors - part one



Preparation

- Read the story told by guides on the First People: Food from our Ancestors tour – you will only do part one of the story in this lesson.
- Also read the section on Storytelling in the guide manual on pages 149-150. Make a summary of the key points.



Creation and Storytelling (1.5 hours – in the Museum)



START UNDER THE TREE NEAR RECEPTION:

- Introduce the lesson.

Today we explore the importance of storytelling and use a story to learn about First People.



What can you remember about early human history from the First People tour?

The story begins 250,000 years ago, a time long ago before your father, grandfather or even his grandfather can remember. It is a story that scientists called archaeologists have discovered. It is not your story or my story, it is our story as human beings.



WALK TO THE DOOR OF THE FIRST PEOPLE BUILDING:

Archaeologists are very patient people. They spend hours and hours digging with tiny tweezers and little brushes through layers and layers of dirt to find out what happened in the past, where we came from, how we lived. We tell this story in our First People building.



WALK TO THE PAINTINGS IN GALLERY ONE (STORIES ROOM):

San have their own beliefs of where people came from.



What do you know about these beliefs?

These paintings were done by San artists from the Kuru Art project in Botswana. The paintings tell us that San believe people came from animals – that is the same as what scientists called evolutionary biologists tell us. But our San story goes deeper. We also believe that animals came from people. That is why you see figures that are half people and half animal.

There are lots of elephants – why ?

San believe this connection is why hunters can talk to animals and animals can talk to people, it is what makes us good hunters and gatherers, able to live off the land in harmony with nature.



THIS STORY IS A GOOD EXAMPLE:

“One day we decided to hunt porcupine. That night I ran fast behind a single line of hunters. After what seemed like hours the lead hunter froze and there in front of him was a porcupine. I thought, this is it, but he stood frozen for a long time staring at the porcupine and then took off at a sprint in the opposite direction. Up and over and along the dunes we sprinted. At the top of a dune, we came across two porcupine – thwack, thwack spears were thrown, and we had our porcupine. Silently, we carried them back to camp. My head was spinning – what had happened? Later round the campfire I asked them. It turned out the first porcupine had told the hunter she was pregnant and where to find the two other porcupine we could hunt” (Michael Daiber, 2020)



Do you know any stories like this?

Storytelling is very important in San culture – it is how San learn, how they teach their children. This is why !Khwa ttu uses stories to learn about San culture and their relationship with nature and what we can learn from nature. We also learn through practice – young children are taught to hunt and gather by hunting and gathering with their parents. This is why interns work in departments – to learn by doing from role models and mentors who show how to do things.

San culture is an oral culture, much of San heritage is passed on through stories and practices, they don’t have many things. So, when the stories disappear, San culture disappears. Today, we can use modern audio-visual technology to capture and share our stories, so they don’t disappear. We can also write books or paint art like we did in the past.



Do you know any example where this happening?



Do you have any questions?



TAKE SOME TIME TO EXPLORE THE STORIES TOLD IN THE FIRST GALLERY (STORIES ROOM)



If you want to learn more, you will find a copy of the artists stories about their paintings in the library.



Reflection (1 hour – in class)



RETURN TO THE CLASS TO REFLECT ON WHAT YOU LEARNED.

What you learned today links to the section on Storytelling in the Guide manual (pg 149-150)

- Read through this section and make a note of one or two key points you think are important.
- Also write down what you learned from today’s lesson.
- Share your points and learning with the group.



Exercise (1 hour – in class)



APPLY WHAT YOU LEARNED.



How did hunter-gatherers thrive for hundreds of thousands of years and how can this help us today?

The Kuru art suggests people are connected to animals and animals are connected to people. This connection helped hunter-gatherers to thrive. Today many people have lost touch with nature. Nature does not influence what they do or how they do it. Cultivating a deeper understanding and connection with nature can help us to improve the health of our environment and our own well-being.

- Think about this question, write down why you think hunter-gatherers thrived and what this means for us today.
- Share your thoughts with the group and make a list of important points in your workbook.

For example:

1. They understood all things are connected – so we must respect everything.
2. They were guided by their connection with nature – we need to reconnect with nature.
3.
4.
5.
6.
7.
8.
9.
10.

Lesson 3 – First people

Food from our ancestors - part two



Preparation

- Read part two of the story told by guides on the First People – Food from our Ancestors tour – in gallery two (archaeology room).
- Read the following sections in the Guide and SL (sustainable livelihoods) manual – make a summary of important points to share with learners and try to find a time during the lesson to bring them up:

Awareness-Climate change	p114-121
Climate smart livelihood	SL p6
Historical human habitation	p109-113
Heritage sites (caves, middens, rock art)	p210-213



Archaeology (1.5 hours - in the museum)



START AT THE WOODEN MAP IN GALLERY TWO (ARCHAEOLOGY) AND RECAP:

- Last lesson you learned San beliefs about where people came from. This lesson you learn what researchers called archaeologists have found out about this.
- This map shows that by digging down through layers and layers of dirt, archaeologists found out that all humans came from here in southern Africa. They lived in caves along the coast – point these out on the map.



MOVE TO THE VIDEO ON THE WALL AT THE END OF THE BUILDING AND RECAP:

- The graph shows that the climate changes naturally over time. There are times when it is very cold and times when it is very hot. The waves rolling in and out remind us that when it was hot the polar icecaps (Antarctica, Arctic) melted and the sea level rose, when it was cold the ice froze so the polar icepacks got bigger and the sea level dropped.



What do you, your parents and grandparents think or know about climate change?



SHARE KEY POINTS ABOUT THE CAUSES OF CLIMATE CHANGE ON PAGE 114-118 OF THE GUIDE MANUAL WITH THE GROUP.

- Because of climate change, in the last 250,000 years archaeologists found there were times when it was too hot for humans to survive anywhere else in the world except here in southern Africa. The Cape – where we are now - was particularly important for our survival.



Why do you think people were able to stay here?

- There were several reasons – The climate was relatively stable. The Fynbos vegetation in the Cape had lots of berry, leafy green and geophyte plants that provided hunter-gatherers with a balanced diet of fruit, vegetables and carbohydrates. Geophytes are like potato, very rich in energy and they have bulbs which live below ground, so they are resistant to heat and drought. This rich, diverse vegetation supported a lot of game for people to hunt, so they had a source of protein and fat.



You can read more about the food eaten by our ancestors in the Gathering Fynbos – Archaeobotany booklet.

- The Cape also has a long coastline with lots of shellfish like mussels. Unlike game, mussels can't run away so they provided an easily form of protein. Shellfish are rich in a protein which nourishes our brain – brain food. This was very important for people's growth and development and ability to make plans and adapt to a changing climate.



MOVE ON TO THE BOARDS WITH THE CAVES AND RECAP THIS PART OF THE TOUR.

- It was in caves like these archaeologists found the evidence of this story as they dug down into the layers of earth forming the floor of the cave. In some caves the record was broken – this was when the sea level rose and they had to move away so the evidence disappears. When the sea level dropped again people came back to stay in the caves again and we find evidence again. There is one cave where there is a continuous record – this is because it was high enough above the sea not to be influenced by the rise and fall of the sea level.



Are there any archaeological sites near your community?



MOVE ON TO THE TIMELINE (GLASS CASES WITH ARTEFACTS) AND RECAP THIS PART OF THE TOUR:

- The artefacts in these glass cases tell the story of how the brains of these early humans developed ... first they learn to use stone, then to make a spear, then a bow and arrow and to use poison. As their tools became more efficient, they had

more time to relax and be creative – point out the artists tool kit and point to the rock art on the wall – rock art is an important part of San culture so you will do a short course with a rock art specialist.



Do you know what poison by your community to hunt in the past?



MOVE ON TO THE BOARD ABOUT BORDER CAVE AND RECAP THIS PART OF THE TOUR:

- The date varies but somewhere between 40,000-100,000 years ago archaeologists found evidence of a culture very similar to San culture – so San culture is very, very old.



SUMMARISE WHAT HAPPENED NEXT IN THE HUMAN JOURNEY.

- About 70,000 years ago people began to migrate out of southern Africa to populate the rest of the world, those that stayed behind were the San - they continued to hunt and gather, grow and develop their culture.
- Those that left adapted to their new environment and changed into the cultures we know today – they became herders and farmers and discovered iron ore, so arrows became guns and bullets, then came industry and technology.
- We can categorize what archaeologists found out from the evidence of historical human habitation into Ages:



SUMMARISE IMPORTANT POINTS ON HISTORICAL HUMAN HABITATION (GUIDE MANUAL PAGE 109-113):

- Stone age 250,000-2 million years ago e.g. Sterkfontein caves - this is before the time we are talking about, they were hunter-gatherers but a different to humans as we know them;
- Middle Stone Age 25,000-250,000 years ago - brain developed and humans became humans - this is the time we are talking about because it is relevant to when San culture emerged.
- Later stone age 25,000-250 years (herders make their appearance)
- Then iron age before 250 years ago (e.g. Mapungubwe, Thulamela caves)



SUMMARISE IMPORTANT POINTS ON HERITAGE SITES (GUIDE MANUAL PG 210-213):

- It is very important that we look after heritage sites like these caves – you will visit a cave near here and learn how to remove graffiti from rock art. A very important site has been discovered nearby in Yzerfontein at the harbour – if we are lucky we will get to see that too.



TAKE SOME TIME TO EXPLORE THE GALLERY AND LISTEN TO THE VIDEOS AND LOOK AT THE ROCK ART – NOTICE WHAT ANIMALS ARE IN THE ARTWORK.



Reflection (1 hour – in class)



RETURN TO THE CLASS TO REFLECT ON WHAT YOU LEARNED.

What you learned today links to the section on Storytelling in the guide and sustainable livelihood (SL) manual on the following pages.

Awareness-Climate change	p114-121
Climate smart livelihood	SL p6
Historical human habitation	p109-113
Heritage sites (caves, middens, rock art)	p210-213

- To save time, give each person in the group a section to read and make a note of one or two key points they think are important.
- Each person should also write down what they learned from today’s lesson.
- Share your points and learning with the group.



Exercise (1 hour – in class)



APPLY WHAT YOU LEARNED.

Watch the short video of how the planet is heating up.

- Summarise important points on page 6 in the SL manual (Why must your livelihood be climate smart).
- Have a discussion on what you could do to protect yourself and your community from climate change.
- Think about whether someone could make a livelihood by helping others to adapt to climate change.
- Share your ideas with the group and make a list of important points in your workbook.

1. Growing plants and trees can reduce carbon and we can sell them.
2. We can use waste like old newspapers to insulate our roof then it won't get so hot or so cold .
3.
4.
5.
6.
7.
8.
9.
10.

Lesson 4 – First people

Food from our ancestors - part three



Preparation

- Read part 3 of the part of the story told by guides on the First People – Food from our Ancestors tour as they walk along the gathering trail.
- Read the following sections in the Guide and SL (sustainable livelihoods) manual – make a summary of important points.

Biome	p37
Fynbos biome	p41
Marine & Coastal biome	p43
Animals in Fynbos	p50
Animals in Renosterveld	p52
Why must it be sustainable?	SL p6-7



Hunting and Gathering (1.5 hours – Trail & Village)



START OUTSIDE THE FIRST PEOPLE BUILDING AND RECAP:

- Last lesson you learned what researchers called archaeologists have found out about where people came from. In this lesson you follow the gathering trail and learn what our ancient hunter-gatherer ancestors would have seen, heard and felt in this landscape and what they may have eaten.



RECAP THIS PART OF THE STORY AS YOU WALK ALONG THE GATHERING TRAIL:

- Stop at key points to bring in the important points you want to share about:
 - Biomes.

- fynbos and marine & coastal biomes.
- plants and animals in the Fynbos.
- Point out useful plants (see story) as you go along and ask questions.



Do you know this plant, do you have another type of plant near your community which does the same thing?

Not all these plants would have been found in the caves we saw inside ... why?

- Because they decay and disappear back into the earth.
- But many bulbs ... like Watsonias have skins made of strong fibre that can last 10000 years (show them a piece of old bulb skin) - these were found in the caves.
- Scientists also have microscopes that can identify very tiny much older plant and animal remains.



MOVE ON THE REPLICA VILLAGE:

- Continue the story of what happened to these ancient hunter-gatherers when they began to migrate out of Africa 70,000 years ago and what happened to nature as this happened.
- You can read more about this in the section on “Why must it be Sustainable” in the SL manual p6-7.



In short – as people moved out of Africa they began to systematically destroy nature, the very thing that we need to survive. The Fynbos helped us to survive one period of climate change but today a lot has been destroyed.



What will we do now that the climate is changing again?



Discuss how important the Fynbos biome was to San hunter-gatherers who lived in this place and how we need to look after nature.



Do you know people who did or still hunt and gather and what they do to look after nature?



Read the following account of the history of conservation and how it evolved into what we know as conservation today.

- The following information was extracted by Nicole Loebenberg from the resources for the Nature Conservation course offered by UNISA:
 - UNISA, Enviro Facts (2006) printed by Print Production, UNISA (Florida Campus)
 - UNISA Study Manual, Conservation Development 1 (2006) printed by UNISA

Nature conservation basics

by Nicole Loebenberg

The history of nature conservation is also the history of human development. Early humans used natural resources and their environment to develop and in doing caused the environment to change.

As far back as 7000 BC increasing population pressures in the Middle East resulted in the depletion of natural resources and before 5000 BC, the extinction of game due to hunting, led to the first known laws to protect animals and the establishment of royal game reserves in today's Iran. The earliest documented conservation measures in Africa dated back to ancient Egyptian civilisation. Egyptian gods such as Anubis, Horus and Thoth were represented as animals e.g. jackals, ibis and falcons and killing any of these animals could lead to death.

Species conservation formed the focus of conservation efforts around the world including South Africa until recently, when people became aware that all species are dependent on their habitat and life supporting ecosystems. The realisation that the earth's natural resources are both finite and essential for survival of all life on the planet contributed towards broadening the concept of conservation to include the all the interacting components of an ecosystem that are necessary for its healthy functioning.

DEFINITION

Today the term nature conservation can broadly be defined as the planned management of *natural resources* such as rivers, soil & minerals, plants and animals with the goal of protecting species from extinction, maintaining and restoring natural habitats, enhancing ecosystems service and productivity and protecting biological diversity.

Nature conservation is about protecting the natural environment but it is also about the management and sustainable use of natural resources to the benefit of all life on the planet.

REASONS FOR CONSERVATION

A few of the many reasons why nature conservation is important are:

1. Maintaining a healthy living environment for humans, plants and animals and ensure that generations to come will also have a thriving planet to live and grow on.
2. Preserving and/or restoring the ecological functioning of nature resources such as plants that provide food and oxygen, rivers and catchment areas that provide water, etc.
3. Preserving natural and cultural heritage including the use of indigenous medicines
4. Preventing the loss of terrestrial and aquatic habitats
5. Preventing the loss and/or preserving biological diversity
6. Protecting threatened, rare and endangered species from extinction
7. Mitigating global warming and climate change
8. Ensuring food security
9. Economic benefits associated with job creation in the conservation and eco-tourism sectors
10. Providing aesthetically pleasing areas for recreation and well-being



What do you, your parents and grandparents think of this kind of nature conservation?



Nature conservation means different things for different cultures – what does it mean in the San culture?



Reflection (1 hour – in class)



RETURN TO THE CLASS TO REFLECT ON WHAT YOU LEARNED.

What you learned today you can find in the guide and sustainable livelihood manual on the following pages.

Biome	p37
Fynbos biome	p41
Marine & Coastal biome	p43
Animals in Fynbos	p50
Animals in Renosterveld	p52
Why must it be sustainable?	SL p6-7

- To save time, give each person in the group a section to read and make a note of one or two key points they think are important. You can also do this in pairs.
- Each person should also write down what they learned from today’s lesson.
- Share your points and learning with the group.



Exercise (1 hour – in class)



APPLY WHAT YOU LEARNED.

- Discuss how to look after nature in your community.
- Think about whether someone could make a livelihood looking after nature in your community.
- Share your ideas with the group.

Make a list of important points in your workbook.

For example:

1. Learn how to grow indigenous plants and trees in our community.
2. Use the old ways of harvesting to make sure we use plants in a sustainable way.
3.
4.
5.
6.
7.
8.
9.
10.

Lesson 5 – First people

Careers and livelihoods



Preparation

- This lesson shares some ideas on possible careers and livelihoods.
- It relates to Sustainable Livelihood Planning section p 13-20 in the SL manual, and to the section on Your business – what are you selling and to who on p21.



Ambassadors for San culture and nature (1.5 hours – Museum, Trail)



START IN FRONT OF THE FIRST PEOPLE BUILDING AND RECAP:

- In the last few lessons we learned that our ancient hunter-gatherer ancestors came from southern Africa and how important the plants and animals and shellfish found in this region were for them to be able to survive climate change and for their brains to develop. This eventually led to the emergence of the San culture and to a recognition of how important it is to look after nature.
- In this lesson, we will explore the First People building and plant trail again to see what ideas we can get for careers and livelihoods that can help us become ambassadors for San culture and nature.



ENTER THE BUILDING AND GO TO GALLERY ONE (STORIES/ORIGINS)



What livelihood ideas can you get from this gallery?

- San storytellers can be artists, writers, poets and actors or they could work on the technology audio-visual side to record, film and make videos to preserve and share stories.



GO INTO GALLERY TWO (ARCHAEOLOGY)



What livelihood ideas can you get from this gallery?

- You could be a scientist like an archaeologist or a geneticist, you could be a curator like the San curatorial team that helped develop the museum by helping !Khwa ttu to decide on the bigger picture of what stories to share - down to every word, film, artefact in the exhibits.



ASK THE !KHWAA TTU CURATOR TO SHARE THE STORY OF HOW SHE CAME TO BE THE !KHWAA TTU SAN HERITAGE CENTRE CURATOR ... THE JOURNEY SHE WALKED TO GET THERE.



Do you have any questions for the curator?



WHEN READY MOVE OUT TO THE GATHERING (PLANT TRAIL):

- There are other things we can do to create a livelihood for ourselves like creating a simple plant trail for tourists or school children or simply to share what you learn here with others in your community...



USE THE PLANT TRAIL MAP TO NAVIGATE YOUR WAY ALONG THE PLANT TRAIL.

- Discuss the experience, what was it like, did you enjoy it, could you create a trail like this in the veld or could you make a small garden trail in your own backyard as a starting point? Perhaps they could even put some exhibition boards along the trail to add to the story (like the information boards along the pergola path !Khwa ttu).



Reflection (1 hour – in class)



RETURN TO THE CLASS TO REFLECT ON WHAT YOU LEARNED.

What you learned today may help you to think more creatively about the career you want to follow and what to study or about the small business you want to develop.

- What we learned today links to pages 12-21 in the SL Manual.
- Give each person/pair a section to read and note of one or two key points.
- Also write down what you learned from today's lesson.
- Share your points and learning with the group.



Exercise (1 hour – in class)



APPLY WHAT YOU LEARNED.

Have a discussion on possible livelihoods – things you can do in your communities - that would share San heritage/traditions, be climate smart and look after nature (help conserve biodiversity) or what kind career you could follow and what to study.

Write down at least one idea on this, share with the group and make a list of important points in your workbook.

1. Growing plants and trees can reduce carbon and we can sell them
2. We can create a plant trail to tell people about our traditional culture
3. We could be an archaeologist or a game ranger etc.
4.
5.
6.
7.
8.

Lesson 1 – Encounters

Two thousand years ago, the San lived all over southern Africa. As the cattle-herding Khoi started moving down along the west coast, the traditional San hunter-gatherer lifestyle started disappearing there. But perhaps in 1652, a small group of nomadic San still roamed to where !Khwa ttu is now ... One of the women may then have seen three strange objects moving across the Big Water. But she could not know that the arrival of these ships would change the lives of her people forever.

The arrival of the European settlers with their guns, horses and Bibles led to a drive to take over ever more land, destroying nature's resources in the process. The San who stood in the way of these settlers were hunted down and killed, and treated inhumanely as subjects for scientific study. Later, they were used as trackers in a war not of their own making, and had to face resettlement. But then things got brighter – the San rallied, got organised, started getting their ancestral land back and launched improvement projects, such as the training for young San adults at !Khwa ttu.



Heritage Centre Tours

2. When cultures collide



Preparation

- Read pages 13-26 introducing guiding in the Guide manual and summarise important points.
- Read pages 214 – 251 on creating guided experiences in the Guide manual and summarise important points.
- TIP: You can work through this reading material over five lessons.



Guided tour (1.5 hours)



DO THE OFFICIAL ENCOUNTERS TOUR WITH A !KHWATTU SAN GUIDE:

- Listen carefully to the story told by the guide.
- And observe how they guide the tour – what worked for you and what did not.



Where Cultures Collide Story by Matios Sibongo,

!Khwa ttu tour guide

Part one

This is a tour of stories, stories of the past. True stories that played out here on the West Coast and in the Cape. This is not necessary my personal story, but it is our San story.

Many of these stories could be very painful and for some difficult to hear and grasp.

We started !Khwa ttu over 20 years ago to have a place to tell and share our stories and our culture.

Our San leaders wanted a place where we can celebrate our past and future. We do not want to share stories to create a place of misery but to celebrate. People say that if you want to know where you go to then you must know where you come from.

So share this story and celebrate with us.

Who are we, the San?

For many thousands of years, we, the indigenous people of this land lived as hunters and gatherers, as medicine men or women, as painters or engravers, as storytellers. In fact, some say the origins of modern humans are in southern Africa. And if that is true then we have been here for 200 000 years. That is how long one can track our past here in Southern Africa .

Our religion was simple but complex, we could control the weather, we could control the movement of herds of wild animals, we could enter the spiritual world of animals during a hunt. We could become one with nature and could read the signs and understand their messages.

We survived on hunting and gathering and are sometimes called "People of the Eland". Our food was what nature gave us and that we shared. Our culture is built on sharing. No one claimed ownership of land or resources, there was no rich man or poor man, we were all equal.

Let us find out why things changed:

Our first neighbours

Around 2000 years ago sheep herders from the East began to move slowly into this land, bringing with them new concepts of space and storage. They settled in villages and had great leaders. We had a different lifestyle. They were sheep herders and owned grazing fields and water holes. Many of them settled on the West and South coasts and along the Orange river. They knew where to find food easily.

We tolerated our new neighbours although we often disagreed. They borrowed the clicks in our languages. We sometimes married each other but our cultures and lifestyles remained different.

Then the ships

From !Khwa ttu we can see Table Mountain. When foreign ships arrived in the sheltered waters of Table Bay, they brought with them cargoes of strange objects and strange people with strange ideas, strange practices and weird languages with no clicks. They were from Europe. In the beginning they were friendly and scared of wild Africa, they asked for help and wanted to trade. They did not know the veld food and where to find water. In the beginning they were polite and thankful. The Khoi taught them about sheep farming in Africa. They traded their sheep.

More Europeans arrived in ships with guns and horses, and they gained more confidence. Soon there were many. They started to build a fort and claimed the land. Their big goal was to grow more food to sell to passing ships.

The European strangers who arrived at the Cape competed initially with the Khoi whom they called Hottentots or Strandlopers. They called us Bushmen. Many Khoi started to work in the towns and farms, they became good tradesmen and learned new skills. They built the colonial buildings on farms like Grootwater where !Khwa ttu is located – this farm is part of our San story.

The colonists built bigger settlements and they moved further inland, taking over the land and using our resources. We the people who lived by hunting and gathering looked after the game, land, and water like they looked after their sheep, cattle horses, and servants. We had little to trade with the Europeans.

The easily accessible land along the West Coast was the first grazing field of the Europeans. In the beginning they could not cross the big high mountains that separate the interior from this coast. Here they grazed their cattle and started to build farm steads like this one.

Our people saw the invasion of our land, and in some areas, we fought a desperate guerrilla war with the colonists. We robbed the colonists of their sheep and scared them with our deadly poisoned arrows.

The Europeans fought back harder on their horses with their guns. This led to genocide. They often hunted us down in would kill between 100 and 200 people in one night. They often took women and children as slaves or wives.

Very little is written about this genocide. Not because it was painful to write but the early pioneer farmers were illiterate, and they could not write it down.

This was a battle we could not win. After a hundred years of fighting there were very few of our San families left in the Cape. We were there only as prisoners or servants. Many of us that escaped the genocide died of disease or starved to death because of the destruction of the land and the game.

Part two

Shrinking territory

In the Encounters Museum building you can see a digital map of what happened to the San over time. It shows that:

- Once San lived all over southern Africa.
- Then herders arrived and some other cultures and the San's territory began to shrink, there were battles.
- But when the Dutch arrived and settled in Cape Town in 1652 things changed fast – many San were killed in a terrible genocide.

- Then gold and diamonds were discovered, and Europeans spread rapidly across the land – most remaining San are found in the North (Namibia, Botswana) in areas with little gold or diamonds.

Subjects of science

- After the Dutch came the English. When the English arrived, the genocide stopped but San became slaves and subjects of science.
- Can you imagine standing naked being measured, imagine having that clay cast over your face?
- Other San were imprisoned for hunting or stealing stock – like Kabbo (who the !Khwa ttu training academy is named after).

Relegated to the kitchen

Life changed, words like Ja Baas (yes boss) were used, there were bibles and guns. San had to drink from a different cup, worse ...keys – imagine a hunter-gatherer being locked up.

The Bleek & Lloyd Diaries

- When William Bleek arrived in the Cape, he recognized that the !Xam (San group who used to live here) and their culture were being exterminated.
- So, he convinced the Governor to let Kabbo out of prison to come and stay with him. From him he learned about the San.
- Later other San came to join Kabbo. Bleek and his sister-in-law Lucy Lloyd worked out the San language - our clicks.
- All this information was captured in what became known as the Bleek & Lloyd diaries.
- Bleek's great, great granddaughter came to visit !Khwa ttu, she said she grew up with this story.

Survivance

And things got brighter for us ... we rallied, got organized, got land back, launched projects to help ourselves, compiled the San code of research ethics so no one will be subjects of science like in the past again.

Language and San groups

Today we estimate there are around 130,000 San, with 13 groups speaking a different language, some of which are disappearing.

You can find out more about these San groups and their struggle to survive in the !Khwa ttu museum.



Reflection (1 hour)



RETURN TO THE CLASS TO REFLECT ON WHAT YOU LEARNED.

- Recap the story told by the guide and reflect on the guided experience – have a discussion on what worked and what did not.
- Divide the selected reading material up between individuals/pairs – read the material and summarise the important points.
- Share the points with the group.
- Make a list of the important points in your workbooks.



Exercise (1 hour)



APPLY WHAT YOU LEARNED.

- Think about creating your own guided experience - how would you use what you have learned today?
- Share your thoughts with the group.
- Make a list of important points in your workbook.

Lesson 2 – Encounters

Where cultures collide - part one

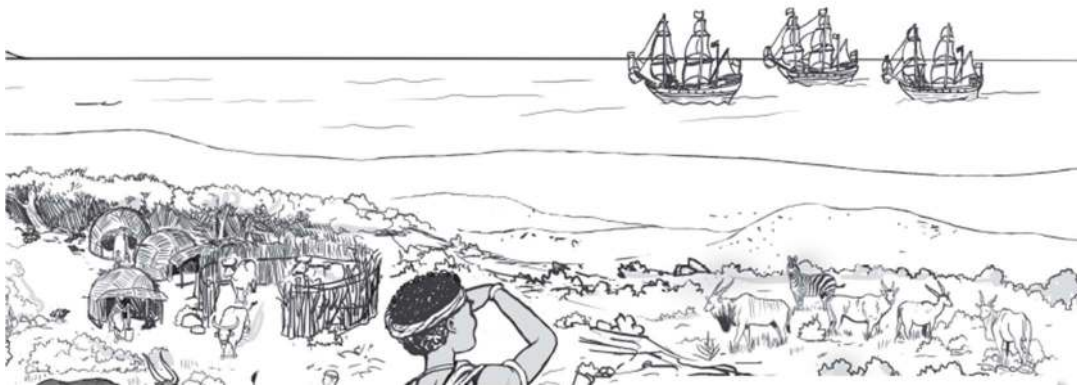


Preparation

- Read the story told by guides on the Encounters tour – you will only do part one of the tour in this lesson, namely the story told by guides as you follow the Klipspringer Trail.
- Read the information on !Kwa ttu in the Guide manual p132-134
- Also read the information below on lifestyle change, land degradation, restoration and the basic principles of restoration.
- Make a summary of the key points you want to share. Try and find an appropriate time during the lesson to bring up these points and recap them during the reflection session.
- TIP: Trainers may want to break this up into two separate lessons (the tour story is short but the questions and could make it take longer).



Who are the San? (1.5 hours – on the Klipspringer Trail)



START UNDER THE TREE NEAR RECEPTION AND RECAP:

In the last few lessons, we have learned about the very First People ... ancient hunter-gatherers who were the ancestors of all people we know today. They evolved around 200,000 years ago right here in southern Africa. With time their minds and creativity developed and around 100,000 years ago a culture like the San's emerged. Around 70,000 years ago some people began to migrate out of Africa to colonize the rest of the world. They adapted to cope with the different environments and became the different cultures we know today. The San stayed in southern Africa. In the next four lessons we will explore how the San lived when they were the only people in the land, what happened when people from elsewhere started to migrate back into southern Africa and encountered the San, and the impact this has had on nature. We heard this story on the Encounters tour.



What was the Encounters story about?

It was about what happens when cultures collide. It is about true stories that played off here on the West Coast and in the Cape. It is our San's story.



Some of this story may be painful and difficult to hear - how do you feel about this story?

The story begins with !Khwa ttu



!Khwa ttu started over 20 years ago – do you know why?

San leaders wanted a place where we could celebrate our past and future – where San could share their stories and culture. They did not want to share stories to create a place of misery but to celebrate. People say that if you want to know where you go to, then you must know where your heritage.



WALK TO THE KLIPSPRINGER TRAIL AND STOP AT THE KEI APPLE TREES NEAR THE WATERHOLE AND RECAP THIS PART OF THE STORY:

Who are the San?

For many thousands of years, San, the indigenous people of this land lived as hunters and gatherers, as medicine men or women, as painters or engravers, as storytellers. In fact, some say the origins of modern humans are in southern Africa. And if that is true then we have been here for 200 000 years. That is how long one can track our past here in Southern Africa .

San religion was most simple but very complex, we could control the weather, we could control the movement of herds of wild animals, we could enter the spiritual world of animals during a hunt. We become one with nature and could read the signs and get the messages.

San survived on hunting and gathering. We are sometimes called people of the eland. Our food was what nature gave us and that we shared. Our culture is built on sharing. No one claimed ownership of land or resources, there was no rich man or poor man, we were all equal.



Could you live in this spot here by the waterhole like your ancestors?



CONTINUE WALKING ALONG THE TRAIL, STOP ON THE CORNER LOOKING TOWARDS TABLE MOUNTAIN:



Things changed with time – do you know why?



RECAP THE FOLLOWING PART OF THE STORY:

Our first neighbors

Around 2000 years ago sheep herders began to move slowly into this land, bringing with them new concepts of space and storage. They settled in villages and had great leaders. We had a difference in lifestyle. They were sheep farmers and owned grazing fields and waterholes. They came from East Africa, moving along the Orange River and down the West Coast to the

Cape and up the South Coast. Many of them settled along the Orange River, West Coast and South Coast. They knew where and how to find food easily.

We tolerated our new neighbours although we often disagreed. They borrowed the clicks in our languages. We sometimes married each other but our cultures and lifestyles remained different.



These herders were called Khoi and people often mix them up with San – what do you think about the term KhoiSan?



MOVE ON TO THE BOARDWALK. FACING THE SEA, RECAP THIS PART OF THE STORY:

When the ships

When foreign ships arrived in these waters, they brought with them cargoes of strange objects and strange people with strange ideas, strange practices, and weird languages with no clicks. They were from Europe. In the beginning they were friendly and scared of wild Africa, they asked for help and wanted to trade. They did not know the veld food and where to find water. In the beginning they were polite and thankful. The Khoi taught them about sheep farming in Africa. They traded their sheep.

More Europeans arrived on ships with guns and horses, and they gained more confidence. Soon there were many. They started to build a fort and claimed the land. Their big goal was to grow more food to sell to passing ships.

The European strangers who arrived at the Cape competed initially with the Khoi whom they called Hottentots or Strandlopers. They called us Bushmen. Many Khoi started to work in the towns and farms, they became good tradesmen and learned new skills. They built farms like this one (point to the buildings).

The colonists built bigger settlements and they moved further inland, taking over the land and using the San's traditional resources. The San people lived by hunting and gathering and looked after the game, plains and water like the farmers looked after their sheep, cattle horses, and servants. San had little to trade with the Europeans.

This land (point from Cape Town to Saldanha Bay) was the first grazing field of the Europeans. In the beginning they were not able to cross those big high mountains that separate the interior from this coastline. Here they grazed their cattle and started to build farmsteads like this one.

San people saw the invasion of their land, and in some areas fought a desperate guerrilla war with the colonists. San robbed the colonists of their sheep and scared them with deadly poisoned arrows.

The Europeans fought back harder on their horses with their guns. This led to genocide. They often hunted us and would kill between 100 and 200 people in one night. They often took women and children as slaves or wives.

Very little is written about this. Not because it was painful to write but the early pioneer farmers were illiterate, and they could not write it down.

This was a battle San could not win. After a hundred years of fighting there were very few of San families left in the Cape. San were there only as prisoners or servants. Many of San that escaped the genocide died of disease or starved to death because of the destruction of the land and the game.



How do you feel about what happened?

Changing lifestyles, land degradation and restoration

What we learn from this story is that for hundreds of thousands of years people lived as hunter-gatherers but then herders and farmers arrived and in the 2000 years since then, lifestyle changed completely from small bands of people roaming the land to hunt and gather all they needed to survive, to farming and later industry and lots of people living in big settlements.

This has had a big impact on the land.



Look around you at the land – what do you see?

In the last 2000 years natural habitat, plants and wildlife were removed to make room for farming, industry and towns. The land has become very degraded so it can't support farming very well – the goodness in the soil has been removed from too many years of farming with one thing like wheat – nature is not like that; remember the type of vegetation we get here is called Fynbos and it has lots of different types of plants (species). Most of these are found nowhere else in the world. Remember we learned how important the fynbos was to the First People – it has lots of food, so it helped them survive and shellfish helped their brains to develop.

We also learned that we are now in the middle of another period of climate change but most of the natural plants and animals that helped the First People survive are gone now.



What do you think will happen now because of this and what we should do about it?

It is very important that we conserve and protect what natural habitat and biodiversity that remains. But that is not enough – today we also need to heal the land ... to make the soil healthy again and to bring back the indigenous plants and wildlife that used to live here and which we know can survive climate change.



!Khwa ttu is implementing a conservation project to help heal the land

When this farm was bought for the !Khwa ttu project, farming stopped and nature began to recover. To help nature recover a lot of invasive trees which don't naturally grow here were removed. This was good because they drink a lot of water and are a fire hazard because they burn very hot. Some of the game that used to live here like eland, springbok and zebra were reintroduced. Now the climate is changing and more needs to be done to help nature recover.

!Khwa ttu's maintenance team put a fence around the renosterveld koppie where all the geophytes / underground bulbs grow to protect it from large grazers and to have a natural nursery where the Green Team can grow and forage indigenous plants for the kitchen, like the San did.

The Green Team is learning what indigenous plants used to grow in the land and were used by San for food, medicine, shelter, hunting, etc. They are also spending time in the land to learn what indigenous plants are still growing here now and where they live, how to collect their seeds and to plant them to create a 'mother garden' that can produce seeds that be collected and spread in the landscape to bring back the natural vegetation so it can support more wildlife.

!Khwa ttu's restaurant has created a new menu that only uses venison (meat from wild animals) and indigenous plants growing on the farm or ingredients we buy from local suppliers who work nicely with nature, plants and animals.

In this way the whole !Khwa ttu team (staff and interns) are helping to heal and look after nature through what we call our "Food from our Ancestors" project.

Restoration

The process of healing nature is called RESTORATION.



Do you know of ways your parents or grandparents used to live that could help us heal the land?

For example, moving on to another area within their territory when plants and animals became too scarce, would have allowed time for plants to regrow and animals to return.

Today people are still learning about how to restore natural habitats and the plants and animals that live there. As we learn we try to put certain standards in place so that restoration is always done as well.



Restoration principles

The Australian's have identified 6 principles to guide restoration – let us explore how this relates to !Khwa ttu's project.

Principle 1. Ecological restoration practice is based on an appropriate local indigenous reference ecosystem

This means we need to know what the environment looked like in the past. Elzanne Singels who studied the plants indigenous people used to eat thousands of years ago on the West Coast, is helping us with our project.

Principle 2. Restoration inputs will be dictated by level of resilience and degradation

This means that wet, tropical or grassland environments recover quite quickly from disturbance like a fire, but dry environments like at !Khwa ttu take a long time to recover so they may need a bit of help. Of course, it also depends on how badly nature is damaged – at !Khwa ttu the constant ploughing of the land has disturbed the soil badly so it needs help to recover.

Principle 3. Recovery of ecosystem attributes is facilitated by identifying clear targets, goals, and objectives

At !Khwa ttu we are clear that we want to try and copy the natural system – to bring back indigenous plants that can support a low level of foraging by people and grazing by antelope.

Principle 4. Full recovery is the goal of ecological restoration even if outcomes take long time frames

It has taken 20 years for !Khwa ttu land to recover to the point it has, even with help it will still take a long time to recover.

Principle 5. Restoration science and practice are synergistic

We are lucky to have Johann van Biljon – who practices restoration and knows a lot about collecting and working with seeds and growing indigenous plants – to help us learn practically how to go about restoration. And we are lucky to have a researcher Elzanne Singels who can help us know what plants grew here thousands of years and to teach us survey methods to monitor how we are doing with our restoration.

Principle 6. Social aspects are critical to successful ecological restoration

It is not only conservation values that must guide us but also the values of people who live (or used to live) in the landscape that must guide restoration.

At !Khwa ttu we think it is very important to not only listen to Johann and Elzanne but also to listen to and understand traditional San knowledge and ways of doing things and to try to think how this can help us to restore the farm. Also, the traditional knowledge of Oom Willem and Elsje who have lived and worked with this land on the West Coast a long time, along with Michael's knowledge from working with the land and animals on this farm for over 20 years.

Perhaps all this knowledge together is the thing that will really help us to heal nature.



What do you think about using San knowledge and other forms of knowledge to help heal nature?



Reflection (1 hour – in class)



RETURN TO THE CLASS TO REFLECT ON WHAT YOU LEARNED.

- Today you learned that over time lifestyles have changed from hunting and gathering to farming and industry. This modern way of life has resulted in nature becoming degraded so it can't support us very well anymore. Today we need not only to protect nature but to restore it. To do this we need to draw on different forms of knowledge.
- You can find more background information on !Khwa ttu on p132-134 of the Guide manual:
 - Give each person/pair a section to read and make a note of one or two key points to share.
 - Also write down what you learned from today's lesson.
 - Share your points and learning with the group.



Exercise (1 hour – in class)



APPLY WHAT YOU LEARNED.

- Have a discussion on things you can do in your communities that would help to protect and restore nature and whether this could create livelihood opportunities for someone.
- Reflect on the discussion, write down at least one thing you think is important and share your thoughts with the group.
- Make a list of points shared by the group in your workbook.

For example:

1. Growing indigenous plants like cancer bush can help to restore nature
2. You can make a livelihood from gardening or by selling indigenous plants
3. You can help to improve health by harvesting cancer bush and using it to make wellness tea

4. You can also sell the tea to make a livelihood.

5.

6.

7.

8.

9.

10.

Lesson 3 – Encounters

Where cultures collide - part two



Preparation

- Read part two of the “when cultures collide” story.
- Read the following sections in the Guide manual – make a summary of important points to share and try to find an appropriate time during the lesson to bring them up.
- TIP: what you can hold in your head and tell others about without reading anything will probably be enough.
- TIP: Where there is a lot of material in the manual (e.g. Past & Present Lifestyles) – divide it up between individuals/pairs so they each tackle one section and summarise it for the group.
 - San studies p136
 - San demography p137
 - San identity p138
 - San traditional & current lifestyles p139-148
 - San languages p167-p170



Changing lifestyles and conservation (1.5 hour – in the Museum)



START UNDER THE TREE NEAR RECEPTION AND RECAP:

In the last lesson we did the first part of the Encounters tour along the Klipspringer trail. We learned that San hunted and gathered in this landscape for 100,000 years or more before herders and later European’s arrived and changed lifestyles to farming, industry and big towns, and that this destroyed natural habitat to the point that today we need to not only protect nature but to restore nature.



MOVE TO THE ENCOUNTERS BUILDING:

Today we move inside the Encounters building and learn more about what happened to the San when they met other cultures, about San today, their traditional and modern lifestyles and how this relates to nature and conservation.

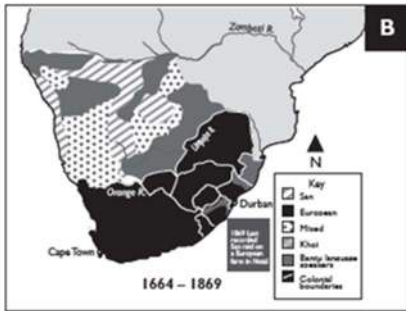
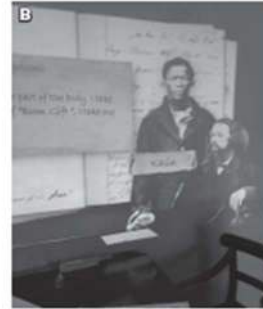
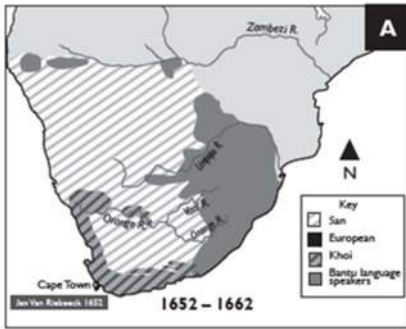


MOVE TO THE DIGITAL MAP IN THE COLONIAL SECTION:

- This map shows that once San lived all over southern Africa (map all green).
- Then herders arrived and some other cultures and their territory began to shrink, there were battles.
- But when the Dutch arrived and settled in Cape Town in 1652 things changed fast – many San were killed in a terrible genocide (map gets more and more red)
- Then gold and diamonds were discovered, and Europeans spread rapidly across the land – most remaining San are found in the North (Namibia, Botswana) in areas with little gold or diamonds.



What happened to the San group that spoke the !Xam language and used to live on the West Coast?



MOVE TO THE SUBJECTS OF SCIENCE SECTION:

- After the Dutch came the English. When the English arrived, the genocide stopped but San became slaves and subjects of science.



Can you imagine standing naked being measured, can you imagine having a case over your face?

- Other San were imprisoned for hunting or stealing stock – like Kabbo (who the !Khwatla training academy is named after).



MOVE TO THE REPLICATED KITCHEN:

- Life changed, words like Ja Baas were used, bibles and guns, San had to drink from a different cup, worse ...keys.



Can you imagine a free roaming hunter-gatherer being locked up?



MOVE TO THE REPLICATED BLEEK LIBRARY:

- When William Bleek arrived in the Cape he recognized that the San and their culture were being exterminated.
- So, he convinced the Governor to let Kabbo out of prison to come and stay with him. From him he learned about the San.
- Later other San came to join Kabbo. Bleek and his sister-in-law Lucy Lloyd worked out the San's !Xam language - our clicks.
- All this information was captured in what became known as the Bleek & Lloyd diaries.
- Bleek's great, great granddaughter came to visit !Khwatla. She said she grew up with this story.



MOVE TO THE SURVIVANCE ROOM:

- And things got brighter for the San ... they rallied, got organized, got land back, launched projects to help them recover.
- They compiled the San code of ethics so no one will be subjects of science like in the past again.

About San (page 146-148)



SHARE SOME KEY POINTS FROM PAGES 136-139.

- **Language:** Today we know there are about 130,000 San living across southern Africa - 13 groups speaking a different language, some of which are disappearing.
- **San demography:** Share some key points from the section on San demography in the Guide Manual (page 137) – point out where the language groups are found on the wall map.
- **San identity:** Share some key points from the section on San identity on page 138-139.



Do you think it is acceptable to use the term Bushmen?

Past and present lifestyles of San groups (page 146-148)



DIVIDE THE MATERIALS BETWEEN INDIVIDUALS/PAIRS TO READ AND SUMMARISE FOR THE GROUP.

- As you do the summaries highlight the places where San lifestyles link with nature:
 - a) Production of ornaments
 - used ostrich eggs, sinew (got what they needed from nature)
 - Mix the old and the new (e.g. traditional tracking vs use of cybertracker and tools like iNaturalist)
 - b) Families, bands and clusters
 - Bands had enough men to hunt and enough women to gather
 - !Khoa ttu has worked out that the size of these small bands (20-30) is similar to how many people the !Khoa ttu renosterveld reserve (aka 'koppie') can support today
 - Each band had its own territory (land)
 - Cooperation was highly valued
 - c) Family life, role of parents and elders, children
 - Girls are taught by mothers to get plant foods
 - Boys learn from fathers, peers and older boys how to stalk and kill game
 - Fire is the defining focus of the family and household
 - Tolerant, equal society (Egalitarian) fosters cooperation rather than competition
 - d) Sharing and gift-giving
 - Sharing of meat
 - Keeps stress and hostility over food at a minimum
 - The person who receives a gift, must give a reciprocal gift in the future
 - Sharing of plants (not much, generally get own)

- e) Ownership and exchange
 - Territories ... it might be more accurate not to think “I own this land” but rather “I belong to this land” and “this land belongs to me”.
- f) Mobility and territoriality
 - Traditionally they were mobile but not nomads, they moved about in a certain territory
 - Some San say it is the farmers who were the nomads (they came from far away to southern Africa, the San stayed in southern Africa)
 - When food became short in an area they could move to another allowing the land to recover
 - Territories has natural geographic boundaries but flexibility and alliances with neighbours, helped when food became short
- g) Storytelling (pg149-151)

This was covered before under the First People Tour so no need to do this again.



Do you think telling stories of tracking, hunting and gathering around the fire, helped with the success of the hunter-gatherer way of life?



Reflection (1 hour – in class)



RETURN TO THE CLASS TO REFLECT ON WHAT YOU LEARNED.

- Today we learned more about traditional San lifestyles and how this lifestyle linked with nature.
- More information can be found in the Guide manual on the following pages.
 - San studies p136
 - San demography p137
 - San identity p138
 - San traditional & current lifestyles p139-148
 - San languages p167-p170
- Give each person/pair a section to read and make a note of one or two key points to share.
- Also write down what you learned from today’s lesson.
- Share your points and learning with the group.



Exercise (1 hour – in class)



APPLY WHAT YOU LEARNED.

- Have a discussion on:
 - The traditional way was for hunter-gatherers to live in, understand and work with nature.
 - The modern way means putting a fence around an area and keeping people out.
 - What does this mean for the traditional San culture?

- Is this ethical?
 - How can traditional practices like cooperation, sharing and mobility help to protect nature?
-
- Reflect on the discussion, write down at least one thing you think is important and share your thoughts with the group.
 - Make a list of points shared by the group in your workbook.

For example:

1. By moving on to a new area when food becomes short you give land time to recover
2.
3.
4.
5.
6.
7.
8.
9.

Lesson 4 – Encounters

Where cultures collide - part three



Preparation

- This lesson will focus on the Survivance room in the Encounters building.
- Read the following sections in the Guide manual – make a summary of important points and try to find a time during the lesson to bring them up:
 - Past and Present San Groups p171-191
 - Biomes San live in (and understand as a collective) p37-44

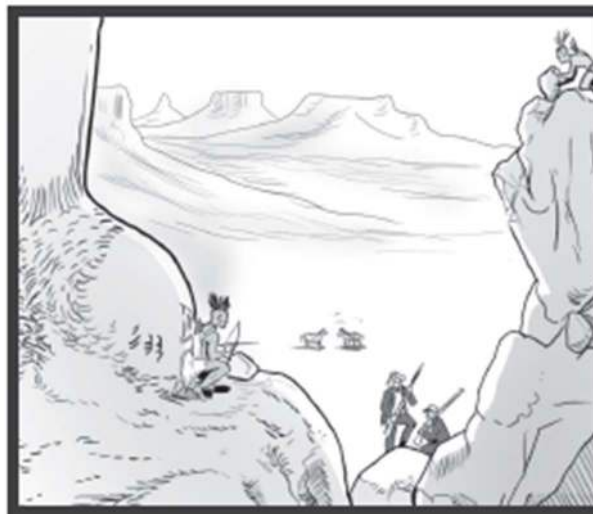


RECAP UNDER THE TREES AT RECEPTION:

- In the last lesson we visited the Encounters building and learned what happened to San when they met other cultures, about past and present San lifestyles and their relationship with nature. We also discussed the ethics of traditional and modern forms of conservation.



San groups and the biomes they live in conservation (1.5 hour – Museum)



MOVE TO THE ENCOUNTERS BUILDING:

- Today we will spend some more time in the survivance room to learn more about different San groups, the different landscapes they live in, some of the challenges they have encountered and their response.



MOVE TO THE BOARDS DESCRIBING DIFFERENT SAN GROUPS IN THE SURVIVANCE ROOM:

- Provide a general introduction to past and present San groups (p171-172)

- Past and Present San Groups:
 - Divide the Boards between the learners.
 - Ask each group to find the information in the manual (p171-191) relevant to their Board.
 - Then to go through the information on the Board and the manual, to summarise the key points and present a summary of the information using the Board as a prop. Ask each group to look for and report on any links with nature.
 - When they give feedback draw out / emphasise the link between land – loss of land – loss of culture.
 - Divide the remaining Groups in the Guide manual between the learners and repeat the above process.



Reflection & Exercise (2 hours – in class)



RETURN TO THE CLASS TO REFLECT ON WHAT YOU LEARNED.

- The different San groups you learned about live in different types of landscapes.
- Describe the landscape looks where you live.
- Biomes:
 - Read about the basic concept of a biome and the four major types of biomes (Guide manual p37-38)
 - Divide the sections on different biomes in the manual (p.39-44) between individuals/pairs (preferably select one you can relate to/have some experience of).
 - Work through the information in the manual relevant to your selected biome and to present a summary to the group.
 - If there is time, use the internet to find and print a picture of your biome to show the others when you do your presentation.

Lesson 5 – Encounters

Careers and livelihoods



Preparation

- This lesson shares some ideas on possible careers and livelihoods.
- It relates to Sustainable Livelihood Planning section p 13-20 in the SL manual, and to the section on Your business – what are you selling and to who on p21.
- Read through these sections to remind yourself of the key points to share during the lesson.
- Read through Prof. Janette Deacon’s story below and summarise the key points you want to share.



Ambassadors for San culture and nature (1.5 hours – Museum, Trail)



START IN FRONT OF THE ENCOUNTERS BUILDING AND RECAP:

- In the last few lessons we learned that once San lived all over southern Africa. About 2000 years ago they began to encounter other cultures and to lose their territory. Today there are stories of San groups who have won land claims and got some of their territory back but there are very few San who are able to live as hunter-gatherers and practice their culture as they once did.
- In this lesson we revisit the Encounters trail and building and see what alternative livelihood ideas it holds.



WALK ALONG THE TRAIL TO WHERE YOU CAN SEE THE FARM:

- Here we can see that hunting & gathering was replaced by a way of life that was not sustainable – much of our natural habitat has been removed to make way for farms, industry and towns. In places the land has become so degraded that it can’t support crops or animals anymore and this is becoming worse because of climate change. The land needs help to heal - it needs to be restored.



Do think the land needs to be restored in the places where they live and why do you think this?

We learned that different San groups live in different landscapes or biomes and have a deep connection and understanding of how nature works in these places – this means that together San groups have a lot of knowledge that can help protect and restore nature today and this can unlock livelihood opportunities. For example, at !Khwa ttu we are busy with a project to see how traditional San knowledge and other forms of knowledge can come together to protect the natural habitat that remains on the farm and to grow indigenous plants and restore natural habitat so that the land can support game and a low level of hunting and gathering - like it did in the past, except today we use what we hunt and gather in our restaurant and to create stories to share with visitors.



What livelihood opportunities can you identify from this story:

- Conservationists like rangers from SANParks protect nature
- Restoration specialists help heal nature like Bruce, Jadri, Sanna and Hendreas are learning to do from Johann van Biljon
- Researchers like Elzanne Singels study the plants used by hunter-gatherers that lived here in the past and can help us understand what plants we need to grow and restore today
- Horticulturalists or gardeners like Hendreas and Sanna grow plants (including indigenous plants) for our gardens or to restore the landscape or to sell in our shop
- Hunting tour operators make money from tourists who want to hunt
- We make money from our game first from hunting and secondly by using the meat in our restaurant
- This money supports our maintenance and green teams who look after the farm, plants and animals and it supports our restaurant team
- We harvest and make tea from some of the indigenous plants we grow and sell this in our shop, this helps support our green and shop teams
- We make more money by creating a tea tasting tour and this helps support our guides

So, you can see that helping to protect, restore and make sustainable use of natural habitats creates a lot of livelihood opportunities and it is a way for San to use their traditional knowledge and way of life to create a livelihood for themselves and to look after nature at the same time.

To unlock these livelihoods, you may need special training and you will need to know a lot more about plants, animals, natural habitats and systems, and how to grow plants – you will learn more about this from Elsje & Hendreas and when we do our lessons on the Veld Pharmacy and Tracking Tours.



Move inside the Encounters building and go to the digital map, prisoner and subjects of science display:

- Point out: ... you could become a technological specialist that tells stories through digital maps, a peace keeper (nicer term than policeman or warder), or a researcher – but not one that treats people like subjects of science, but more responsibly like Bleek & Lloyd.



MOVE TO THE EXHIBIT ON THE SAN CODE OF ETHICS:

- Point out: ... this is how the San would like research to be done, the type of researcher you could become.
- Engage with the exhibit and then go round and ask each person to share one important thing about ethics that stands out for them.
- Prof Janette Deacon who taught you rock art is a responsible researcher who has supported !Khwa ttu and taught interns here for many years.

- Some careers in culture & heritage require a university qualification – this is Janette’s story about how she became a rock art researcher.



Career story by Dr Janette Deacon

Archaeology is the study of the objects that people made and used (called artefacts) at places where they lived in the past. By careful excavation of deposits in caves and rock shelters, using small tools like trowels and brushes, you find bones, shells, ostrich eggshell, plant remains and stone tools that have been preserved. We note where everything is found, use techniques to find out how old they are, and compare the results from different places. We then work out what people who lived thousands of years ago ate, what their stone tools were used for, and how similar or different they were from the people of today. In southern Africa these people were the ancestors of the San who lived as hunter-gatherers on the land for at least the last 100,000 years. They hunted for meat, and gathered many plants for food and medicines. Within the last 10,000 years they made thousands of rock paintings and rock engravings that give us an idea of their social life and their spiritual beliefs.

After I left school in 1956 my parents thought I should do a BA degree in English at the University of Cape Town and find work as a secretary. I was the first person in my father and mother’s families who had ever been to university so we were not sure how the system worked. I made friends with a girl in my class and she suggested I take courses in Archaeology with her. In those days for a 3-year BA you had to do three years in at least one subject (I did Geography), and two years in two other subjects (I did Archaeology and English). To make up the 9 courses over 3 years I did one year each in French and Afrikaans. I do not remember what it cost in those days, but my father was able to pay my fees, I lived at home, and got a job working at a pharmacy on Saturdays and in the university holidays. After I got my BA I did not have funds to do more studying but got a job in the university Geography department for a year, and then worked as a Junior Lecturer in Archaeology. I taught students in first year and gave tutorials and practical classes.

I especially liked doing fieldwork and archaeological excavations at a Stone Age site near to !Khwa-ttu. In one university holiday we helped with excavations at what is now the West Coast Fossil Park. I was not so keen on writing exams. After I was married and had three children, I studied for my Masters and PhD degrees without exams by writing theses and articles. I was most interested in changes in the design of stone tools that were made over the last 20,000 years, and how the people who made them adapted to climate change. In the 1990s, I worked at the National Monuments Council (now called SAHRA) and learned how to remove graffiti from rock paintings.

Archaeologists cannot find out the names of the people whose artefacts were left behind, and we cannot tell what language they spoke. Rock art (both paintings and engravings) is therefore especially important because it is a picture record made by the San themselves. It illustrates what was most significant in their lives, thousands of years before colonial missionaries brought Christianity to this part of the world, and more than two thousand years before Khoekhoe herders came into this region. Now that I am retired I work with volunteers to find and record rock paintings in the Cederberg.

Archaeologists have discovered that San DNA shows they have lived in southern Africa for more than 100,000 years. Others have found the oldest engraving in the world at Blombos Cave dated to about 75,000 years ago. Bows and arrows were made by San ancestors at least 70,000 years ago. Engraved patterns on ostrich eggshell were made more than 60,000 years ago at Diepkloof Cave. Archaeologists who specialize in rock art found at Apollo 11 cave in Namibia that the San trance healing dance has been practiced for more than 4,000 years, and might be as old as 30,000 years. I am the Honorary Secretary of the South African

Archaeological Society and there are articles and videos on our website www.archaeology.org.za that make information on San history and archaeology available free to anyone who is interested. I love to share this information with !Khwa-ttu interns as well.



Reflection (1 hour – in class)



RETURN TO THE CLASS TO REFLECT ON WHAT YOU LEARNED.

- What we learned today may help you to think more creatively about the career you want to follow and what to study or about the small business you want to develop. It relates to pages 13-21 in the SL Manual.
- Go round and ask each person to share what they learned from today's story.



Exercise (1 hour – in class)



APPLY WHAT YOU LEARNED.

- Think about the community and landscape where you live.
- Make a poster to share your Encounters story and to show what the landscape looks like and what you think would help look after and restore nature in and around your community.
- Draw or print pictures from the internet to help you and label the pictures to help you remember your story.
- Present your poster to the group.
- Make a list of important points shared by the group in your workbook.

Lesson 1 – Way of the San

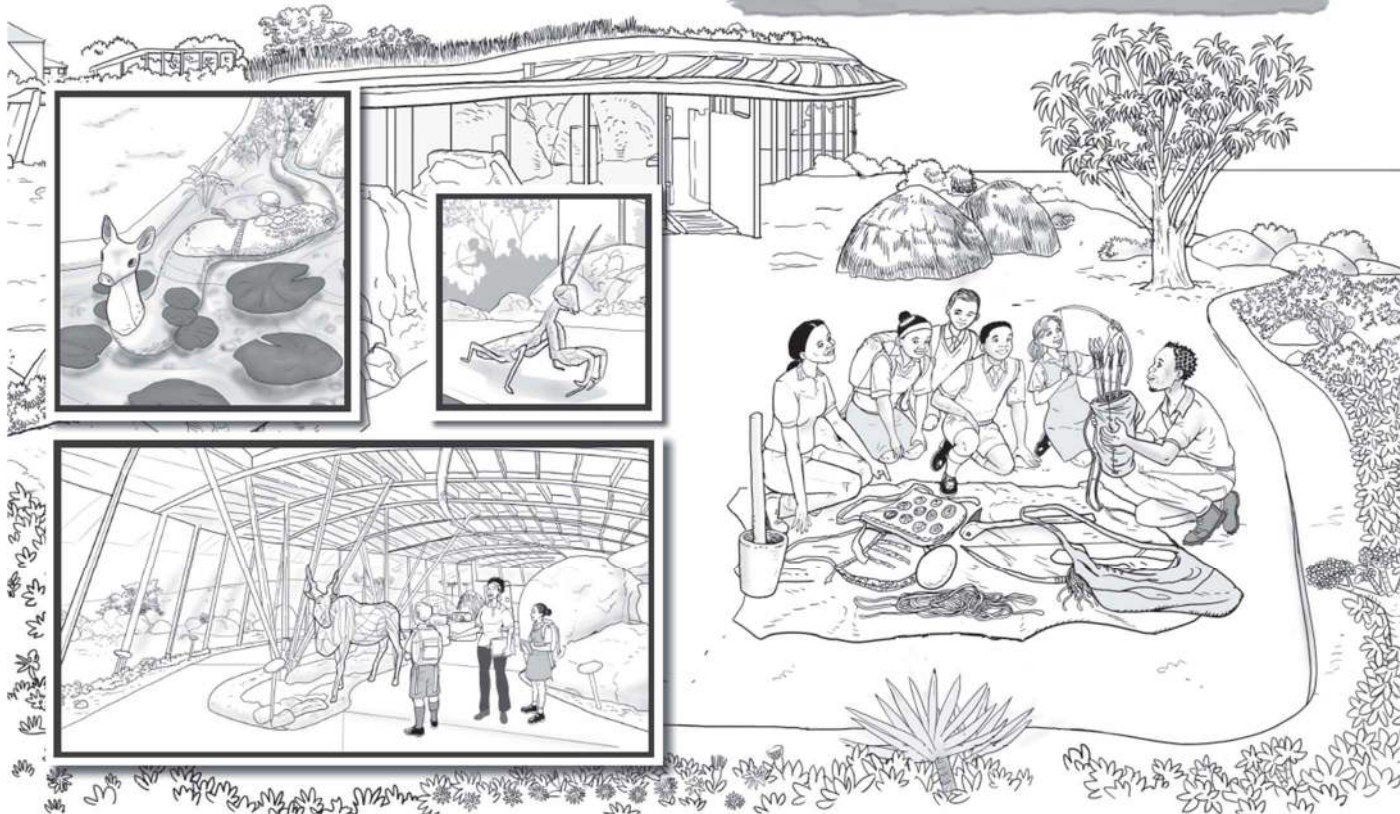
Long ago, the ancestors of all humans were hunter-gatherers. For the San of the Kalahari, some of the world's last hunter-gatherers, this is still a way of life. The Immersive Way of the San experience will transport you to the heart of San life in the Kalahari.

Your San guides will introduce you to the knowledge and skills of the Kalahari San, and their deep spiritual connection with the natural world. The San have always known that all humans, the land, the plants, the animals and the elements were all connected. They have understood not only how to live, but how to live well. Discover with them that the more you know, the less you need.



Heritage Centre Tours

3. Spirit, hunting and gathering



Preparation

- TIP: You can work through the following reading material over five lessons.
- Read the story below on the Way of the San.
- Read the following sections in the Guide and SL manuals – make a summary of important points to share and try to find a time during the lesson to bring them up.
- Guide Manual:

San men's silent hunting and women's gathering	P152-154
Plants important for hunting	p155-156
Gathering	P156-158
San cultural practices: hunting vs herding	P158-159
- SL Manual: remind yourself about the ...

Meaning of sustainable	p7-8
3 Legs of sustainability	p8-12



Guided tour (1.5 hours)



DO THE OFFICIAL WAY OF THE SAN TOUR WITH A !KHWA TTU SAN GUIDE:

- Listen carefully to the story told by the guide.
- And observe how they guide the tour – what worked for you and what did not.



Way of the San story

Part one

Today we will hunt. Ancestors, please bring us luck.

Mantis will not be happy but today we must hunt our sacred Eland. The Eland will cry, and our hearts will be sore, for we are People of the eland, but we need its help to survive and for the rite of passage for our young girls to become women.

So, we hunt.

The home fires in front of our safe circle of grass huts flicker in the quiet pre-dawn. The quiet stillness broken only by the murmur of hunters and gatherers as they prepare for the day and the squall of a hungry child. After today I hope the child will no longer be hungry. It can be hard this life especially when food grows scarce but soon the animals will move on in search of fresh grazing and water and we must be prepared to follow. So, we hunt today.

The hunters and gatherers that go out today will carry all our belongings, we don't know how long we will be gone. I don't have much to carry, I can count on my one hand how many things I need to survive. My bow is small but my arrow and the poison I will put on its tip are lethal, lethal enough to kill the eland. But the eland is strong and may run for a long time, maybe a day or two, before its heart stops. We must follow. There will be honey and berries for energy along the way. Like the animals we will spread the berry seeds as we run to make sure there is food for next year. But for now, we carry what we need.

The wind is right for hunting. We set off in a line, the best tracker in front. I am learning from him. He is so deeply attuned, understanding and connected with nature, that he can follow the signs over bare rock. We will follow his lead. He picks up eland tracks. Hunters pick up the pace and the gatherers drop back. They will follow, digging sticks in hand, gathering food and medicine plants as they go. Especially tubers and bulbs with lots of water in their flesh. We will be thirsty when the hunt is done. A little from this bush and a little from that bush, leaving the old to seed so there is more tomorrow. Their knowledge is deep. When they move to the next place, it will look like they were never here.

Success. Thank you, ancestors. We have our eland. We pay our respect and give thanks. We have run far but there is little time for rest. Now the big work begins to collect all the eland will share with us, each essential for our survival. The gatherers arrive to help. I will keep the hyenas away while they work. It is late when we return to our village of grass huts. Tonight, we will rest, but tomorrow we prepare for a feast and a healing dance.

Part two

Busy preparation, a quivering excitement fills the village. The women are playing the Tamma melon game. Some return with water from the river. I hope they gave thanks to the Big Snake that lives in the river. There are many stories about that Snake, it is good to be respectful. I find the healer. I pulled something in my leg on the hunt yesterday. His technique is ancient but similar in many ways to modern doctors. I will be able to dance tonight. Tonight, he will use the switch with the tail to draw in the spirit of animals to help heal the sick.

Night falls. The fire is lit in the centre of our village. It is hard work lighting fires using sticks, a real art. We gather around the fire, the hunters share their story. The young ones listen avidly, soon it will be their turn to hunt, and they must listen and learn from these stories. The drums sound, the dancing and singing begins, the healer slips into a trance, drawing down the spirits of animals he helps to heal the sick. If it does not work, we must dance again tomorrow.

Part 3

We gather in the morning. The healing dance has worked. We sit round the fire and make our plans. We feel the animals will leave soon to find fresh food and grazing. We must be prepared to leave this place. We will come back but our territory is large so it may be a long time. There is much to do but also time, time for the puberty ceremony, to play, to tell stories maybe of two headed lions, to make beads and gather what we need. Life is often hard, but it is also full and rich.



Reflection (1 hour – in class)



RETURN TO THE CLASS TO REFLECT ON WHAT YOU LEARNED.

- Recap the story told by the guide and reflect on the guided experience – have a discussion on what worked and what did not.
- Divide the selected reading material up between individuals/pairs – read the material and summarise the important points.
- Share the points with the group.
- Make a list of the important points in your workbooks.



Exercise (1 hour)



APPLY WHAT YOU LEARNED.

- Think about creating your own guided experience - how would you use what you have learned today?
- Share your thoughts with the group.
- Make a list of important points in your workbook.

Lesson 2 – Way of the San

Part one



Preparation

- Read part one of the story.
- Read the information in the Guide manual:
 - San men's silent hunting and women's gathering P152-154
 - Plants important for hunting p155-156
 - Gathering P156-158
 - San cultural practices: hunting vs herding P158-159
- SL Manual: remind yourself about the ...
 - Meaning of sustainable p7-8
 - 3 Legs of sustainability p8-12



Hunting & Gathering (1.5 hours – in the museum)



START UNDER THE TREE NEAR RECEPTION AND RECAP:

- The next four lessons will focus on the Way of the San tour.
- Can you remember what the tour was about?



WALK TO THE DOOR OF THE WAY OF THE SAN BUILDING:



What does it say on the glass?

- Summarise this part of the tour story.



ENTER THE WAY OF THE SAN BUILDING:

- The film in the “egg” shows a 24-hour day in the life of a traditional San village, hunting, gathering, spirit – share your key points from that part of the tour story.
- We will leave the movie in the Egg for our next lesson on San cultural practice. This lesson focus instead on hunting and gathering.



What is the main difference is between San and Khoenkhoen?

- Summarise the section on p158-159 on San and Khoenkhoen their different lifestyles (hunting & gathering versus herding)



MOVE TO THE TWO GLASS BOXES WITH ALL THE EQUIPMENT A HUNTER AND GATHERER NEED TO SURVIVE:

- Share your key points from the story.
- Spend some time here is this is very relevant to the conversation on sustainability.



Could you survive in the veld with just these things? Could your parents or grandparents?

- Compare this to what most people need to survive today – and discuss what impact this may be having on the planet.

People are very creative. We can generally do anything we apply our minds to – the question is should we? When we don’t have a connection and understanding of nature to guide us in answering that question, we can end up having a very bad impact on nature. This is what we see today and why we need to protect and restore nature today.



What do you think about this – how would things be different if we asked ourselves not only – can we do this? – but should we do this?



MOVE ON WITH THE STORY:

- Focus on the bow and arrow in the glass box and discuss the different poisons used.



MOVE OVER TO THE SIDE OF THE BUILDING THAT DEALS WITH GATHERING:

- Go to the plants and point out which provides which poison.



Do you use these poisons in your community – or do you know of others?

- Point out and talk about some of the other plants and their uses – discuss similarities and differences in different communities.



MOVE OVER TO THE OTHER SIDE OF THE BUILDING THAT DEALS WITH HUNTING:

- Discuss the rules of hunting – tracking, hand signals and being connected to nature to understand all about it.



Ask learners to guess what the different hand signals on the cards mean?



Ask if the same signal can mean different things to different San groups?



END AT THE ELAND:



What do you know about the Eland?

Summarise this part of the story - which includes both hunting, respect and spiritual aspects.

In the next lesson we will return to explore more about the cultural practices, healing and spiritual aspects of San life.



Reflection (1 hour – in class)



RETURN TO THE CLASS TO REFLECT ON WHAT YOU LEARNED.

- Go round and share what you learned from today's story.
- Divide the selected reading material up between individuals/pairs – read the material and summarise the important points.
- Share the points with the group.
- Make a list of the important points in your workbook.



Exercise (1 hour – in class)



APPLY WHAT YOU LEARNED.

- Remember the discussion at the glass boxes about how little traditional hunters and gatherers needed not only to survive but to thrive.



What does sustainable mean? (p7-8 SL Manual) and what are the three legs of sustainability (p8-12 SL Manual)?

- For something to be sustainable it must work in terms of people, nature and money.
- The traditional San way of life was much more sustainable than the way we live today.
- Think about the livelihood you have chosen in terms of the 3 legs of sustainability and ask yourself ... can I do this, should I do it and why?
- Share your thoughts with the group.
- Make a list of important points shared by the group in your workbook.

For example:

1. I could open a shebeen that would make me money, but alcohol abuse and the resulting violence is a problem in my community, maybe I should rather open a shop that sells unique, healthy drinks like LemonAid & ChariTea do in Europe.
2.
3.
4.
5.
6.
7.
8.
9.

Lesson 3 – Way of the San

Part two



Preparation

- Read part two of the Way of the San story.
- Read the following sections in the manuals – make a summary of important points to share and try to find a time during the lesson to bring them up.

Guide Manual:

San healing dance P164-167

San religious beliefs P159-161



Spirit (1.5 hours – in the museum)



START IN FRONT OF THE WAY OF THE SAN BUILDING:

- Recap - last lesson we learned more about traditional hunting and gathering, and we learned that this way of life is more sustainable than our modern way of life.
- Today we will learn more about traditional cultural practices – with a focus on spirit.



MOVE INSIDE THE BUILDING TO THE EGG:

- Watch the movie and explore what is happening as it goes along so you see and hear what happens over 24 hours in a traditional village.



What do you think would be hard about this way of life and what would be easier than the way we live today.

- Draw on your personal experiences to discuss this in the group.

San healing dance



The movie in the egg finishes with a spiritual healing dance – have you been part of a healing dance and what the experience was like?

- Summarise the information on the San healing dance in the guide manual p.164-167.



MOVE ON TO EXHIBITS DEALING WITH CULTURAL PRACTICES OR BELIEFS LINKED TO SPIRIT (E.G. PRAYING MANTIS), HEALING, MUSIC AND DANCE, ETC.

- Spend some time exploring and thinking about the exhibits on your own (read, listen to the videos,...).



MOVE TO THE SNAKE EXHIBITON

- Recap what you remember from your tour about the snake.
- Share snake stories you know of.



MOVE OUTSIDE TO THE AMPHITHEATRE – MAKE A FIRE



What are the traditional and modern religious beliefs in your community?

- Summarise the religious beliefs of different San groups in the manual pg 159 – 162
- Have a discussion around the importance of nature for San spirit and to San spiritual life – including spirits, moon, sun lightning, etc. and what the impact would be if we continued to lose our connection to nature and to destroy nature?



Reflection (1 hour – in class)



RETURN TO THE CLASS TO REFLECT ON WHAT YOU LEARNED.

- Go round and share what you learned from today's story.
- Divide the selected reading material up between individuals/pairs – read the material and summarise the important points.
- Share the points with the group.

- Make a list of the important points in your workbook.



Exercise (1 hour – in class)



APPLY WHAT YOU LEARNED.

- Use what you learned today to make up your own story about San spirit, healing, music and dance.
- Share your story with the group and write it in your workbook.

Lesson 4 – Way of the San

Part three



Preparation

- Remind yourself of the story told by guide in the replica village outside the Way of the San building.
- In this lesson you explore more cultural practices.
- Read the following sections in the manual – make a summary of important points to share, with a focus on links to nature (e.g. use of skins, animal horns, ostrich eggs, honey, etc.)

Guide Manual – cultural practices:

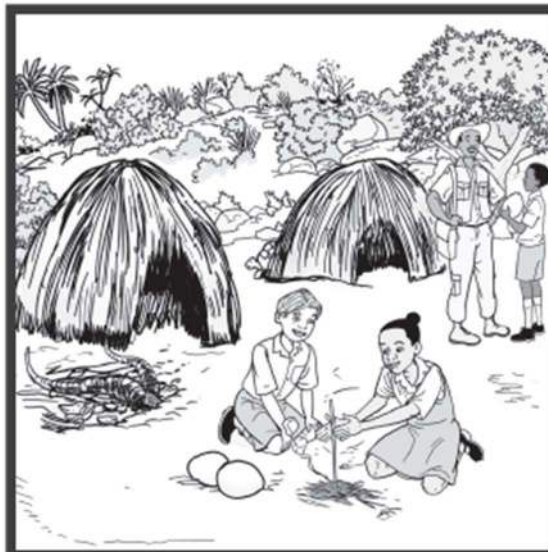
- | | |
|----------------------------|----------|
| - Cultural practices-intro | p162 |
| - Burial | p162 |
| - Smoking | p162 |
| - Ostrich eggs | p162-163 |
| - Cloths | p163-164 |
| - Honey | p164 |

Guide Manual – Environmental Awareness:

- | | |
|------------------------|----------|
| - Litter and Pollution | p121-122 |
| - Recycling | p123-125 |



Village life (1.5 hours – in the museum)



START IN FRONT OF THE WAY OF THE SAN BUILDING:

- **Recap as you walk through the building to the door where the snake is** – in previous lessons we learned about hunting, gathering and spiritual life of San – delving in the San healing dance and San religious beliefs. In this lesson we learn about village life and other cultural practices - and their significance in looking after nature in today’s world.



EXIT THE DOOR WHERE THE SNAKE IS AND SETTLE IN THE REPLICA VILLAGE OUTSIDE THE WAY OF THE SAN BUILDING:

- Explore the items stored in the Zebra skin – recap what the guide told you about these items and the story they told.
- Explore how these link to the cultural practices you have already covered (San healing dance, San religious beliefs, concepts of cooperation and sharing).



Do you have any experience of traditional village life, or know about it from your parents or elders?



SHARE YOUR SUMMARY OF IMPORTANT POINTS ON THE FOLLOWING CULTURAL PRACTICES – BURIAL, SMOKING OSTRICH EGGS, CLOTHS, HONEY (PAGE 162-164):

- As you go along highlight links to nature and share any knowledge/experience with these practices.



USE AN OSTRICH EGG AS THE CONTEXT FOR THE NEXT PART OF THE LESSON:

- We heard in previous lessons and from today’s story that traditional San cultural practice is closely linked to nature.



Is this still the same today?



What cultural practice is the ostrich egg a good example of?

- The answer is what we call today Integrated Waste Management – which basically means to reduce, reuse, recycle waste to throw away so we avoid or minimize pollution.
- The entire way hunters and gatherers used to live is a good example of integrated waste management – they used very little and used one thing for many things (like an ostrich egg) because they had to carry it on their backs.



Do you think the cultural practice of sharing also helped reduce what one person needed?



MOVE ON TO THE LESSONS IN THE MANUAL ON ENVIRONMENTAL AWARENESS DEALING WITH POLLUTION AND RECYCLING - WALK TO THE GREEN TEAM’S COMPOST HEAP:



What is pollution and why is waste management so important today?

- Summarise the key points in the manual on pages 121-122



What is recycling?

- Summarise the key points in the manual on pages 122-125



What do you know about composting (a good recycling method)?



Reflection (1 hour – in class)



RETURN TO THE CLASS TO REFLECT ON WHAT YOU LEARNED.

- Go round and share what you learned from today's story.
- Divide the selected reading material up between individuals/pairs – read the material and summarise the important points.
- Share the points with the group.
- Make a list of the important points in your workbook.



Exercise (1 hour – in class)



APPLY WHAT YOU LEARNED.

- Think about your community and the effect of litter and pollution on the environment you live in.
- Make a poster using drawings and labels to show the waste problems in your community and potential solutions.
- Present your poster to the group.

Lesson 5 – Way of the San

Careers and livelihoods



Preparation

- This lesson shares some ideas on possible careers and livelihoods.
- It relates to Sustainable Livelihood Planning section p 13-20 in the SL manual, and to the section on Your business – what are you selling and to who on p21.



Ambassadors for San culture and nature (1.5 hours – Museum)



START IN FRONT OF THE WAY OF THE SAN BUILDING:

- Recap the last few lessons – in the last few lessons we have learned about the way San used to hunt and gather, and about spiritual beliefs and practices such as the San healing dance. We also learned about life in a traditional village and cultural practices such as burial, smoking and so forth. We learned this way of life was more sustainable than our way of life today. Traditionally San needed very little to survive – so they naturally reduced, reused and recycled waste, avoiding the pollution so problematic in today’s consumeristic society.
- In this lesson, we will explore the Way of the San building and village again to see what ideas we can get for careers and livelihoods.



ENTER THE BUILDING AND GO TO THE GLASS BOXES HOLDING THE EQUIPMENT USED BY A HUNTER AND GATHERER:

- Today very few San can live as hunters and gatherers like they once did.



Why is this?

- Loss of territory, hunting bans, etc.
- There are maybe 300 San who live like hunter gatherers today, most have mixed lifestyles – combining some livestock, hunting and gathering.



How do people in your community live today – how they make a living to have food, shelter, etc.?



MOVE TO THE ROOM (EGG) WITH THE MOVIE:

- One place where San can live like their ancestors used to is in the Nyae Nyae Conservancy in Namibia – but even there they use other ways to make money.
- The film was made in the Nyae Nyae Conservancy – the community that lives there make money from films and tourism or related things ... like the man who helped to make all the arrangements and organize the logistics for !Khwa ttu’s film shoot.



What are the positive and negative aspects of sharing something like a San healing dance with tourists?

- In this room alone we learn that by sharing heritage you can make a livelihood like the people in the Conservancy do, or you could be the researcher who researches the film script, or you could be a film maker or organize film shoots and other things like this.
- The surround film is possible because of extraordinary technology – many projectors run by a huge computer. It was put together by a very experienced company who creates these types of experiences all over the world. There are good careers in visual and computer technology.



MOVE INTO THE MAIN ROOM AND LISTEN QUIETLY TO THE EXTRAORDINARY SOUNDTRACK.



What would the experience in the building would be like without the soundtrack?

- Someone is making a livelihood producing soundtracks like this.



WALK DOWN TO THE FIGURES PROJECTED ONTO THE WALL.



This is another form of visual technology – what story do the creatures projected on the rock tell us?



MOVE TO THE VIDEO WITH THE SAN HEALER TREATING THE YOUNG PERSON

- Dr Chris Low (the museum curator during the development phase) can see in this video that the San healer uses similar techniques to those he learned in his medical studies at University.



How would a San healer would earn a living today?

- There are many ways to make a living promoting health & wellbeing today ... for example you could start a little shop selling the ingredients needed for the traditional cures and remedies that are shared in our booklet.



What are some other ideas? (e.g. nurse, doctor, chiropractor, first aid responder, ambulance driver, homeopath, etc.)



MOVE TO THE REPLICA VILLAGE OUTSIDE THE WAY OF THE SAN VILLAGE:



Ask learners how !Khwa ttu generates an income? ...

- By sharing San culture and heritage and looking after the centre and farm !Khwa ttu (with Ubuntu's help) creates jobs for around 40 people. Even the restaurant tells stories through the food it serves and stories it tells - what ingredients we don't get on the farm we get locally supporting about 40 suppliers. The waiters and the guides are able to make a living sharing San culture and heritage with tourists, school children, students at University ... and since we built the Museum, with researchers and heritage practitioners from across the world.



LISTEN TO ROMAN NDEGA'S STORY:

- Roman did an internship at !Khwa ttu before going on to become a top rock art guide. He worked as a guide in top nature reserves before returning to !Khwa ttu to become a training facilitator.



Reflection (1 hour – in class)



RETURN TO THE CLASS TO REFLECT ON WHAT YOU LEARNED.

- Go round and share what you learned from today's story.
- Divide the selected reading material up between individuals/pairs – read the material and summarise the important points.
- Share the points with the group.
- Make a list of the important points in your workbook.



Exercise (1 hour – in class)



APPLY WHAT YOU LEARNED.

- Work with your poster from the last lesson – showing the waste problems you identified in your community.
- Think about possible solutions for these waste problems and whether there are any livelihood opportunities in solving these problems. For example:
 - Perhaps you can use what you learned from the Green Team to reuse kitchen scraps to make compost to feed the soil to grow food or medicinal plants in your yard for your own use or to sell?
 - Or could you use old paper to insulate your roof so your house doesn't soak up heat or lose so much heat at night. Can you offer this service to others and earn some money or trade your service for food for example?
- Add the solutions and livelihood opportunity/s you think of to your poster, so it shows both the problems and possible solutions.
- Present your poster to the group.

Lesson 1 – Veld Pharmacy

Tea-tasting

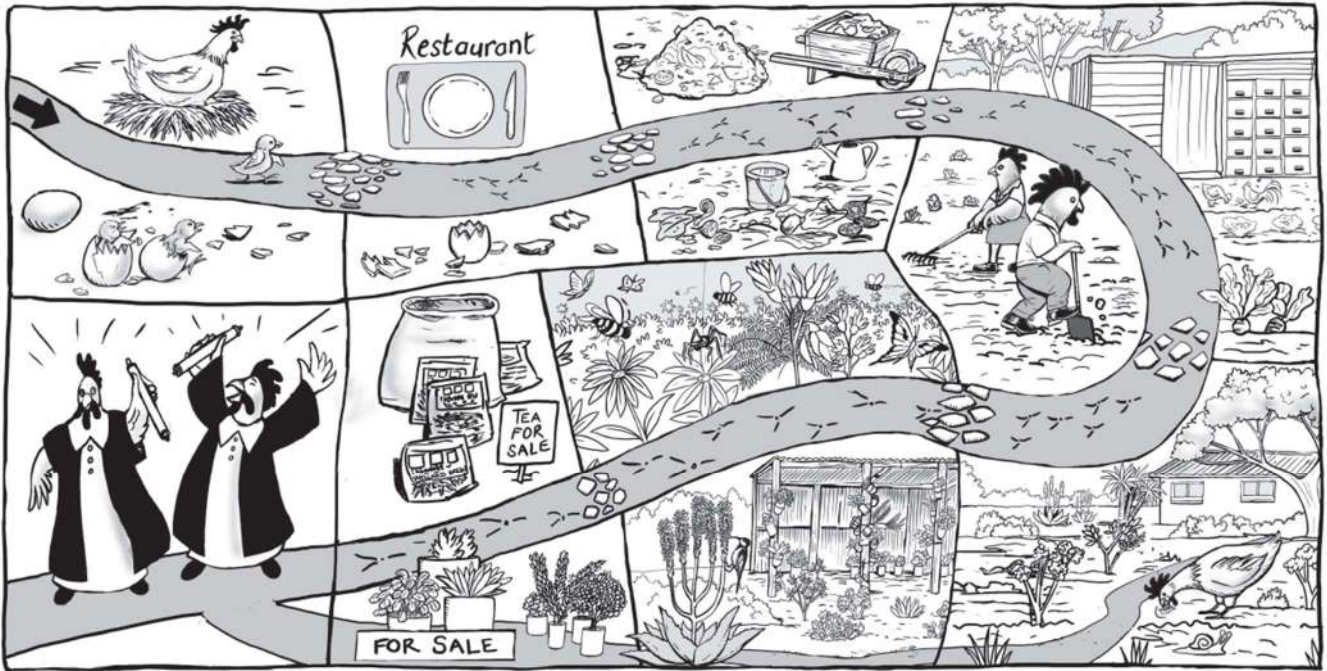
At !Khwa ttu, young interns from various San communities learn how to combine the environmental knowledge from their hunter-gatherer cultural traditions with new ways of earning an income from sustainable gardening, poultry keeping and environmental tourism. The colourful mural at the Green Village nursery, behind the !Kabbo Academy, represents the young San interns as nervous young chicks setting out on their new life path until they graduate with new skills and confidence.

On this tour, your San guides will help you learn more about medicinal and other useful plants in the gardens. The gardeners will share ideas for growing your own plants from seed, cuttings or other cultivation methods. Find out how recycling plant and animal waste can make gardens grow better, and about inviting "garden helpers" into your garden. Try some ideas that you have seen here to create a greener environment where you live!



Heritage Centre Tours

4. The veld pharmacy



Preparation

- TIP: You can work through the following reading material over five lessons.
- Read the story below on the Veld Pharmacy Tour
- San are known for their extraordinary knowledge on the uses of plants – this tour gives visitors just a taste of this knowledge.
- We are not going to spend too long on the plants because you do a module on plants – instead we are going to use the tour as a context to learn about ecological principles.
- Read the following sections in the manual – make a summary of important points to share, with a focus on links to nature (e.g. use of skins, animal horns, ostrich eggs, honey, etc.)

Guide Manual:

- Living creatures p45
- Prominent plants p46-58



Guided tour (1.5 hours)



DO THE OFFICIAL VELD PHARMACY TOUR WITH A !KHWAA TTU SAN GUIDE:

- Listen carefully to the story told by the guide.
- And observe how they guide the tour – what worked for you and what did not.



Veld Pharmacy story *by Nunke Kadimo*

Part one

Introduction

!Honkia , Good morning and welcome to !Khwaa ttu (KT). My name is Nunke Kadhimo and I'm from Platfontein in Kimberly. I came here in 2009 to do training for 9 months and I end up being a staff member. (Sometimes I go into detail about my time at KT, how I worked in different departments.)

About the tour

Welcome to our herb garden. This garden was started by students in 2010 and 2011 with the help from Axel Thoma who worked with the students (show visitors the plant board). Our indigenous plant knowledge comes a very long way from our ancestors. It is passed from generation to generation through storytelling and practicing with our elders by going to the bush to learn. There is a lot of plant species in the garden. I am going to share with you guys a few plants, but you guys can come back any time after the tour to do a self-guided exploration and learn more.

We have six circles

I. FIRST CIRCLE IS CALLED BULBS AND TUBERS.

(Choose 2 or 3 plants to talk about their uses. Gathering Fynbos booklet has it all.)

For example...

Hemp plant – root is used for earache and toothache, leaves ... fibres inside can be used for rope.

Agapanthas – root is used to make tea for pregnant women so they have a safe delivery.

Mother-in-laws tounge/Bowstring Hemp plant – sap from the roots and leaves used to treat earache and toothache, fibres inside leaves can be used to make rope

2. SECOND CIRCLE IS CALLED MEDICINAL PLANTS

What I do at this circle is...This is our medicinal circle but I'm not going to give you all the information because I prepared a tea tasting for us, we will learn about the plants at the session.

3. THIRD CIRCLE IS CALLED KITCHEN HERBS.

There you talk about the uses of the herbs in our food that our restaurant cooks for the visitors.

For example ...

Wild garlic – kitchen ladies collect and cook (e.g. wild garlic mayonnaise)

Wild mint – garnish on plates and in water

Wild sage - fresh leaves are used for cooking

4. FOURTH CIRCLE IS CALLED FOOD PLANTS.

Again, talk about the uses in the kitchen but then talk more about the spekboom (The importance of the spekboom plant). Tell the clients that each dish served in our restaurant has a touch of indigenous on the plate.

- Wild fig – fruit for jam
- Veldkool – stalks are pickled or used in stews.
- Purslane – leaves eaten fresh or cooked in stews
- Bietou – ripe berries are eat fresh

5. FIFTH CIRCLE IS CALLED THE AROMA AND MOOD PLANTS.

Choose any plant and talk about it (gathering fynbos booklet).

Choose any 1 or 2 plants and talk about it (gathering fynbos booklet).

- Kooigoed – Foliage used as incense.
- Confetti bush – perfume and deodorant against foul smells
- Rose geranium – perfume and essential oils are made from the leaves.

Talk about cordials that we make in the restaurant from the plants. Allow your clients to rub and smell the different plants.

6. THE LAST CIRCLE IS THE TRIPLE B ... BUTTERFLIES, BIRDS & BEES

Learn more about uses of the plants.

Talk about bees and the beehives that we have on our farm. Talk about the honey where it comes from.

Beautiful flowers – bees collect nectar, used to have a hive here (now they are at the back of the workshop) – bees make honey and then that honey is on table from our own hives so we have fynbos honey

THE TEA TABLE

First welcome your clients at the tea tasting table. Let them smell the tea and talk about the four 4 medicinal plants that we use in the tea.

The buchu, cancerbush, wildwormwood, wilddagga and Rooibos.

For each plant - explain to your visitors about how San people used the plants for medicine in the past.

Buchu – burn it / smoke it ... visitor inhales smoke it is our way of saying welcome that is why we have a welcoming cordial made of buchu

Cancerbush – immune system booster BUT Always remember to tell the clients about the cancerbush which is very bitter and it is not allowed to use it when a woman is pregnant.

Wildwormwood – colds, flu and fever and leaves burned in fire and mixed with animal fat (ointment for wounds).

Wilddagga – high headache... drink as tea also coughing and high blood pressure

NOW TAKE THEM TO THE NURSERY:

Welcome to our nursery, this is not your average nursery where plants are grown and sold, instead our nursery grows plants for our restoration project and indigenous gardens.

It is here where the Green Team produces their own mulch and compost using garden and food waste, where they process and treat – with smoke water - indigenous seeds, prepare soil milkshakes, and process the medicinal plants used to make our herbal tea.

The nursery is also a place of learning where interns are exposed to various aspects of biodiversity restoration from treating indigenous seeds, to the propagating of fynbos, producing herbal teas and skills that they can take back to their communities or use to develop a small business for themselves.

Although we do not offer plants for sale, our herbal tea produced in the nursery is available for sale in our craft shop. There are also the San Gathering Fynbos books that share some interesting facts about traditional San plants and medicines.

Talk about the story on the wall - new mural story by Thoma

Green Team's Sustainability Mural

Welcome to the Sustainability Mural! This wall tells the story of the Green Team's commitment to sustainability and our harmonious relationship with nature.

Our story begins with the Earth itself, symbolized by the first image—a representation of Mother Earth. She is the nurturing mother who provides the foundation for all life. The soil, depicted here, cradles the roots of life. These women signify the nurturing and life-giving aspect of our planet. It's important to note that our soil is enriched through sustainable practices, such as organic composting.

Moving forward, the second figure sows seeds into the soil, mirroring Mother Nature's act of giving birth to life. These seeds will eventually grow into important plants and vitalizing vegetation, illustrating the cycle of life.



However, for these plants to thrive, they require water, sunlight, and care. Water is symbolized by the third individual, emphasizing the critical role it plays in maintaining ecological balance and sustaining life on Earth.

The fourth figure represents the energy of light, symbolizing the sun as our great father. The sun's radiant light empowers growth and renewal. All plants reach towards the sun, just as they aspire to the brilliance of a new day with each sunrise.



The fifth individual embodies the labour and dedication invested in this garden. He also carries a trophy, representing the realization of the entire process, from the ground to growth to grown.

Over here (gestures to the potted plants), you'll find our trophy cabinet, showcasing each plant's splendid and unique characteristics.



Feel free to point out any familiar names!

The last two figures symbolize the finished work and the pride we take in nurturing our plants and our planet. We have only one Earth, the source of all life, and we must cherish and care for it.

As you explore this mural, we hope it inspires you to reflect on your own relationship with the Earth and consider the sustainable choices you can make in your daily life.



Thank you for joining us on this journey. Toma Daiber January 2023

Walk back with you clients to under the trees and talk about the weaver birds and how they make the nest.

Thank them for visiting KT and doing a tour with you and remember to ask donations.

Tour ends

Talk about the plants that we sell in the shop (e.g. Spekboom). Show them were to find it. Show them the plants that we use it the tea.



Reflection (1 hour – in class)



RETURN TO THE CLASS TO REFLECT ON WHAT YOU LEARNED.

- Recap the story told by the guide and reflect on the guided experience – have a discussion on what worked and what did not.
- Divide the selected reading material up between individuals/pairs – read the material and summarise the important points.
- Share the points with the group.
- Make a list of the important points in your workbooks.



Exercise (1 hour)



APPLY WHAT YOU LEARNED.

- Think about creating your own guided experience - how would you use what you have learned today?
- Share your thoughts with the group.
- Make a list of important points in your workbook.

Lesson 2 – Veld Pharmacy

Tea-tasting - part one



Preparation

- Read the story on the Veld Pharmacy Tour.
- Read the following sections in the manual – make a summary of important points to share , with a focus on links to nature (e.g. use of skins, animal horns, ostrich eggs, honey, etc.)

Guide Manual:

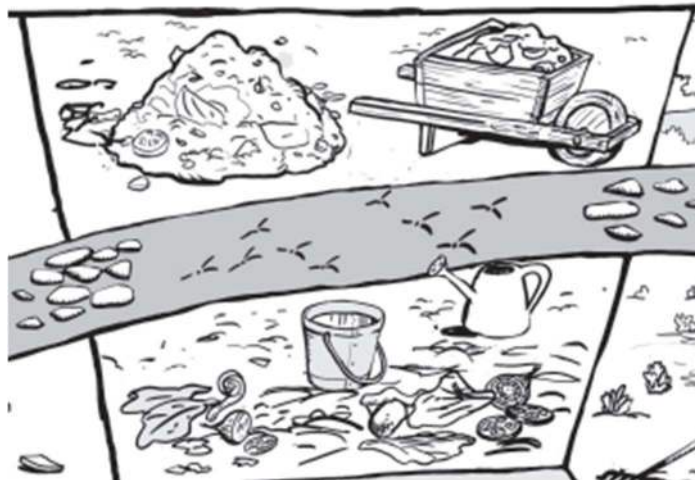
- Living creatures p45
- Prominent plants p46-58 (This is also covered in the plan module)
- Basic ecological principles p29-36



You and your environment handout p22



Ecology and ecosystems (1.5 hours – in the herb garden and nursery)



START UNDER THE TREE NEAR RECEPTION:



Ask the learners who can remember what the tea-tasting / veld pharmacy tour is about?

- In summary ... San are known for their extraordinary knowledge on the uses of plants – this tour gives visitors just a taste of this knowledge.



WALK TO THE ENTRANCE TO THE HERB GARDEN:

- Recap Nunke's introduction to the tour...

Welcome to our herb garden. This garden was started by students in 2010 and 2011 with the help from Axel Thoma who worked with the students (show visitors the plant board). Our indigenous plant knowledge come a very long way from our ancestors. It is passed from generation to generation through storytelling and practicing with our elders by going to the bush to learn. There is a lot of plant species in the garden. I am going to share with you guys a few plants but you guys can come back any time after the tour to do a self-guided exploration and learn more.

There are 6 circles in the garden



DIVIDE THE 6 CIRCLES BETWEEN THE GROUP, CHOOSE A CIRCLE AND TWO PLANTS TO TALK ABOUT:

- Draw on your own knowledge and/or read up about the two plants in their Gathering Fynbos booklet
- Use this information to make up a story about the two plants to share with the group
- Take about 15-20 minutes to prepare and share your story with the group:

The circles are:

- Bulbs & Tubers
- Medicinal Plants
- Kitchen herbs
- Food plants
- Aroma & Mood Plants
- Butterflies, Birds & Bees

- Bring in the information from the tour story.
- Focus on the food plants-kitchen aspect.



END AT THE TEA-TASTING TABLE (ASK A GUIDE TO SET THIS UP FOR YOU):



Do you know what the ingredients in the tea are and what each ingredient is for?

- Recap this section of the tour story



WALK TO THE NURSERY:

- Use the mural on the wall to introduce the concept of ecology and ecosystems p 29-32



MOVE BACK INTO THE CLASS – TO THE PICTURE OF THE FOOD PYRAMID:

- Use this and the exercise on Food security below to engage learners in learning about...
- Energy flow (including producers, consumers, decomposers) – p32-34
- Trophic levels ... p34-36



PLAY THE FOOD CHAIN AND TRACKING GAME TO LEARN ABOUT THE FOOD CHAIN AND TROPHIC PYRAMID:

- Summarise the basic energy flow / cycle for learners: decomposers break up dead plant and animal matter releasing nutrients back into the soil (or water column). Plants (or phytoplankton in the water column) – producers - use the nutrients to grow and use the energy of the sun to turn carbon dioxide into food/carbohydrates and release oxygen as a by-product. Grazing animals (or zooplankton in the water column)– eat plants. Predators – eat grazers. Plants, animals die and begin to decompose and the whole energy flow or cycle begins again.



Reflection (1 hour – in class)



RETURN TO THE CLASS TO REFLECT ON WHAT YOU LEARNED.

- Go round and share what you learned from today's lesson.
- Divide the selected reading material up between individuals/pairs – read the material and summarise the important points.
- Share the points with the group.
- Make a list of the important points in your workbooks.



Exercise (1 hour)



APPLY WHAT YOU LEARNED.



San used to get their food from the wild – where do they get their food today?

i Food security

The word food security means that everybody can get enough healthy food to be well and active. For everybody to get enough healthy food, we need a food system that works well.



ACTIVITY 1: WATCH THE VIDEO TO LEARN ABOUT FOOD INSECURITY

<https://www.youtube.com/watch?v=VCYeLuURxRM>



ACTIVITY 2: PLAY THE !KHWATU FOOD CHAIN AND TRACKING GAME

- Explore the importance of food security and the five parts of the food chain.
- Discuss the concept of food insecurity and describe food insecurity in your communities.




ACTIVITY 3: DESIGN A POSTER ABOUT FOOD INSECURITY TO CREATE AN AWARENESS CAMPAIGN IN COMMUNITIES OR SCHOOLS.

Lesson 3 – Veld Pharmacy

Tea-tasting

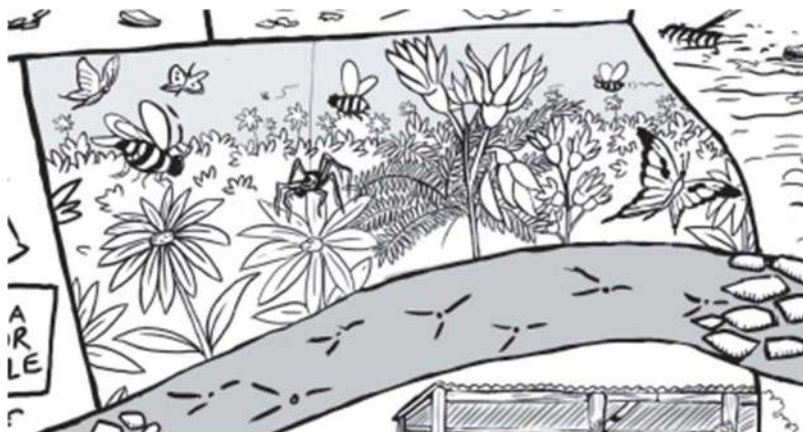


Preparation

- Read the story on the Veld Pharmacy Tour.
-  Study the You & Your Environment handout – with a focus on:
 - page 22 - 4 processes common to all ecosystems
 - page 22 – summary of energy flow and succession/biodiversity (dealt with in the previous lesson)
 - page 14 – water cycle and related impacts (p13-18)
 - page 21 – soil & mineral cycle and related impacts (p19-23)
- You can find additional information on:
 - page 25-27 – healthy living environments
- The handout also has additional information on wetland (p15-16) and water-linked coastal ecosystems (p35-39).
- Find places identified in the lesson plan below which you can use as a practical example of the 4 processes.



Ecological processes (1.5 hours – outdoors)



START UNDER THE TREE NEAR RECEPTION:

- Recap - In the last lesson we learned about the San's extraordinary knowledge of plants and their uses, about ecosystems, energy flow and the food chain.



What is an ecosystem?

- Plants, animals, the physical environment they live in and all the interactions between them.
- Today we learn more about ecosystems and the important services they provide.
- Ecosystems can be as big as an ocean or as small as a tide pool.
- They are very complex but they all have 4 basic processes.
- Our job as land managers or conservationists or restoration practitioners is to ensure these processes are working properly.

Energy cycle



What was the process you learned in the last lesson?

- Energy flow



WALK TO THE PERGOLA GARDENS:

- The energy flow or cycle starts with plants – they trap the sun's energy and turn it into food. This energy gets passed on to grazers and grazers pass it on to predators. When the plants and animals die, decomposers in the soil break down the dead matter releasing nutrients back into the soil for the plants to absorb, and the cycle begins again.



What do we need to do to make sure we have as much energy flowing through the system as possible?

- We need to make sure that as much sunlight falls on green leaves as possible and not on dead plants or bare soil – that is a waste of energy.

Succession / biodiversity cycle



What do you notice about the pergola garden?

- There are a variety of different plants of all different shapes, ages and heights above the ground.
- The soil is mostly covered by plants (or mulch).



What does this mean?

- The sun falls mostly on green leaves – so the energy cycle is working properly.
- The biodiversity is healthy and stable – number of different types of plants, with populations of different ages, sizes and heights.



WALK TO THE ROAD AND DOWN TOWARD THE GATE - AS YOU WALK PAST THE SPEKBOOM MAZE:



Do you know the name of the plant used to grow the maze and what makes it special?

- It is very good at absorbing carbon dioxide (CO₂), so it helps to counteract climate change (by reducing carbon in the atmosphere).
- Like all plants it absorbs CO₂ and uses the energy from the sun to break it up into carbon (C) and oxygen (O₂), the oxygen is released back into the atmosphere, the carbon is used to build carbohydrates – turning a potentially poisonous gas into the very air we breathe and the food we eat.
- This is the “ecosystem service” that plants offer to all living things.



What is the impact of cutting trees and removing natural vegetation for farming or other activities?

- Trees also give off water, vast forests create rain clouds that are blown around the world by the atmospheric system – like rivers in the sky, driving our water cycle. When we cut down forests, we break down this system.
- Clear oceans have vast amounts of phyto-plankton (microscopic plant cells) that fix the energy of the sun, driving energy flow – when we pollute our oceans when they heat up due to changes in climate, we destroy the plankton and this system.



MOVE ON DOWN THE ROAD UNTIL YOU GET TO THE SOCCER FIELD AND THE AREA AROUND IT:



What do you see here, how is it different to the pergola garden we looked at?

- The soil is mostly bare (especially in the dry season).
- There are only a few different types of plants – not much biodiversity.
- There is a lot of kraalbos – this is a pioneer plant.
- When there is a disturbance like fire or farming, the first plants to come back are known as pioneers.
- As pioneers grow, they feed and heal the soil – putting back nutrients and preparing it for the next plants that need more established soil to grow.
- Those plants in turn prepare the soil and environment for the next plants.
- With time, all going well, the system should recover to look like the pergola garden – the biodiversity should come back.



Ask the learners what it means that there is a lot of kraalbos and not much else?

- It means the soil or environment is still very disturbed by years of farming.
- The land has been left to recover for 20 years, if it was wetter (rained more) on the West Coast it would recover more quickly, but it is dry and the soil is nutrient poor so it is recovering very slowly.
- But now the climate is changing there is very little grazing for the animals especially at the end of the dry season and this will probably get worse as it gets hotter and drier.
- This is why !Khwa ttu decided to start our restoration project - to see if we could help the plants recover in the face of climate change.

Water cycle



WALK BACK UP THE ROAD AND LOOK FOR A STEEP PLACE WHERE THERE IS EVIDENCE OF WATER RUNOFF & SOIL EROSION:



What is happening here – what do you see?

- When the rain hits hard, bare earth like the road – the rain drops bounce off the surface and run away downhill often carrying soil with it – this causes erosion gullies and takes away the topsoil that plants need to grow.



This interferes with two important cycles in nature – what are these cycles?

- The water cycle and the mineral cycle



Can you describe the water cycle?

- Summarise the water cycle – You and Your Environment Handout Page 14



This ecosystem service or process of providing fresh water is essential for all life on earth -

- What are some of the things people do that interfere with the water cycle?
- What impact does this have on us and other life on the planet?
- What can we do to improve the water cycle and the ecosystem service it provides?

Bring in the key points / suggestions from pages 13-18 of the You and Your Environment Handout



To help with restoration - it is very important that any rain we get sinks into the ground and does not run off causing erosion or evaporate from bare soil - how do we do this?

- By breaking up the soil surface (e.g. animal trampling) and covering it with “mulch” (e.g. dead leaves, wood chips, etc).
- Doing this will help to ensure a healthy water cycle but also healthy soil and mineral cycle.

Soil and mineral cycle



MOVE TO THE NURSERY OR FIND AN EXAMPLE OF WHERE THE GREEN TEAM ENRICHES THE SOIL WITH COMPOST AND COVERS THE SOIL WITH MULCH:



Can you describe the mineral cycle?



How soil is made and why it is important?

- Summarize the soil and mineral cycle on page 21 of the You and Your Environment Handout.



What are some of the things people do that interfere with the topsoil and the mineral cycle?

- What impact does this have on us and other life on the planet?
- What can we do to improve the water cycle and the ecosystem service it provides?



Some land managers use animals to keep the soil and mineral cycle healthy – how does this work?

- When we use animals to trample and break up the soil surface they also trample in their urine and faeces and this helps put back nutrients into the soil.
- When we cover the soil with mulch – it helps create a warm, moist environment where bacteria and other decomposers can flourish and break down dead plant and animal matter ... enriching the soil.
- Holistic land managers use planned grazing and animal trampling to help improve the water and mineral cycles and keep the water and mineral cycles and topsoil healthy to promote growth.
- We can also try to do this to help with restoration.



Reflection (1 hour – in class)



RETURN TO THE CLASS TO REFLECT ON WHAT YOU LEARNED.

- Go round and share what you learned from today's lesson.
- Divide the selected reading material up between individuals/pairs – read the material and summarise the important points.
- Share the points with the group.
- Make a list of the important points in your workbooks.



Exercise (1 hour)



DIVIDE LEARNERS INTO 3 GROUPS AND TO CHOOSE AN ECOLOGICAL PROCESS TO WORK WITH:

- Energy flow and Succession / biodiversity (Manual p29-36 + Handout p 22)
- Water cycle (Handout page 13-18 + page 22)
- Soil-mineral cycle (Handout page 19-23) + page 22)



With a focus on the cycle you chose - answer the following questions and draw a poster of a community to illustrate your answers:

1. Describe some of the things that you do in your community that are bad for ecological energy-biodiversity or water or soil-mineral cycles
2. Describe what effect these bad practices have on you.
3. Describe what effect these bad practices have on the natural environment.
4. Describe what things you can do to look after this process.



PRESENT YOUR POSTER TO THE GROUP.

Lesson 4 – Veld Pharmacy

Careers and livelihoods



Preparation

- This lesson shares some ideas on possible careers and livelihoods.
- Remind yourself about ecological cycles – including waste which you covered in the Way of the San lessons.
- Read the You & Your Environment handout – with a focus on:

Page 10 – waste cycle and pollution (p9-13)

Page 22 - 4 processes common to all ecosystems

Page 22 – summary of energy flow and succession/biodiversity (dealt with in the previous lesson)

Page 14 – water cycle and related impacts (p13-18)

Page 21 – soil & mineral cycle and related impacts (p19-23)

- Make a summary of key points to share on:
 - Page 11&12 - How to make more informed/balanced decisions.
 - Page 17, 23, 26, 27 – Examples of making more balanced decisions.
- The lesson also links to the last point on page 37 (Success & Sustainability) in the SL manual – is your business respectful and healthy for you, your family, your environment, your finances.
- It relates to Sustainable Livelihood Planning section p 13-20 in the SL manual, and to the section on Your business – what are you selling and to who on p21.



Ambassadors for San culture and nature (1.5 hours)



START UNDER THE TREE NEAR RECEPTION:

- Recap what you have learned so far about San and plants, about the ecosystem processes and the impact of people’s actions on these processes.
- Today we will use the Veld Pharmacy tour to explore the livelihoods linked to working with plants/animals and examine the impact of your proposed business on ecosystem processes – including the waste cycle which we studied when we did the Way of the San tour.



MOVE TO THE KITCHEN GARDEN (SIX CIRCLES):

- This garden supports livelihoods for many people – can you identify who and what these livelihoods are?

Green team – looking after the gardens

Guides – telling stories to visitors interested in San, plants and their uses

Bee keeper and shop keeper (Malissa) - Keeping bees for collecting and selling honey



MOVE ON TO THE COMPOST AND NURSERY:

- Gardeners (Hendreas, Sanna, Elsje, Bruce, Alfrino) and Shop keeper (Malissa) – Making compost, growing and selling herbs and other indigenous plants for food or medicine.
- Gardeners and Shop keeper - Making and selling value added products like !Khwa ttu’s wellness tea.



MOVE TO THE MURAL ON THE TRAINING ACADEMY WALL:

- Artists (e.g. Hendreas, Thoma) – like the one who did the mural on the wall, did the tracks and animal drawings for the pyramid game and dominoes, or illustrations for books like Cures & Remedies
- Researchers, writers and photographers (e.g. Elzanne, Ri, etc) – like those who did the research and produced the text and photos for books like Cures & Remedies, Gathering Fynbos
- Teachers / Facilitators (e.g. Roman, Cheryllene, Elsje, etc.) – who help interns learn about San culture and nature, health & wellbeing, gardening, creating trails, etc.



MOVE TO THE “MOTHER GARDEN”:

- Restoration workers and project managers (e.g. Jadri, Bruce, Alfrino, Hendreas, Sanna, Johann van Biljon, Elzanne, Nicole) – who work to keep ecosystem processes, plants and animals in the landscape healthy.



There are other livelihoods we can create by looking after ecosystems e.g. waste management (reduce, reuse, recycle) is big business these days – can you think of any other examples?



Reflection & Exercise (2 hours – in class)



RETURN TO THE CLASS TO REFLECT ON WHAT YOU LEARNED.

- Think about your life and the things you do every day / week / month / year.



How does impact positively and negatively on ecosystem processes and if the impact is negative what can you do about it?

- Use the information on the cycles in the You & Your Environment handout to help you think about your impact and how to do things in a way that is helpful for nature, you and your community.

You & Your Environment handout:

Page 10 – waste cycle and pollution (p9-13)

page 22 - 4 processes common to all ecosystems

page 22 – summary of energy flow and succession/biodiversity

page 14 – water cycle and related impacts (p13-18)

page 21 – soil & mineral cycle and related impacts (p19-23)

Make a summary of key points to share on:

Page 11&12 - How to make more informed/balanced decisions

Page 17, 23, 26, 27 – Examples of making more balanced decisions

Also links to the last point on page 37 in the Sustainable Livelihoods workbook



MAKE A POSTER WITH DRAWINGS OR PICTURES AND LABELS TO EXPLAIN YOUR STORY AND PRESENT YOUR POSTER TO THE GROUP.

Lesson 1-5 – Tracking

Reading the signs

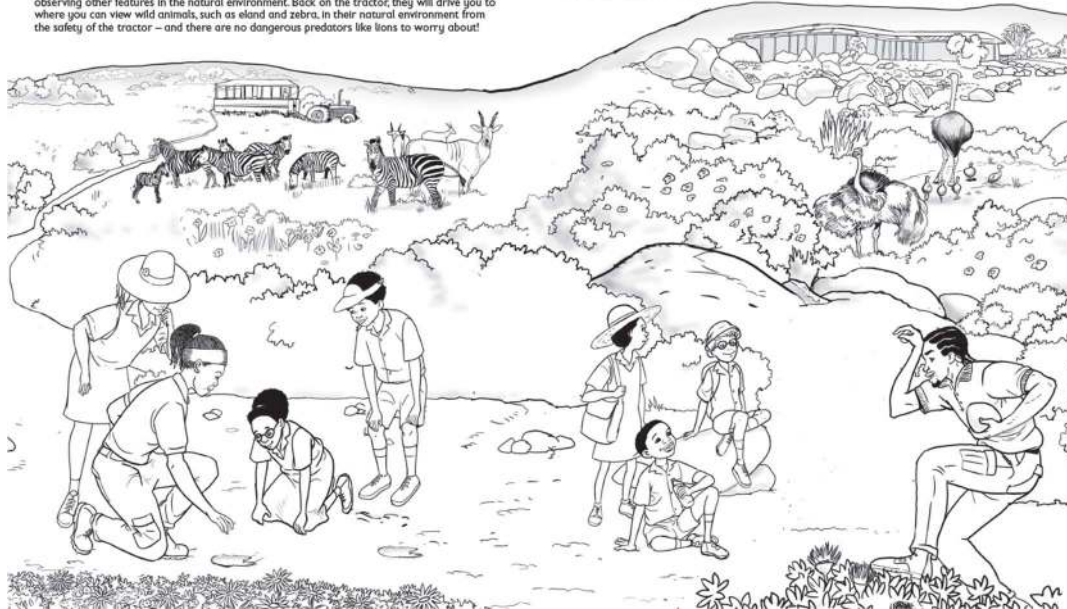
On this tour, your San guides will share some of the ancient hunter-gatherer skills that have been passed down to them by their ancestors – how to read the signs left behind on the ground, in the bushes and in the air. The guides will demonstrate the San's intimate knowledge of the behaviour of different animals. They will explain how San hunters read the story left behind in animal tracks to select the animal they will hunt that day. They will also show you how hunters behave during a hunt – listening in silence, studying the breeze, smelling the air, and using hand signals to communicate.

The !Khwa ttu tractor-trailer will take you to where the guides know some wild animal tracks can be found. They will then guide you to walk through the veld to find the tracks, while also observing other features in the natural environment. Back on the tractor, they will drive you to where you can view wild animals, such as eland and zebra, in their natural environment from the safety of the tractor – and there are no dangerous predators like lions to worry about!



Heritage Centre Tours

5. Reading the signs in nature



In lesson 1 you do the official tracking tour with a !Khwa ttu San guide. The story they share varies depending on what they encounter in the landscape on the day. So, we will do the lessons on tracking slightly differently. After the tour, you explore tracking and related livelihoods in a series of four (lessons 2-4) engaging, practical lessons with Roman Ndega. The content varies slightly depending on what you encounter in the landscape but over the course of the lessons you cover the following:

THE ESSENCE OF TRACKING: Living in tune with nature, deep connection, understanding the messages, following the signs, wildlife – different types of animals and their tracks, tracking and poaching, security and management of wildlife.

KEY TOPICS:

- Living Creatures
- Tracking
- Prominent Animal Identification & tracks
- Prominent Bird Identification & tracks
- Prominent Reptile Identification & tracks
- Flagship Species
- Constellations, Stars and Planets