



discourse

“... the highest form of human excellence is to question oneself and others.”

Socrates

Comment

In the Hanns Seidel Foundation's concept of development policy, strengthening underlying social factors is regarded as just as important as promoting social political structures. This means improving, strengthening and utilizing human capacities, taking into account the social, political, cultural and economic conditions of the country in question. Promoting a sense of democratic community while preserving traditions which deserve to be preserved are among the principles of the Hanns Seidel Foundation's development co-operation. All projects are designed in such a way that the countries or partner organizations can take them over themselves in the course of time.

With employees in the Munich headquarters and 30 employees abroad, the Hanns Seidel Foundation manages 90 projects

worldwide in 58 different countries (as per 2008).

Industrialized nations and developing countries are parts of a single world, today more than ever before. This means that we can only tackle the future together. Favourable social and economic conditions, stability of law and the separation of powers are the cornerstones of just political, social and economic development. “In the service of democracy, peace and development” - this is the motto that the Hanns Seidel Foundation applies to its work and mission. We wish the IMLT success with its new project!

By Wolfgang Kleine, Resident Representative

The IMLT has been involved in development and capacity building since 1984. The IMLT's core focus for many years, especially after independence, had been business development. However, the IMLT continuously found itself running into problems with failing businesses in peri-urban areas where, under normal circumstances, businesses should have been thriving. Investigating the reasons for this unfortunate situation, the IMLT came to the conclusion that it is very difficult for business to survive within dysfunctional communities.

The IMLT thus had a choice between continuing with its business support programme and not making an impact, or expanding its activities to include civil society development and capacity building. Realising that the only responsible choice was to become engaged in civil society development initiatives, the IMLT started to develop a capacity building programme that went beyond the run of the mill democracy training. The objective was to build capacity within various stakeholder communities in the decentralisation process so that these communities could become effective partners within the framework of participative

democracy.

Having engaged various stakeholders in this process, it would appear that there is a huge gap between what the constituents expect and what the government proposes as strategic development agendas. The IMLT therefore hopes that Discourse, as a discussion forum and journal, can bridge this gap by stimulating analytical thinking and discussion.

If inclusive and participative governance is your passion, the IMLT would like to invite you, as a stakeholder and reader, to participate in this forum by commenting on articles, suggesting topics to be covered or submitting articles related to the topics for future issues.

The IMLT would also like to take this opportunity to thank Hanns Seidel Foundation for their support in this initiative.

By Fanie Oosthuizen, CEO of the IMLT

This journal aims to present you, the reader, with disparate views. You will be exposed to the views of academics, school learners and the views of the proverbial “Joe Citizen” or the “person in the street.”

In this issue of Discourse we have taken the word “government” as our theme. It is a word which we all use daily, but what does it mean to us on a personal level? What is it and is the country we live in really democratic? Where are we at now?

Socrates, the Greek philosopher who died in 399BC, maintained that “the highest form of human excellence is to question oneself and others.” He encouraged his students to question all established norms. In this way his students were forced to examine their own belief and value systems and, where necessary, revise them, thus leading to new ideas.

And so, we invite you, our readers, to enter into the spirit of Socratic dialogue. Let's share our views and our achievements. Tell us what you think. Write a letter. Write an email.

Our next issue will focus on personal participation in the governing process of the country in which we live. We'd like to receive your views on the rights and duties of a citizen.

Let's start a conversation

By Bryanie van Harmelen¹, Editor

¹ Bryanie van Harmelen holds a MA (Linguistics) degree. She has lectured at the Language Centre, UNAM, worked as an editor, been head of English at St Paul's College and also worked as a journalist.



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Rule by the people?

Participatory democracy and community based citizen participation

By Oliver C. Ruppel¹ & Stefanie de Klerk²

I. Introduction

During the month of February 2009 President Hifikepune Pohamba called for a return to the basics of democracy through a popular national mouthpiece, stressing that Namibians must not only cherish democracy, but ensure its future. With its genesis in the ancient Greek era democracy or *demos kratos*, translates as “rule by the people.” This form of government connotes that power belongs to the citizenry within a country, who in turn pass such power to a political authority by means of a vote. The vote is a tool for people to elect the leaders of their choice and to hold such leaders accountable for their policies and their conduct while in office. However, democracy as a way of organising the state, has come to be narrowly identified with competitive elections of political leadership for legislative and executive offices. Yet, increasingly, this mechanism of political representation seems ineffective in accomplishing the central ideals of democratic politics, namely to assure that all citizens benefit from the nation’s wealth.

II. Participatory democracy

Rather than seeking to deepen the democratic character of politics, the thrust of much political energy often reduces the role of politics altogether. Deregulation, privatisation, reduction of social services, and curtailments of state spending are the bywords, rather than participation, greater responsiveness, more creative and effective forms of democratic state intervention. Perhaps the era of

the state which plays a creative and active role in solving problems in response to popular demands is over, and a retreat to privatism and political passivity is the unavoidable price of “progress”. But perhaps the problem has more to do with the specific design of our institutions than with the tasks they face as such. If so, then a fundamental challenge may be to develop transformative democratic strategies that can advance traditional values, social justice, individual liberty combined with popular control over collective decisions, community and solidarity, and the flourishing of individuals in ways which enable them to realise their potentials. This may, in turn, redesign democratic institutions, innovations that elicit the energy and influence of ordinary people, drawn from the lowest strata of society, in the solution of problems that plague them. This approach aspires to deepen the ways in which ordinary people can effectively participate in and influence policies which directly affect their lives, because they rely upon the commitment and capacities of ordinary people to make sensible decisions through reasoned deliberation and empowerment.

It is a fact that one of the greatest challenges faced by many African States is to ensure that people at local level, particularly in rural areas, participate in local politics. In the colonial past, people in those areas were mostly either ignored or their opinions were neutralised in the political decision-making process. However, it is now asserted that in order to stabilise and sustain democracy in Africa, the political involvement of people at grass root level is paramount. For this purpose participatory democracy can take many forms ranging from the articulation of

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problems and needs of the community in terms of housing, electricity or roads etc, to active community participation in the local decision-making process through civil society, public forums and community meetings. Community participation can be used as a control and supervisory mechanism, where community members can hold regional and local authorities accountable for the decisions made in terms of the community. Moreover, participatory democracy can only really flourish in countries that allow the existence of strong mass organisations collectively referred to as civil society. However, it frequently seems as though participatory democracy is stifled by centralised control. It has been lamented that the red tape, priority decisions and the overruling of the decisions made by local authorities within the central government has had a demoralising effect on those stakeholders of participatory democracy at community level. Therefore, unless maximum decentralisation of power from higher levels of government is matched with minimum administrative control and interference by the central government, participatory democracy will remain a pipe dream.

III. Community based citizen participation

The involvement of the people in government through the enhancement of community based citizen participation facilitates open, responsive and effective government. Active public participation on socio-economic matters stimulates the mobilisation of politics and places citizens in the position to become aware of their powers and co-responsibilities at local level. Their participation also advances a culture of democracy at community level, thus encouraging citizens to claim co-ownership of local institutions and to avail themselves for election to representative positions that further the community's interests. In communities where powers are assigned to local authorities, it often creates incentives for the people and civil society to become more involved in local governance and to take co-responsibility for decisions that are made.

As Namibia is still a young democracy, there is a sense of wariness regarding the entrustment of power in the hands of the people themselves. It would seem that more trust in the citizenry to run their own affairs has yet to be created and the concept of representation is indicative of this fact. Not only are the turn-outs at regional and local elections poor, but representative roles would seem to encroach on participatory democracy in that once councillors have been elected to their positions, the local community virtually disappears from the process. Therefore, councillors and municipal authorities need to reconcile their decision-making prerogatives with community-based leaderships in order to ensure that rule of the people, by the people exists.

In addition, democracy often has difficulty flourishing if it operates in an impoverished society. In order to achieve more integration and community involvement in democracy, the Regional Councils have a special responsibility to supervise the development and effective functioning of local government within a region. Regional Councils have a duty to supervise, initiate, co-ordinate and implement tasks that will ensure the well-being and interest of the people within communities. In this respect customary law can also play an important role. Customary law refers to the manner in which people conduct their affairs. The Namibian Traditional Authorities Act 25 of 2000 in its Section 1 describes customary law as norms, rules of procedure, traditions and usages of a traditional community. The majority of indigenous Namibians live in accordance with their customary laws. Article 102 (5) of the Constitution states that a Council of Traditional Leaders be established in accordance with an Act of Parliament, and that such Traditional Leaders are to advise the President, inter alia, on the control and utilization of communal land. The Traditional Authorities Act gives certain powers, duties and functions to Traditional Authorities and members thereof. The Act provides for the establishment of a Traditional Authority for every traditional community which may consist of the designated and recognised Chief, or head of that traditional community, the senior traditional councillors and traditional councillors appointed or elected in accordance with the Act. The Act gives the Traditional Authority power to make customary laws; ascertain the customary law applicable in that traditional community (after consultation with the members of that community) and assist in its codification. The Traditional Authority also has the power to administer and execute the customary law of that traditional community; ensure that the members of his or her traditional community use the natural resources at their disposal on a sustainable basis and in a manner that conserves the environment and maintain the ecosystems for the benefit of all persons in Namibia. It is also obliged to give support to the policies of the government, regional councils and local authority councils and refrain from any act, which undermines the authority of those institutions.

IV. Education and citizenship

It cannot be gainsaid that the concept of participatory democracy is an inspiring one, but there are several reasons why it is not fully exercised within communities: These include the lack of incentives, predominant centralised control, existing representative offices that already advocate for community needs and the adversarial position of civil society vis-à-vis government. Thus, for the further advancement of the Namibian society, education on participatory democracy should inter alia combine the following topics:

- local governance, democratization of the state, citizen engagement in municipal governments;
- connections between citizenship learning, participatory democracy and social change;
- pedagogical dimensions of participatory democracy;
- learning democracy by doing it; experiential civic and political learning;
- acquisition of civic values, attitudes, knowledge and competencies;
- citizenship learning throughout life in formal, non-formal and informal settings;
- nation-states and supranational entities: implications for citizenship;
- global citizenship, universal human rights, issues of equality and difference;
- ecological citizenship; eco-pedagogy and eco-justice;
- citizenship education in a multicultural society;
- tribalism and its implications for participatory democracy;
- deliberative practices, conflict resolution, education for a culture of peace; and
- gender, race and class issues in citizenship learning and participatory democracy.

V. Conclusion

Recently, the citing of political abuse, cultural insensitivity and xenophobia amongst other factors, caused the Acting Director General of the Namibian Broadcasting Corporation, Andrew Kanime to ban the popular NBC chat show, a move that was labelled as “undemocratic” by the National Society for Human Rights and criticised as an infringement of the freedom of expression by MISA Namibia. “With the upcoming elections, there is a need for citizens to speak out and raise concerns; this is a sign of a mature democracy. Although people do not agree, they can agree to disagree,” MISA Namibia was quoted as saying. In this respect, the message of this article is that apart from the continuous need for decentralisation and community based citizen participation, there is still a lack of education on participatory democracy in Namibia. When President Pohamba recently urged all citizens to uphold democracy he went on to say that “Parliament is the heartbeat of our democracy.” This heartbeat can only benefit from more public participation and community-based activity. Within the domain of civil society, participatory democracy should actually be seen as a precondition for the emergence of a strong democracy in Namibia at large.

What’s been happening?

In July 2008 the IMLT developed a new and unique course package which aimed at providing capacity building support to all 13 regional councils in Namibia.

The course content included the following topics:

- Decentralisation in Namibia
- Development ethics
- Information Systems
- Project Management
- Supporting Development Committees
- The concept of “community”

The course was supported by the Finnish Support Programme for the Decentralisation Process in Namibia.

An expected outcome of this programme was that course participants should exhibit certain minimum skills related to their roles as community development facilitators. In order to pass the course assessment each participant had to achieve an overall total mark of 60%.



Course participants from the Karas Regional Council

The first course was run for the Karas Regional Council.

The best student was Mr Dennis Coetzee, Chief Control Officer from the Ariamsvlei settlement office, with an average mark of 70%. Course participants from the Karas Regional Council in the photograph on the left with the participant from the Erongo Regional Council in the photograph on the right. Based on the positive outcome of this course

the training programme was marketed to other regions in Namibia. The result was that the Erongo Region requested the programme to be presented not only to their CCOs but also to the management cadre and political representatives on the regional council level.

The first leg of the training to the CCOs took place in October 2008 with the best performer being Mr Deodat van Wyk, a planner in the Head Office of the Council, with an overall average of 80% for the course.

Assessment

Where are we at now?

The topic of whether or not democracy is alive and well in Namibia was chosen by the Grade 12 learners at the Deutsche Hohere Privatschule in Windhoek as the subject of an essay which followed a class debate on the same topic.

Being able to write an argumentative essay, which attempts to present a balanced viewpoint, is one of the requirements of the English syllabus.

Here are two examples of the genre:

An argumentative essay on whether democracy is alive and well in Namibia by Chantal Hansen, a Grade 12 pupil at the Deutsche Hohere Privatschule in Windhoek

Namibia is a country in the south west region of Africa. Namibia gained independence on 21 March 1990 and is a democratic country. The term, democracy is defined as a system of government, in which everyone has the right to vote and is equal before the law. However, there have been many controversies on the topic of whether Namibia is a democracy or not.

Namibia is known to be a democratic country. Namibia was one of the last countries in Africa to gain independence, therefore, the country has one of the most sought after constitutions in the world. Due to the Liberation Struggle, one very strong political party, which is known as the South West African People's Organisation is still the ruling party in Namibia. According to the Namibian Constitution, an individual has the right to vote for whichever political party he or she chooses, when he or she is eighteen years old. A characteristic of a democratic country is, that it allows fair competition between political parties.

Namibia has over five political parties, such as RDP, COD, UDF AND SWAPO, just to name a few. However, since SWAPO has become the ruling party since Namibia gained independence, an estimate of more than sixty per cent of the population in the country are SWAPO members, making the party very powerful. Therefore, many individuals feel that democracy is threatened in Namibia, because the other opposition parties are too weak to stand up against SWAPO and therefore, many individuals do not make use of their right to vote. These individuals feel that even though one does vote, the outcome will still be the same. SWAPO will be the winner.

Furthermore, another characteristic of a democratic country is that Namibia has a parliament, which is established through regional elections. However, due to the fact that the majority of the population supports SWAPO, it controls about seventy-two percent of parliament. Therefore, SWAPO is very influential, as it controls the government.

According to the Namibian Constitution, all individuals have the right to freedom of speech, therefore, everyone has the right to choose which political party to support. However, as SWAPO is the ruling party, there have been many cases of corruption. Corruption occurs when one uses one's power in a dishonest or illegal way in order to gain an advantage for oneself. The political rights of individuals and political parties alike have not been respected. There have been incidents where SWAPO members or supporters have disrupted meetings of the RDP. Another example is when an employee of the National Broadcasting Corporation, Bob Kandetu had been dismissed from his position, because he was rumoured not to be loyal to SWAPO. Recently we have seen the case, where the Mayor of Windhoek, Mathew Shikongo was dismissed because he had been suspected of being a RDP sympathiser. Moreover, according to the Namibian Constitution, all individuals in Namibia have the right to privacy. However, the Namibian government intends to contravene this right to enable officials to listen to individuals' personal telephone calls, in order to spy on opposition parties. This proposed bill will be known as the Telecommunications Act.

In conclusion, I believe that Namibia is in fact a democratic country, because every individual in Namibia has the right to privacy, the right to vote and freedom of speech. Furthermore, all individuals in Namibia are free and are not ruled by a dictator, in comparison to the horrifying situation in Zimbabwe. As Namibians, we have been very lucky not to have had any civil wars since Namibia gained independence. However, there is corruption, such as the political rights of individuals are not respected. It can be suggested that in Namibia democracy is threatened because SWAPO has a significant role in the government and utilises its power to suppress other opposition parties. Furthermore, I feel that in order to have a healthy competition in Namibia, all the other political parties should join forces and establish a strong opposition party against SWAPO. Also, all individuals should adopt a positive attitude to voting, in order to make a difference in the outcome of elections.

An argumentative essay on whether democracy is alive and well in Namibia by Saddam Biwa, a Grade 12 pupil at the Deutsche Hohere Privatschule in Windhoek

Namibia is a large African country, situated on the south western part of the continent. Namibia is culturally diverse and has made numerous strides in improving the social as well as economic conditions under which its people live. The country is privileged to have a world renowned constitution and has been independent for nineteen years. Over the past few years there has been an ongoing debate on whether democracy is still present in Namibia. Democracy means that all citizens have equal rights. But after nineteen years of governance by the same party, is democracy still present in Namibia and what could be hampering democracy in Namibia?

Namibia is governed by the ruling party, SWAPO. The party has been in power ever since Namibia became independent in 1990. SWAPO won the last national elections with a majority of votes and, therefore, has a two-thirds majority of seats in the national parliament. This body analyses and discusses new bills to ensure that they are to the advantage of all citizens. The fact that SWAPO has such a great majority of seats in parliament poses a great problem, as new bills which are introduced by opposition parties, that contravene SWAPO principles will be rejected, and therefore, will not be passed.

The ruling party has control of all major ministries. The Ministry of Finance is in charge of allocating government money to projects, which will benefit all Namibian citizens equally. The ministry also makes sure that the social as well as economic conditions of all Namibian citizens are improved equally. However, because SWAPO controls this ministry, funds are usually only allocated to projects which SWAPO endorses.

Namibia has numerous political parties such as the Congress of Democrats and the Democratic Turnhalle Alliance. The formation of new political parties such as the Rally for Democracy is a sign of democracy. However, the

SWAPO party views the opposition parties as enemies and not as competitors. This approach has led to SWAPO using scare tactics to intimidate opposition parties. The ruling party has used excessive violence against the supporters of the Rally for Democracy Party, in the township of Okuriyava, in the capital city of Windhoek and against supporters of the Rally for Democracy Party in the northern Okangaveena region.

According to the Namibian Constitution, any citizen has the right to affiliate himself with any political party. Many citizens are alienated because of the affiliation to an opposition party. They are alienated as they are perceived to be traitors to SWAPO. The Namibian Constitution also guarantees that each citizen may not be fired from a position on the grounds of race or political affiliation. However, the ruling party has been firing many prominent figures in society, such as Bob Kandetu, of the National Broadcasting Corporation and Mathew Shilongo, the former Mayor of Windhoek, because of their affiliation with the Rally for Democracy Party.

For democracy to be present in a country, all political parties have to have equal opportunities to practise their political rights. However, opposition party campaigns and rallies are disturbed and supporters are terrorised. All political parties have the right to use the National Broadcasting Corporation for their political campaigns. However, the ruling party controls the national broadcaster and, therefore, opposition parties do not have access to this facility.

In conclusion, the ruling party, SWAPO has such an overwhelming majority in parliament that it is able to implement laws it sees fit. This gives SWAPO the power to dictate to the country regardless of the opposition parties. The fact that the opposition parties are not able to practise their political rights is against the constitution. The fact that one can be fired because of one's political affiliation is disturbing. If a country is a democracy, the rights of all citizens have to be respected and this is not the case in Namibia.

DISCLAIMER

The views expressed in Discourse are those of the writers in their personal capacities and not the official view of either the Hanns Seidel Foundation or the Institute for Management and Leadership Training.

Perspectives

Views from the street

In an attempt to gain an understanding of how “the person in the street” thinks and feels about governance, Discourse stopped people at random in the streets of Windhoek and asked: “How would you define the word ‘government?’” and: “What does the word ‘government’ mean to you? Here are some responses:

“Emily” a 40-year-old shop manageress felt that “government is there to help everyone.” “Jack” a 50-year-old driver, concurred, saying: “A government is the head of a country. It sees to a country’s needs and the needs of its people.” “Mensie” a 21-year-old florist also saw the government as playing a direct role in the daily lives of the country’s people. “It helps people to live in a house in a safe place”, she stated.

“Rough”, an artist in her 40’s, felt too that the government was a body that looked after society’s interests. She felt, however, that ‘government’ meant, “living under somebody’s control but with the majority viewpoint (prevailing).”

Several respondents saw the government in authoritarian terms, “making decisions for us as a group”, as a 45-year-old “concerned mother” said. “Sandy” a shop owner in her late 40’s saw government as “an institution in the management position of ordinary people.” “Johan” a short-term insurance broker aged 52, sees ‘government’ as “a body that rules a specific organization. “ “Its state

organization”, says “Chico”, a security guard in his 30’s. “Cecilia”, a 25-year-old B Tech student says: “It’s the rule of power.” “Robert”, a sales representative, also aged 25, sees ‘government’ as “people who have the last say in every decision concerning the country.”

A “pug owner” who in her 40’s who works as a human resources training and recruitment consultant, says that for her the word ‘government’ means, “how the country is run, its constitution and law and order.”

“Winifred”, an editor/trainer in her early 60’s answered the questions as follows: “Government implies the institutional framework for ‘governing’ or ‘managing’ the administration of a country in all its sectors. It covers administrative structures as well as personnel, particularly civil servants. All countries need an efficient, competent government to run a country. One can distinguish government from the concepts of state and of nation.”

The South African Pocket Oxford Dictionary defines the word ‘govern’ as “rule or control with authority.” It appears from the above responses that this too is the view of “the person in the street.”

It is of interest to note, however, that none of the respondents mentioned that the government of Namibia is elected by the people, and therefore the inference can be drawn that the government is not viewed as being subordinate to the will of the people whom it serves.

Meet the people

Interview with Luke Kutondukua

In Luke Kutondukua’s words he has been blessed with “a willingness to work with people.” And it has been this willingness which has led him to facilitating youth management and leadership programmes for IMLT, where he has worked for the past ten years as consultant/trainer.

Luke is also involved in the training of aspirant business people. “Let’s start from the ground”, he exclaims enthusiastically. “The youth are the future leaders of the country.” He finds working with CRIS and helping to rehabilitate jailed offenders particularly satisfying.

His work takes him throughout the country though, at present, his focus is the Omaheke, Khomas and Erongo regions, where he mentors entrepreneurs.

Luke’s working background means that he brings a wealth of varied experience and skills to the job. He has worked with Bishop Kameeta and the Council of Churches in

promoting community development. He has taught English as a foreign language, worked with the Credit Union League and had a spell with the Windhoek Municipality, where he was responsible for managing informal markets. A people person, who believes the key to good communication, is understanding different cultural



norms and being open to others’ views, Luke is also a gifted linguist. He speaks English, Afrikaans, German, Oshihero, Oshivambo, Nama/Damara and Xhosa. When not working he can be found playing the guitar, watching sport, TV, reading or enjoying the outdoors.

Book Review

A Brief Guide to The End of Oil Peak and the Future of our Oil-hungry Society | Paul Middelton • Robinson, London • 2007

Although, at first glance, a book about oil seems to have no bearing on governance, the theme for this issue, the very foundation of our country's future lies in responsible oil usage. Oil, in the form of fuel for vehicles, affects every aspect of transport and any rise in the oil price has a direct impact on every citizen in the form of rising prices of basic commodities. In short, a rising oil price and an oil-dependent society will hamper the Vision 2030 goal of alleviating poverty.

This book, concisely written in easily accessible language, discusses one of the most important questions of our times:

What will happen when the oil runs out?

Middelton explores the world's addiction to oil as an energy source, looks at how much oil we use and where it comes from and how oil has affected global politics. The role that burning oil has had on the environment and the resultant effect on climate change is discussed, as is the decline of oil reserves and how we will cope in a future without oil.

This book is a clarion call to bring about lifestyle changes and a mindset shift. It is a book that should be read by anyone interested in future development.

Newsflash

Launch of new programme

MONEY MANAGEMENT by IMLT Civic Society Division

Personal debt has become a major problem in many people's lives in Namibia. Increasing food and living prices, as well as an increasing variety of allegedly "must-have-products" from the global market, constitute a risk for sliding into debt. The global economic slowdown has thus caused enterprises to adopt new selling strategies and marketing tactics to convince us to buy their products.

IMLT aims to address these challenges of our dynamic world and support people to cope with the challenges in their daily lives.

Avoiding debt, how to finance your needs and desires, ways of saving money and how to deal with debt, are some of the key issues which the Civic Society Division of IMLT is paying attention to. A new programme addressing these key issues and targeting the general public will be launched

by IMLT in the winter of 2009. IMLT conducted a market study which examined financial literacy programmes and providers in Namibia and found a large gap in the market. Research concerning people's needs in the area of personal financial management was conducted and relevant issues were identified and a draft programme created.

At the beginning of 2009 the Civic Society Division started to develop the draft and, using a great amount of creativity, developed a programme which is practical and accessible to the average person. "Money Management" aims to put the significant keys for dealing with money into people's hands in order to improve their financial situations.

By Mirjam Habel - DED Technical Advisor

"Too many people spend money they haven't earned, to buy things they don't want, to impress people they don't like."

Will Smith

Quiz - Do you know?

1. What is job of the Ombudsman?
2. What is the world's biggest democracy?
3. Who is Tangeni Amupadhi?
4. What does EISA stand for?
5. What is the National Assembly?
6. What is Hansard?
7. Who was Namibia's shortest serving Minister of Finance?
8. In what year was VAT introduced in Namibia?
9. What does the word "suffrage" mean?
10. When was Namibia's first budget surplus?

Answers

1. To protect fundamental human rights, 2. India, 3. Editor of "Insight Namibia", 4. Electoral Institute of Southern Africa, 5. It is the chamber where new legislation is introduced, 6. A transcript of debates in the National Assembly, 7. Helmut Angula (1995-1996), 8. 2000, 9. The right to vote in elections, 10. 2006/7