

# THE ECOLOGY OF GIBB'S FARM

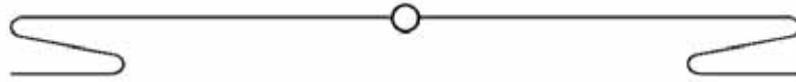
[www.gibbsfarm.net/ecology](http://www.gibbsfarm.net/ecology)

THIS FOLDER HAS BEEN MADE ENTIRELY WITH RECYCLED PAPER,  
ELEPHANT DUNG, BANANA FIBBERS AND OTHER PLANTS  
FOUND ON THE FARM -  
MATERIALS WE HAVE IN ABUNDANCE.



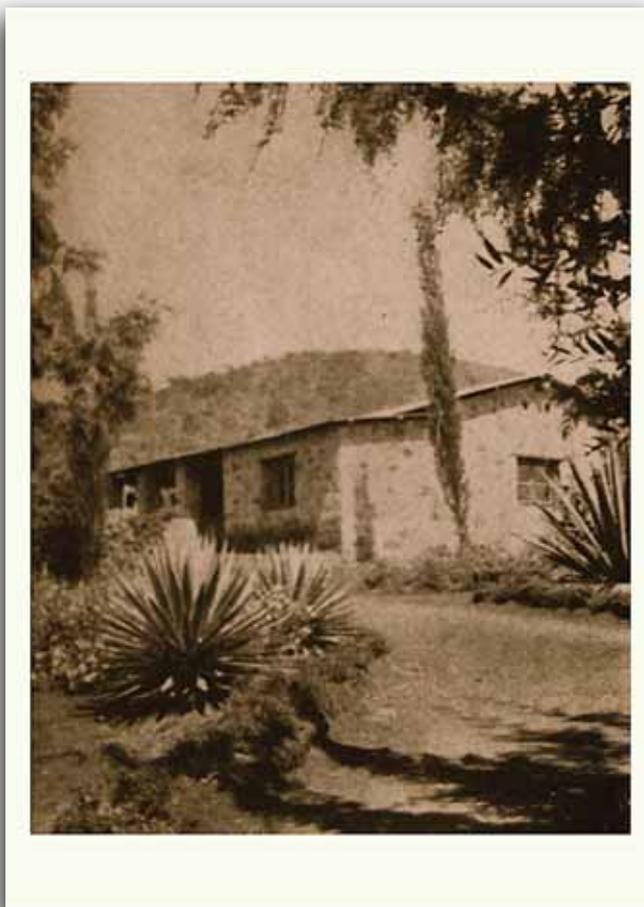
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# ENVIRONMENTAL PRESERVATION



## ECOLOGY OF GIBB'S FARM AS A MODEL FOR EAST AFRICA RESPONSIBLE AND SUSTAINED DESTINATION MANAGEMENT

Margaret and Jim Gibb concerned themselves with the ecological responsibility of the farm soon after they started to manage it in 1948. Concerned not only as stewards of over 500 acres of land at the time, but for the community and wildlife as well.



Margaret tells the story of her efforts to assist with community health in the early 1950's, sharing simple home remedies with villagers asking for help. Today the Osero Forest staff clinic may be considered as a logical extension of her early sense of responsibility.

Our model to the region as a global example of responsible and sustainable operation is based on decades of evolving effort. Today

eight floral gardens attract over 250 bird species, seven acres of organic vegetables utilize compost from the kitchens, dairy and pig farms to feed the travelers and staff were all started by the Gibbs.

Although they retired around five years, the vision statement at right reflects the far reaching model we continue to hone.

In 1991 The International Ecotourism Society (TIES) defined the new trend as “responsible travel to natural areas, conservation of the environment, improvements to the well-being of local people”. (note 1) It was expanded in 1999 by Martha Honey to “responsible travel to natural destinations with minimal impact and environmental awareness building; direct financial benefit to conservation efforts and the local community; support of local culture, human rights and democratic movements”. (note 2)

This updated definition, however, is still limited to the consequence of eco-travel and does not engage the ulterior motives for “experience” or purpose for travel other than awareness/education. B. Joseph Pine II & James H Gilmore approaches the purpose for travel with these definitions in 1998 – in the Experience Economy. It describes the economic progression from Manufacture and Service Economy to the Experience Economy. “An experience is not an amorphous construct; it is as real an offering as any service, good, or commodity. (note 3)

The evolving responsible tourism definitions appear to be finally catching up with the real practices of Gibb’s Farm. As accomplishments are tallied over the decades our goals are revised to reflect a more refined, consistent and clear approach for others to model. The Vision Statement at right was created over a year’s time in 2005 with many in the Gibb’s Farm community.

Notes:

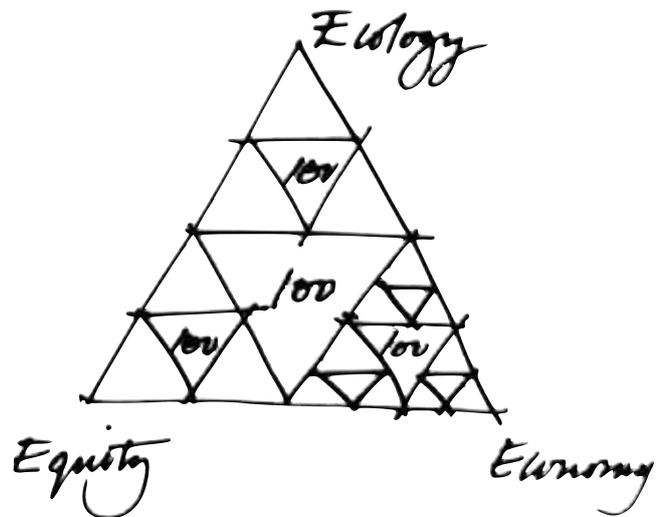
<sup>1</sup> *Ecotourism Society Newsletter*, Spring (1991).

<sup>2</sup> Martha Honey, “Ecotourism and Sustainable Development, Who Owns Paradise?” Island Press (1999), pg. 25.

<sup>3</sup> Welcome to the Experience Economy, B. Joseph, II Pine, James Gilmore, Harvard Business Review (July 1998)

We set out to pursue something entirely different. It's a strategy that sees today's innovations as the first steps in a transition from the maintenance of an ageing tourist-based system to the creation of a new one. Rather than simply limiting economic growth or reducing our impact, we celebrate the legacy of the historic farm's foundation which both self regulates and creates positive effects for a large and beneficial ecological footprint: sustaining rather than sustainable.

In this Ecology of Gibb's Farm website we address six areas noted above. In other links we offer more information of the developed services of community health, art and beauty. Gibb's Farm has chosen to assess its 40 year sustainability efforts in practical terms, as viewed in context with the contemporary thesis **Cradle to Cradle**, by McDonough and Braugart.



## WATER ECOLOGY

- Recycling - 100% of grey-water from kitchens, bathtubs, rainwater and laundry is recycled into organic farms and gardens via a reed plant filtration system. This system can be viewed in the Vegetable Farm.
- Heating - The largest solar panel array in northern Tanzania has been installed for water heating (photo right). This replaced wood fired water heating



systems. Smaller solar arrays are being installed to replace the remaining wood heater boilers that exist away from the new central solar system.

- Sewage - Treatment systems installed for all renovated or new facilities utilize bio-digesting septic tanks and French drain leach fields (45 years ago simple leach pits were the norm up until 2004).
- Potable Water – Bottled water sales are discouraged. The drinking water in the cottage is pumped from two deep wells. It is very pure; however, as a secondary precaution we filter it through a Katadyn Filter before placing it in your water pitcher, including the new ice machine water.
- Irrigation – Non potable water comes from three sources: a 50 year old dam built in the Ngorongoro Conservation Area and piped to the vegetable and flower gardens, reed plant filtered grey water (see recycling above), and well water.



## ORGANIC FOODS

- Fruit and vegetables - The Gibb's Farm estate supplies 90% of ingredients for our kitchens. 7 acres containing a diverse number of species: 50 vegetables, 13 fruit, and 15 herbs. 100% of these crops are grown organically (without chemicals or pesticides).
- Dairy – Between 4 to 8 cows are always providing organic milk, from a herd of about 10 to 20 animals. When not milking the animals are maintained in the estate valley called Namnyak and looked after by the resident Maasai who are a part of the African Living Spa program.
- Meat – Cattle from the Gibb's Farm dairy herd or employee herds are slaughtered from time to time on the farm. They are fed from feed grown on the farm or nearby villages. 100% of kitchen and food waste are either fed to farm pigs or composted.
- Coffee – 30 acres of coffee are organically cultivated. The beans are cleaned and roasted on the estate.
- Honey – Over 20 hives are dispersed throughout the estate to augment the honey required by Osero Clinic and the kitchens.



## REFUSE DISPOSAL

Gibb's Farm practices the "Avoid, Reuse, Recycle, Disposal" hierarchy approach. For example we avoid purchasing beverages in cans and insist on returnable glass bottles. Building materials are reused in foundations or road maintenance. Because of the poor Tanzanian recycle infrastructure, we are self-reliant on recycling such items as plant materials cycled to compost or pig food,

pruned coffee tree limbs to cottage fireplace wood. The Farm is totally self-contained; no refuse is exported to the community dump or water systems. Nonferrous metal scrap recycling is the only material we have found a market for and is the only material that leave the Farm's self-contained system. These efforts are perfected continually with the following categorical results:

- Vegetable Matter to Compost - 100% of kitchen and food waste are either fed to farm pigs or composted for use in the organic gardens. Cottage and kitchen fireplace ashes and pig and cow manure is added to the compost system. Much of the flower and vegetable plant cuttings are also composted.
- Plastic Water Bottles – Most plastic breaks down in ultraviolet sunshine. After a few months the bottles are broken (walked on actually) and buried in a 80 foot pit, specially designed for non-toxic material. Our plan is to replace commercial bottled water sales and to sell reusable potable water containers with complimentary filtered water refills from the Farm's well water system.
- Glass Wine Bottles – Bottles are stored in bulk and donated to various causes in the area for recycling. One such project involves a small NGO in Arusha that melts colored glass for jewellery making by handicap artisans.
- Tin and Metal – Tin cans are flattened, burned and placed in the 80 foot pit. Odd bits of metal are reused in construction or sold for scrap.
- Burn and Bury – Miscellaneous items such as light bulbs & metal spray cans (insect spray), are placed directly into the 80 foot pit. The rest is burned and buried.
- Paper and small plastics – Burned and in some cases added to the compost system. In some cases it is placed in the 80 foot pit. Both sides of office paper is used in most cases.
- Motor oil – Spent motor oil collected and used to prevent insect damage to building cladding. We soak

the wood in heated motor oil, or simply apply it by brush.

- Batteries – The torches (flash lights) used by our security utilise rechargeable batteries and are lit by LED bulbs. We have tested a few for the guest cottages, but find them usually removed without payment. Batteries left by travelers, or otherwise used by the Farm are currently placed in a metal drum with the hope that they will someday be able to be disposed of properly. We try to keep them out of the 80 foot pit.



## **BUILDING MATERIALS & GROUNDS**

All restoration and construction is conducted with minimal importation and local fabrication. Toilet fixtures, most textiles and some electrical materials were imported. This practice develops community skills and minimizes transport fuel pollution.

- Tree Nursery - A tree nursery with hundreds of young tree saplings (predominantly native species) are planted on the farm and in the community and private forest reserve to control erosion and reforest the environment.
- Building Materials - Local materials were predominantly used in all new construction. More than 50% of old building materials were used as foundations, doors, shutters, and roofing for new buildings and restoration. Cottages made of stone and sustainable wood that has been boiled in spent motor oil to protect it from insects to limit brick making and old tree growth cutting.
- Sustainable Housing - For staff housing, sustainable materials have been used with indigenous technology, from sun-dried mud bricks to thatched roofs. The housing was creating as an example for the community

to follow as affordable alternatives to tin roofing and concrete intensive construction.

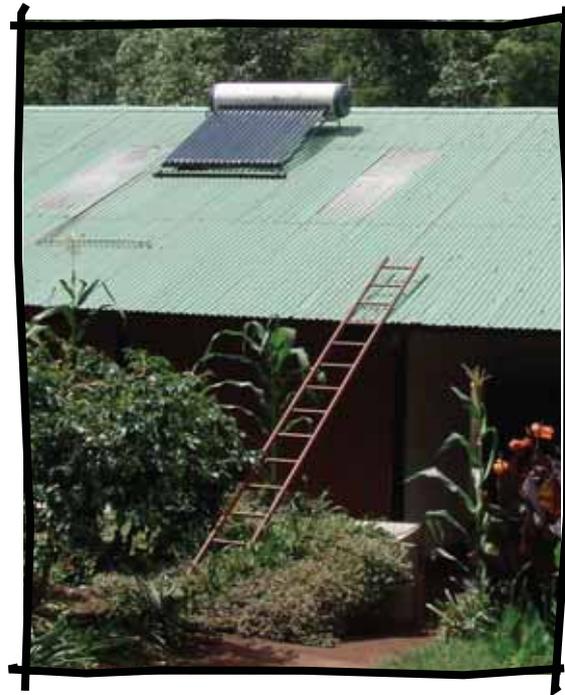
- Local Craftsmen - Furniture, textiles, and artwork has been crafted on the Farm by a team of 20 local carpenters, craftsmen, and artists-in-residence. A three-level carpenter guild was established to teach local carpenters fine furniture making and joinery. (Photo top of a carpenter crafting fine furniture.) Once the restoration program is complete, many will continue to work in the Farm wood shops to create furniture for sale through the Farm. Others have returned to the village, raising the over-all skill level of our community.



- Lighting - Windows - 50% of cottage walls are glass allowing for natural illumination (photo right of typical room filled with bright sunlight). Low energy lighting (warm fluorescent, halogen) have replaced incandescent lighting. Timers switches have been installed in many areas.



- Lighting - Skylights - Kitchens and storage areas utilise transparent sheets with the corrugated tin roofing materials to allow natural lighting into the work area. The small photo at right shows both the skylight and the solar heater for the staff lockers.



- Ventilation – Cross ventilation features have been installed in all new construction and restoration. Cottage roof overhang provides shade along with shrub plantings.
- Handicap Access – Most stairs have been removed within the grounds allowing wheel chair and easy access to all facilities. (The main farm house renovation has not yet begun, and when complete will also comply). Guest cottage showers are wide open allowing for easy showering by most people. Select cottages have a long WC room.



## LAUNDRY

For years Gibb's Farm employed a 'bush laundry' which required wood fire heated water and charcoal heated irons and the open sun to dry the clothes in good weather. During the raining months a tobacco shed was used. The demands for quick guest laundry cleaning required installation of electric dryers. We have priced guest laundry dried by the sun lower to encourage its use.

- Drying - Sun drying for laundry is used, weather permitting. Inside the laundry building a large open-air translucent shelter allows for some drying even during the raining season.



- Hot Water - Water used to be heated by wood, now it is heated by solar power.
- Detergent - Grey water is recycled (see reed system above), bio-degradable detergent are used.
- Textiles - Many staff uniforms do not require ironing as traditional textiles are used where possible.



## **GARDENS & ESTATE FORESTS**

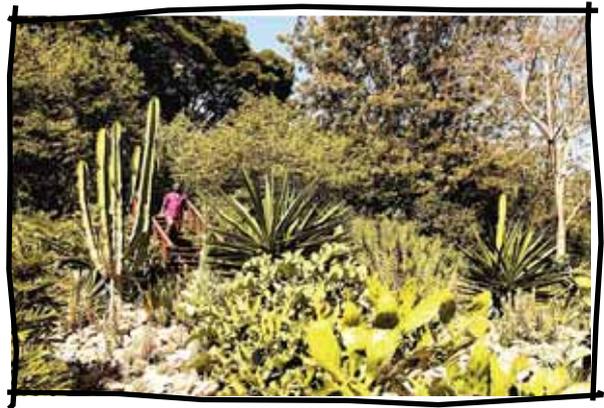
Eight gardens have been restored or established to attract bird and insect life and to provide a natural respite for the rigors of safari. A vast array of tree and bush species are also represented, many indigenous to East Africa. SANAA botanical artist Riziki Kateya has been in residence at various times to catalogue some of the plants, a few unique to Gibb's Farm.

- Herb Gardens – A kitchen herb garden comprises over 10 varieties from the Continent. A formal English herb garden examples the tradition of ornamental herbs. (Photo right installing the Herb Garden's



detailed planting patterns.) The Kitchen Herb Garden remains in the Vegetable Garden.

- Cactus Garden – 15 varieties of cactus species have been transplanted to a very dry area of the estate. Much of the building debris has been shifted to this location, if not otherwise used in foundation or road work.



- Flower Garden – Over 210 birds are presently on the Gibb's Farm bird list. The first seeds of the flower garden was planted over 40 years ago to attract the birds, and to offer a respite of the rigors of safari. Over 260 species are on our sightings list.
- Rose Garden – A small part of the original floral inventory included 15 species of roses. These have been returned to their first location among the oldest cottages and expanded.
- Margaret's Garden – A small garden under the Library and Kullander House remains in the original design and content. These gardens are enjoyed in the western corner of the estate.
- Medicine Garden – Phyto medicine plants grow near the Osero Forest Clinic in the staff village, Mikahawani. These example those that are non indigenous to our area.
- Trees – Over 30 species are represented on the estate's private Forest Reserve and gardens.
- Shrubs – Over 30 species are represented on the Farm estate.
- Ornamental Flowers – Nearly 200 species are represented on the Farm estate. An exhaustive list is currently being completed.

# VISION STATEMENT



To create Gibb's Farm as the destination where the facilities and services are internationally recognized by world media and global travel authorities. Gibb's Farm shall surpass all guest expectations and international standards established by a forever-evolving and competitive industry by maintaining its originality with revolutionary concepts that inspire the human spirit. The resident guest's life is enhanced while the community of nature and indigenous cultures touched by Gibb's Farm is improved and sustained.

Community and individual wellbeing is attained through personal provisions and life-learning. The oldest coffee dairy farm in the Ngorongoro Forest, Gibb's Farm is the world traveler's respite from the rigors of life's safari. Here, one discovers a community of nature, people, culture, art and beauty providing a sense of place and history.

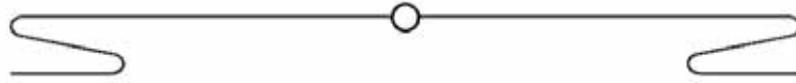
To achieve these important goals we shall all follow the spirit of NiMTUSiJuHa: Ndoto Shared Vision/Idea, Mwe I ekeo Attitude, Tumaini Anticipation, Umi I ikaj i Ownership, Si fa Top Quality, Jukumu Responsibility, Ha Tua Initiative.

*Kama shamba la zamani la kahawa na mifugo ndani ya misitu ya ngorongoro, Gibb's Farm ni mahali wageni kutoka pande zote za dunia wanapata nafasi ya kupumua kutokana na ugumu wa safari ya maisha. Hapa mmoja anavumbua mimea na wanyama, watu na utamadauni inaotoa hisia ya historia, mahali na kuwa na uhusiano wa kijamaa. Gibb's Farm itazidi mategemeo ya wageni na viwango vya kimataifa ambavyo vimewekwa na ushindani inayobadilika kila mara kwa kutunza asili yake na kutekeleza mabadiliko inayoguza roho za watu.*

*Siyo kwamba maisha ya mgeni pekee ndiyo itaendelezwa, wanyama na mimea, utamaduni na watu wakakaoguswa na Gibb's Farm watadumishwa na kuendelezwa Kupitia uimarishaji wa matakwa binafsi na utekelesaji wa elimu kwa manufaa ya wote. Kwa kufahamu haya na juhudi zilizo pangwa, Gibb's Farm haitakuwa tu mahali ambapo vifaa na huduma zinatambuliwa na mamlaka za kimataifa bali itaongelewa kwenye viombo vya habari vya kimataifa.*

*Kwa kufanikisha haya yote muhimu, lazima tufuate moyo wa NiMTUSiJuHa. Tunashukuru wale wote walioshiriki kwa kutoa michango ya mawazo wa kutoa kielelezo hiki cha neno la ndoto.*

# THE LIVING-MUSEUM



**We measure our efforts using the Triple TOP Line model.**

## **Triple Top Line**

The concept of the Triple Top Line moves accountability to the beginning of the operations and design process, assigning value to a multiplicity of economic, ecological and social questions that enhance our product's value. When considered at the start, we can drive intelligent facility and service development and lead to decisions that yield positive effects rather than limited liabilities.

## **Triple Bottom Line**

The triple bottom line, a concept developed by John Elkington in 1994, is still a useful tool. Balancing traditional economic goals with social and environmental concerns, in language that works in the boardroom, it created a new measure of enterprise performance. Unfortunately the triple bottom line often becomes a measure of the degree to which an effort has minimised a liability.

Using the Triple Top Line model travel destinations can enhance the well being of nature and culture while generating economic value. Design for the Triple Top Line follows the laws of nature and gives us the tools to develop systems that safely generate prosperity. At Gibb's Farm these new human systems, materials become food for the soil or flow back to us forever. Value and quality are embodied in products, services and facilities so intelligently designed, they leave footprints to delight in rather than lament.

Is being less bad being good? Perhaps not. "Reuse, reduce, recycle" alone aims for mere sustainability. Minimising the impact of developing a travel destination (a

resort or lodge for example) might slow down ecological destruction.

Our approach refines the paradigms of sustainable tourism and "triple bottom line" operation. The Living-Museum model approaches the notion of sustainability from the beginning. "Sustained" tourism is achieved by an active Triple TOP Line approach which combines concept development and operation.

### **Sustaining rather than sustainable**

We set out to pursue something entirely different. It's a strategy that sees today's innovations as the first steps in a transition from the maintenance of an ageing tourist-based system to the creation of a new one. Rather than simply limiting economic growth or reducing our impact, we celebrate the legacy of the historic farm's foundation which both self regulates and creates positive effects for a large and beneficial ecological footprint: sustaining rather than sustainable.

We approach our business by asking, "How can we grow prosperity, celebrate our community, and enhance the health of all species?" The results are far more positive and enriching than those gained by using less material to make a new product or measuring its performance against a single bottom line standard.

For some eco-tourism and sustainable development have negative connotations. In early examples eco-tourism was an exercise in rationing and doing without. The oxymoron of development and sustainability is also problematic. Our model is different because it reintroduces indigenous life instead of replacing it with something else. It sustains indigenous life through honourable use of the place, indigenous knowledge and educating visitors to appreciate it.

This is a shift from the triple bottom line to the Triple TOP Line.

**Summary:** The Fractal Triangle

The Triple TOP Line doesn't obviate the need for triple bottom line accounting. Keeping close track of the bottom line is indispensable: We won't achieve sustainability unless we stay in business. In practice, however, triple bottom line accounting tends to focus on economic concerns, with ecological or social benefits sometimes considered as an afterthought. Lost in this scenario are rich opportunities to transform triple bottom line analysis into a strategic design tool generating new business opportunities and triple top line growth.

The McDonough Braungart [model](#) summarised (note 1) in figure 1, below, has been applied to the 40-year efforts at Gibb's Farm. The result remains a work in progress, figure 2, next page. Many of the details presented in the Ecology of Gibb's Farm web pages are highlighted here and in [videos](#). For example, when preparing food for the traveler or farm community, we asked how can the organically grown food replenish nature, totally eliminate waste, and provide a safe working environment. The result is beautiful and tasty food. It can be expressed in terms of "equality / ecology".

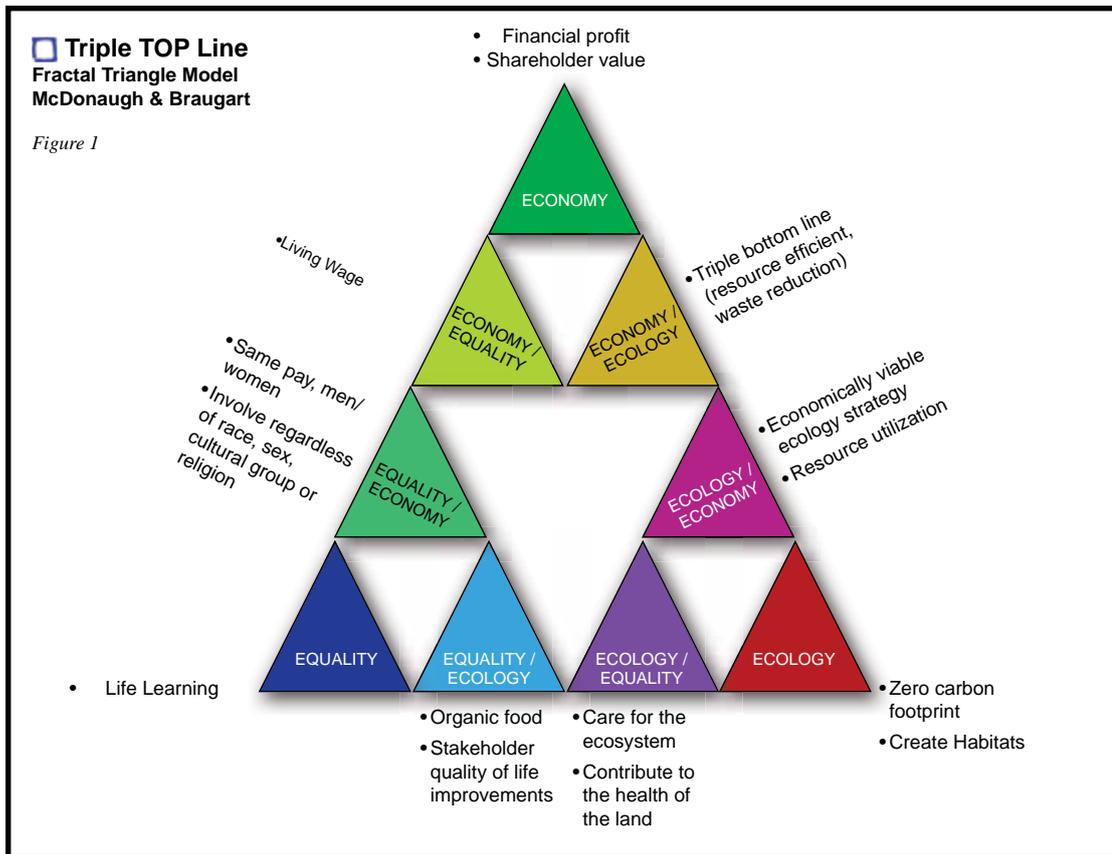
NOTES 1

<sup>1</sup> Much of this material has been taken directly from Cradle to Cradle, William McDonough and Michael Braungart, North Point Press, 2002.

<sup>2</sup> [www.mcdonough.com/writings/design\\_for\\_triple.htm](http://www.mcdonough.com/writings/design_for_triple.htm)

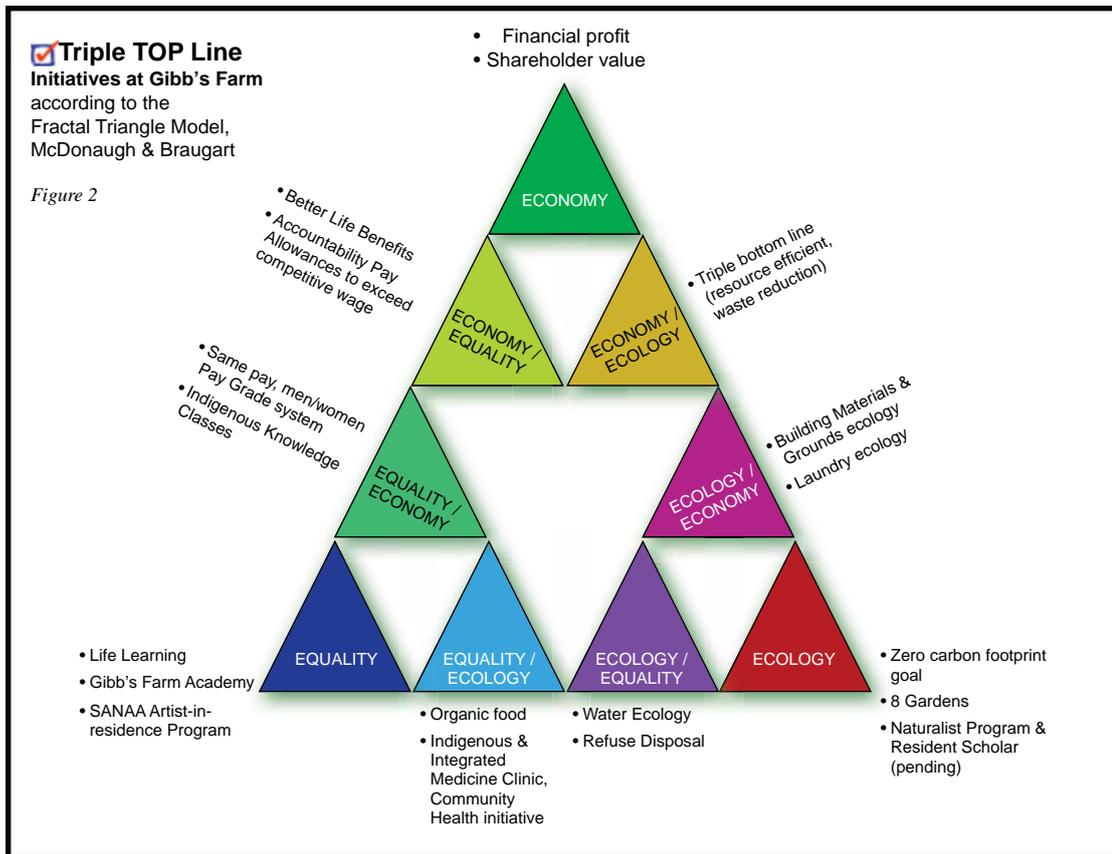
**Triple TOP Line**  
Fractal Triangle Model  
McDonaugh & Braugart

Figure 1



*TRIPLE TOP LINE : Fig 1*

*Each of these schools of thought -- capitalism, socialism, ecologism -- was inspired by a genuine desire to improve the human condition. But taken to extremes they can neglect factors crucial to long-term success. Holding one of these concerns as the ultimate goal often puts economy, ecology and equity at cross-purposes.*



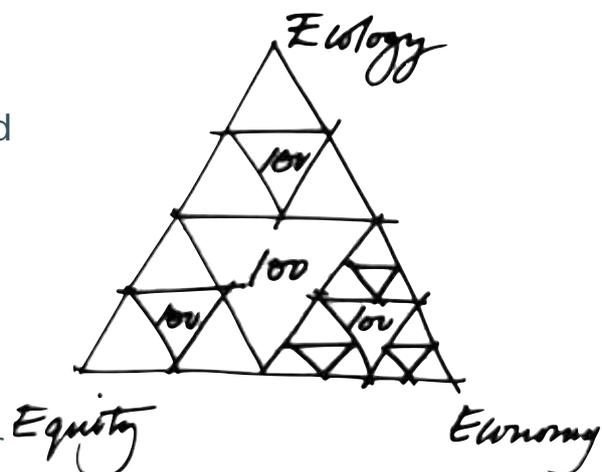
TRIPLE TOP LINE Initiatives at Gibb's Farm : FIG 2

*The triple TOP line doesn't obviate the need for triple bottom line accounting. Keeping close track of the bottom line is indispensable: We won't achieve sustainability unless we stay in business.*

*The concept of the triple top line moves accountability to the beginning of the design process, assigning importance to a trio of economic, ecological and social questions that define the Gibb's Farm experience.*

## The Interconnected world

It has long been recognised that the world is interconnected. Expressed in biological terms as "balance of nature", "the harmony of the biosphere", or economic or social terms, every thing whether



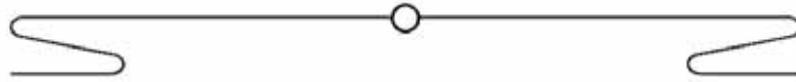
or not it is designed with environmental health in mind, is produced and used in an interconnected world. This is the fundamental insight of ecology and the reason why of sustainable development is a key focus in the first place. But our value systems often obscure that fact; most of us still in some way identify with one of the prevailing ideologies of the 20th century.

Capitalism, even in a social market economy, identifies value almost exclusively in the economic realm. Yet products designed for economic gain have an enormous impact on the social and ecological world as well. The environmental groups and regulatory efforts that have emerged in response to the unintended consequences of industry tend to identify value primarily in preserving environmental health.

Social movements that see economic aims as threatening are inclined to value the pursuit of equity most highly. Gibb's Farm has chosen to assess its 40 year sustainability efforts in practical terms, as viewed in context with the contemporary thesis *Cradle to Cradle*, by McDonough and Braugart (2002).

In their text each of these schools of thought -- capitalism, socialism, ecologism -- was inspired by a genuine desire to improve the human condition. But taken to extremes they can neglect factors crucial to long-term success. Holding one of these concerns as the ultimate goal often puts economy, ecology and equity at cross-purposes. So does measuring performance by how well we are managing the bottom line liabilities that arise from these seemingly conflicting interests.

# CULTURAL PRESERVATION



Gibb's Farm has long been a part of the diverse communities and cultures around it. Some 95% of Gibb's Farm 150 full-time employees come from the immediate community and many more receive part-time employment or are given opportunities to sell their crafts and wares at the farm. Two of the largest populations in the region include the Iraqw and Maasai peoples, whose artwork, history, stories, medicine, and ways of life are preserved through Gibb's Farm cultural programs and throughout the farm and its cottages.

## INDIGENOUS KNOWLEDGE

- Indigenous Knowledge Classes - IK classes are held annually. The courses involve the staff re- discovering their individual past; and incorporating it to the present life. It involves the cross- cultural study where affirmative action is given the first priority. "In order to experience in ourselves and to share with the guests our sense of place; sense of purpose and sense of history we have to actively know and use such knowledge". The seasonal classes enable the Gibb's Farm community to share their knowledge with each other and with the travelers, as in the photo on the below, were the Naturalist is translating the oral stories of a Tloma Village elder. The elder, Mzee Daudi, is the care taker of the Farm's Kitchen and English Herb Gardens

The Indigenous Knowledge (IK) program on the farm is lead by **Grospier Mollel**, a Maasai native of Eluai, Tanzania,



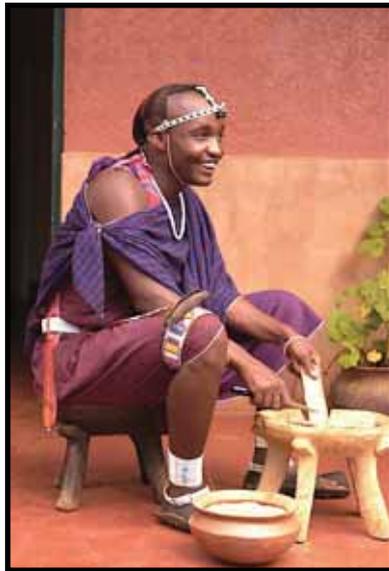
and Headmaster of Noonkodin Secondary School where he also facilitates the program. For two years Gibb's Farm has supported the IK curriculum development at his school. We have invested the cash award from the 2010 Educational Traveler Community Conference which recently recognised this effort to support this season's workshops.



- Indigenous Medicine – Osero Forest Clinic provides traditional medical services as complimentary to modern health care for local and traveling communities. Three indigenous and western medicine healers employ the environment and integrated medicine within the community to ground the African Living Spa. In addition to the Farm clinic integrated medical facility, a traditional medicine clinic was started and is supported by the Farm to support the local community and the employee dependents in the outer areas.

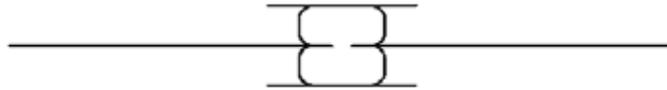
See the lengthy **African Living Spa** website ([gibbsfarm.net/spa](http://gibbsfarm.net/spa)). A separate volume has been placed in the Farmhouse Sitting Room containing most of this site in printed form.

Africa is a destination where outer experience and inner journey come together to serve both traveler and the world they travel. Imperceptibly woven into the location and local culture, The Living Spa® - Africa provides an intimate, authentic connection by facilitating a harmonious bridge between the traveler, the place, the people and surrounding natural habitat. It makes for a deeply memorable experience. It is an ultimate healing journey in nature, with nature, naturally.

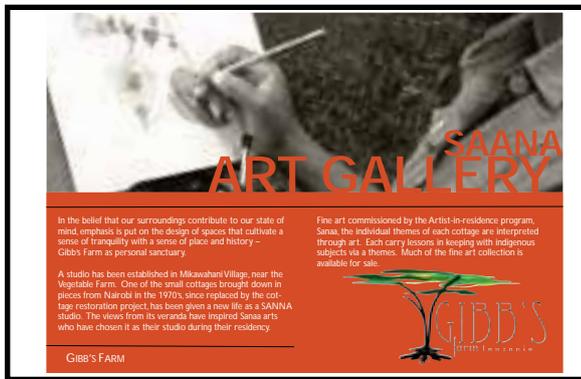


Each of the world's indigenous health systems and their environments offer incredible opportunities for alternative health solutions. Healthfulness improves when the power of such systems and their environments are employed. When fully connected to themselves, their surroundings, those around them, and the natural healing power of the elements, the Living Spa - Africa creates the context where travelers can naturally retune and reconnect. In the photo on the right, healer Maruna prepares plant medicine for treatment. Away from one's normal daily life and immersed in the natural rhythms of a healthy, harmonious setting, the traveler fully experiences the natural elements that nurture life – water, earth, minerals, people, plants, animals and intangible spirit of place. Creating a deeply personal event, The Living Spa awakens us to develop new and very personal, healthier lifestyle solutions.

The Living Spa invites you to connect fully with every aspect of Gibb's Farm at one's own pace and in one's own way. **Treatments**, excursions and **healing journeys** are available. Based on the most successful models of integrative medical centers, the science of western medicine and wisdom of indigenous healing afford personal, effective, and unforgettable healing experience.



- Fine Art - SANAA Artist-in-Residency - Each season, Gibb's Farm sponsors East African artists to live at the farm and develop their artwork in a studio space provided by the farm to create commissioned fine art for the Gibb's Farm Collection. Travelers have opportunities to meet and learn from these artists, and can purchase their works. Recently, former Gibb's Farm guests helped several artists put on an exhibition in the



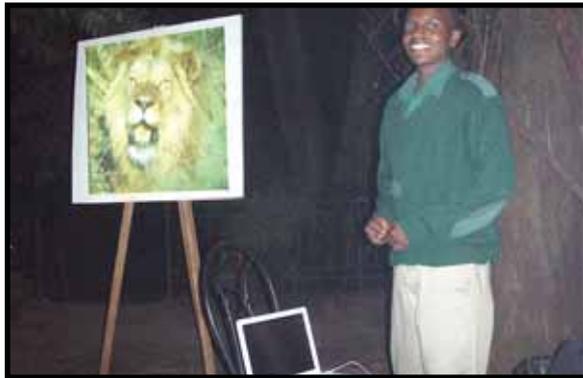
United States. One of the artists mentioned in the garden section of the paper is a Maasai woman, **Riziki Kateya**, whose magnificent botanical illustrations and watercolors helped earn her scholarship to

study at the Royal Botanical Gardens, Kew outside of London. In this way Gibb's Farm assists artist reach their fine art potential and gradually move away from a livelihood dependent on tourist arts and crafts to one that is based on fine art. **Sanaa Art Gallery** shows in the Farmhouse regular take place. It also acts as an extension to the Gift Shop to provide a proper venue in which to display and interpret commissioned art.

A separate volume has been placed in the Farmhouse Sitting Room containing most of current SANAA website in printed form.



- Naturalist and Resident Scholars- The team of 15 naturalists and guides engage travelers in cultural programs besides going on safaris and walks, including village & Karatu town tours, in which travelers have



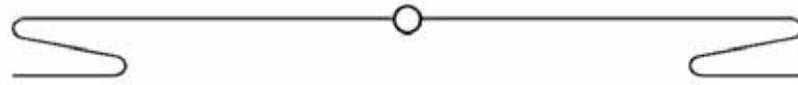
opportunities to better understand how the community lives.

Information and interpretation about local biology, geology, and culture is offered most evenings. Such talks are led by

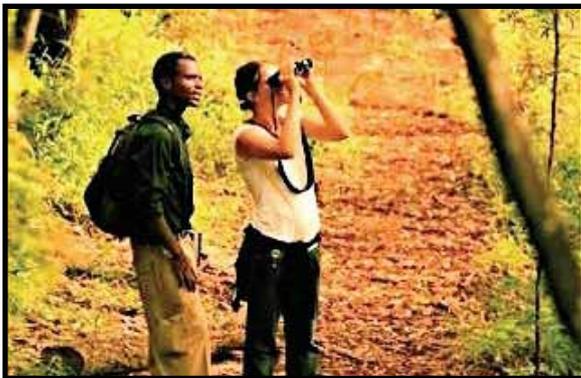
naturalists, traditional

healers, or resident scholars. The scholars are provided with a temporary residence from which to conduct personal research or writings from, and to share their knowledge with the travelers and staff. Evening short talks are presented by the resident or visiting Naturalist on various topics, such as geology, biology, comparative culture and traditional medicine (see photo above).

# WILDLIFE CONSERVATION



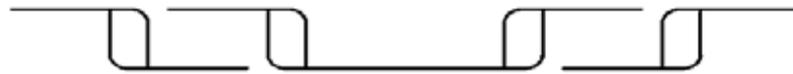
Gibb's Farm partners with the neighbouring Ngorongoro Conservation Area Administration (NCAA) to make sure that guests follow all rules in respect to wildlife while in the conservation area and on the Farm. It also works to conserve its own forest reserve. Gibb's Farm works with local communities on wildlife conservation efforts, including how to live with elephants that wander out of the NCAA forests.



- The location of Gibb's Farm along the Ngorongoro Conservation line allows travellers to be escorted directly from the farm on a walking safari deep into the forest with farm guides and reserve rangers. It is a six hour

walk to the Ngorongoro Crater rim. Located halfway between the entry gates of Lake Manyara National Park and Ngorongoro Conservation Area, guided safari adventures from Gibb's Farm are half day or full day occurrences. See video at right [\(1\)](#)

- Gibb's Farm assists researchers in bird nesting and habitat restoration and takes census of bird species on the farm estate and nearby NCAA forests.
- Gibb's Farm employs 3-4 full-time naturalists and 10-15 part-time guides. They help the guest and staff with information and interpretation of the biomes in our area. An extensive bird list has been compiled and continues to be updated. A flower, tree and shrub listing is currently in progress.

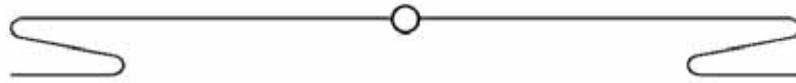


## **BIRD LIST**

The abundant gardens and forest reserves of Gibb's Farm possess an amazing array of plant and birdlife. To help the traveler discover her bounty, resident naturalists, farmers and visitors have identified her vast array of life upon which we maintain a comprehensive listing.

GIBB'S FARM is home to over 210 species of birds each season, and each year a few new ones are recorded. The following list contains 265 bird sightings. Avid birders are encouraged to contribute any new sightings:

# COMMUNITY HEALTH INITIATIVES



Gibb's Farm has always sponsored the healthcare of her 150 employees. It now supports employee dependents as well bringing primary healthcare to approximately 500 people. More than 40 % of employees use indigenous medicine. The Osero Forest Employee Clinic, which was built on site, has been established first to offer indigenous health care to the employees and neighboring dependents. An Indigenous Clinic in Karatu Town has recently been established with Gibb's sponsorship to bring quality indigenous health care to the dependents living away from the farm.



The Osero Forest Clinic is the first truly integrative medicine model in East Africa and unique in that it serves both visitors and local residents. The clinic team is in pictured in a group photo on the left. Health care for all Gibb's Farm employees, both

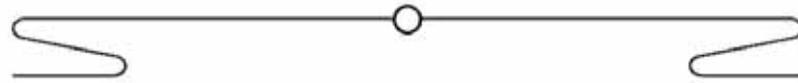
traditional and allopathic, are sponsored by the Gibb's Farm as they are clinically integrated through science. The traveler access this knowledge and services through the African Living Spa. **The Osero Forest Clinic's research team** has validated many indigenous medicines and remains fascinated by the active ingredients found in Maasai Indigenous Medicine that have been found to have the same make up as well-known Western pharmaceuticals. But, the Western world is just beginning to become aware of what we call, "the harmony available through wholeness" by which we mean in the realm of healing the whole is always greater the sum of the parts. This is why the Osero Forest Clinic and its **African Living Spa** ® consider the whole environment, including place

and personnel, in which the medicine is received. This is honored by:

- using plant sources such as leaves, flowers, roots or bark rather than extracts in the phyto-medicines (photo above of Mamai, Osero Clinic attendant preparing plant medicines);
- offering a variety of treatment environments customized to the individuals comfort in consultation with a personal healer;
- encouraging a strong personal connection with the healers,;
- providing ample space and time to integrate the changes experienced on the journey to greater wellness, and:
- base all health care on science-based integrated medicine.

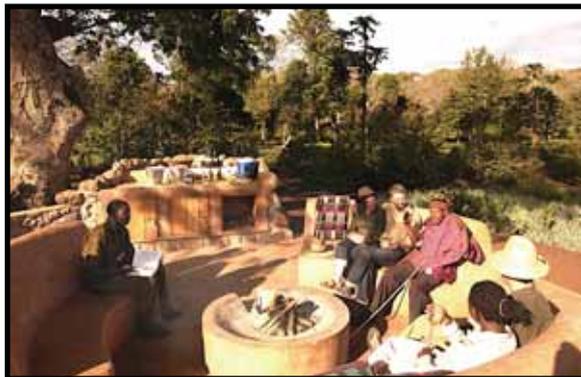


# DEVELOPMENT & POVERTY RELIEF



Gibb's Farm employs 150 employees and 95% of them are members of the local Karatu community. All of them receive equitable wages and benefits. 99% are from East Africa or the immediate community including:

- General Manager
  - Assistant General Manager
  - Board of Director's members
  - Executive committee members
- Gibb's Farm Academy - The mission of this program is to develop compassionate, inquisitive learners and leaders prepared for local responsibility and a life of continued learning. All Gibb's Farm employees are



eligible to participate in this academy training. GFA prioritizes the needs of the whole individual and promotes a balanced education opportunity for each participant. Classes are held in the staff village,

Mikahawani, in a facility called Uhai (which comprises class rooms, clinic and staff dining). Gibb's Farm focus is on the acquisition of life skills and healthy social, physical, and emotional development:

- o Teaching basic life skills (reading, writing, math)
  - o English
  - o Indigenous Knowledge
  - o Certificate professional course work
  - o Community health (through the Osero Clinic)
  - o Technical vocation skills (culinary and carpentry)
- Karatu Education Fund – A community school support fund, KEF is a non-profit organization dedicated to improving the quality of life in the community of Karatu

was begun by Gibb's Farm. Proceeds of the fund are used strategically to build and restore education facilities, and to improve the quality of learning in local schools. KEF also provides support to existing organizations with social service projects in the areas of healthcare and environmental preservation [www.karatu-edfund.org](http://www.karatu-edfund.org).

Recently, the fund has upgraded electrical systems for a local girls' dormitory (Karatu Secondary School); built a classroom, toilet facilities, and desks for Tloma Primary School; built teacher's housing. The fund is currently engaging in projects to help establish the first nursery schools in the Karatu area; add classrooms at Tloma Primary School; providing materials and restoring facilities for Ayalabe Primary School and Ganako Secondary School.

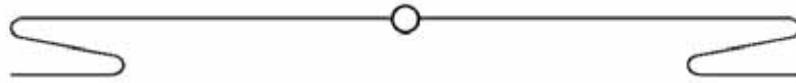
The Karatu Education Fund often receives support from guests at Gibb's Farm, but it has always been a part of the community and received support from Tanzanians, Gibb's employees, and foreigners alike. The Fund goes hand in hand with the farm's mission.

- Employee Benefits -
  - o Health Care Coverage for employees and families exceeds the state insurance scheme. Through the Osero Forest Clinic access to integrated health care is free to the employee and immediate family.
  - o Retirement Program called Better Life Fund, provides retirement moneys better than the state requirement. Long serving employees can access their retirement fund for basic the basic building blocks of life: family schooling fees or construction of its primary dwelling. A employee committee administers the fund.
  - o Education through the Gibb's Farm Academy
  - o Housing for some employees not from the Karatu community. Over night bed rooms for employees not wishing to walk to work twice a day.

- Community Water – Gibb’s Farm has helped to bring year round drinking water to the area. After years of supplying water to people living nearby, a major bore hole well was dug on the estate and clean water now goes to the fast growing town of Karatu, supplying a vast portion of its water. The community water supply is augmented by a dam built by the Farm years ago.
- Micro Loans - The management ethic is to help people help themselves, to be there for its community as a supportive organization, a helping hand, a teacher, a friend not a provider, a supporter not a supplier. This guiding principle encourages people to have faith in their own abilities. For instance, the staff have now independently organized their own internal bank.
- Village Road Maintenance - For years Gibb’s Farm has maintains roads that would otherwise be simply eroded, muddy or dusty tracks.



# LIVING-MUSEUM



## INTRODUCING THE LIVING-MUSEUM

The traveler who arrives at Gibb's Farm walks into a "living museum." The Living Museum at Gibb's Farm is a



place where the traveler is "no longer transient." The traveler becomes a resident and lives amongst the farmers, the healers and artists, a place where the traveler can be a participant in, and not just an observer of, the daily life on the

farm. Participation is optional and carefully considered as a bridge maker. It is approached not for its perfect authenticity but for cross cultural communications.

- The Experience: A genuine cultural safari experience occurs when context to the resident, farmer, healer or artisan's industry is given. It occurs when the traveler is no longer transient but a resident. Living amongst the farmers is the ideal way to achieve a more complete cultural experience. The tourist accommodations make up the cottages. To preserve such activity the Farm is an economic service to the community. The Farm takes the form of a residential estate for the traveller to delve deep within the farmer's traditional habitat, with its citizenry engaged in traditional activity, including artistry. This is the Living-Museum. The artisan carves for the purpose of contributing to the on-going Farm's construction and furnishing, with the opportunity to inform. The painter, tanner, weaver, carpenter, and others are all engaged; each contributing to the Farm's economic community. Individual studios actively create the nuance of their craft. Legends are again acted and shared.

Interpretation is offered giving context to support the tourist's experience, photo and video. This Farm is not a recreation, nor Disneyesque. It has existed for 80 years. It is alive. Daily rhythms revolve around every day life. It is not from ancient times, nor a "period re-creation" where time stands still. It is not a cultural preservation project. It is forever adapting and non-static. It is African. This Farm is not the prevailing example of a mass-tourism form of Living- Museum, such as *Colonial Williamsburg* or *Greenfield Village* in the USA, or *Hostenbaush*, Japan, where actors are paid to simply stroll around in period costumes to perform never-changing scripted and ancient tasks or create souvenir trinkets.

We are not a "cultural boma" where the guide pays a fee to the village group schedule to occupy the space for the day – withdrawing at night. This version represents the Living Museum – a destination limited to very low travel volumes. With the tourist's residence physically within the Farm itself, made up of such farmers and artisans listed above, a daily cultural journey or safari occurs with or without Naturalists or Guides. It can be either spontaneous or scheduled with interpretation. Strolling down a farm pathway, stopping to witness the roasting of coffee, milking of a cow, creation of the woodcarving. The thriving farm daily life is filled with rhythm and drama. Living within this same habitat ensures a rewarding cultural safari experience.



- A Living-Museum & Eco-Museum: The Living-Museum should not be confused with the Eco-Museum. The table, below right, summarizes both in relation to museums. Eco- Museum stems from the recent 30 year need to incorporate an interpretative and preserving response to a community's symbiotic biodiversity (e.g., flora, fauna and human culture). A Living-Museum typically is an interpretive and preserving response to a culture's visual and performing arts (incorporating occasionally its customs or zoological exhibits). World example summaries are offered to portray these trends, in singular or in cross-over forms. Gibb's Farm is an example of a cross-over Eco-Museum and Living-Museum.

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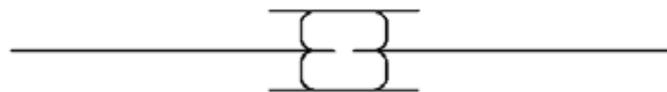
A departure from the traditional concept of museums was made in 1971, where collections are kept in a building waiting for experts to study and visitors to view the exhibits. The French Eco-Museums developed into two movements.

1. The first is the type where an industrial environment is maintained within the Eco-Museum, like the museum "Le Creusot/Montceau les Mines" (similar to Danish Lake District Eco-Museum Bergslagen, Sweden)
2. The second movement is a park museum where the existing environment is preserved, but natural and cultural history are presented by the Eco-Museum. Residents retain the lifestyle which was prevalent in villages of a traditional agricultural society. They volunteer to do so as they believe their traditions are precious, and they keep records of their environment, ancestors and families in a local information centre. Today, there are more than 300 Eco-Museums in the world, mostly in Europe, Latin America and North America.

At Gibb's Farm "Eco-Museum" refers to ecological activities aimed to develop the Farm as a "Living-Museum." It embodies three elements: (1) the preservation of various kinds of heritage, including nature and cultural and industrial traditions, in a given region, (2) the management and operation of these with the participation of local residents for the sake of their own futures, and (3) the function of the preserved nature and traditions as a museum. Ideally, as shown in the diagram at right, the three elements of "heritage," "participation" and "museum" should be well balanced and constitute a closely integrated whole.

COMPARING ECO & LIVING MUSEUMS			
Criteria	Museum	Eco-Museum	Living-Museum
1. Reference scope	Building	Place with visitor's centre	Place
2. Focus of interpretation	Collection	Heritage in a holistic sense	Collection & artistic heritage
3. Organizational priorities	Disciplinary	Interdisciplinary	Interdisciplinary
4. Benchmark Audience	Visitors	Community	Visitor & Community
5. Political Control	Museum and its bodies	Community and its bodies	Single economic entity & community
6. Visitor participation	'Active interpretive exhibits'	Visitor workshops	Occasional
7. Preservation	Collected artifacts	Environment & Culture	Culture

*Source for 1-5 Museum & Eco-Museum: Eco-Museums in Europe, P Davis, 1999, page 11*



## EAST AFRICA'S FIRST ECO-MUSEUM AS A LIVING-MUSEUM

Gibb's Farm is recognized for out-standing heritage values, natural features and complex interactions between them and the climatic, hydrological and human influences. The approach of integrated heritage with a holistic socio-economic development is by means of an 'Eco-Museum centre'. An 'Eco-Museum' is not a building or a 'living museum'. It is rather a strategic approach to heritage management. Eight thematic project components have been identified to strengthen the management of human, cultural, natural and economic sub-systems and their complex interactions.

- 1) Dairy Farming
- 2) Crop Farming
- 3) Sustainable tourist lodge operation
- 4) Indigenous wellness traditions
- 5) Adventure recreation
- 6) Sustainable forestry
- 7) Community self-help

- 8) Indigenous community visual & performing art preservation
- 9) Resident artists, writers and scholars
- 10) Commissioned art and interpretive displays in each room of the lodge

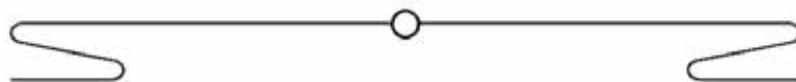
Instead of a patchwork made up of discrete elements managed in isolation (the eco-museum model), the Gibb's Farm Living-Museum adopts a holistic approach to simultaneously conserve and sustainably develop the tangible and intangible heritage of the Tanzanian farm. The people of Karatu are a repository of both tangible and intangible heritage that will be interpreted through the Living-Museum model.

Concept: Gibb's Farm is a Living Museum because it employs an 'interpretive' approach to its management. An important feature of this approach is that it views human activity, past and present, as fundamental components of the total environmental resource. The culture, history, traditions and activities of the human community are as much a part of the heritage as the Ngorongoro highland flora and fauna and are in continuous interaction with it. The video on the right, highlights this experience at Gibb's Farm today.

Assumptions: all human and natural eco-systems are living, developing organisms that cannot be 'preserved' in a particular isolated state: human and natural ecosystems are interdependent, the ultimate goal of conservation is the sustainable development of the resource, to sustainable use and develop the resource it is necessary to understand it, to understand the resource it is necessary to interpret its nature and processes, effective interpretation must be based upon a holistic view of the resource which recognizes the interdependence of its elements, systems and processes. In practice the Living-Museum means different things for different stakeholder and participant groups as follows:

- For the visitor: At the heart of the Living-Museum is the daily interpretive demonstration. Self and guided tours assist with this endeavor.
- For the local community: Household income will accrue from the visitors and sale of the Farm produce and material. Those working directly in traditional ways is the living resource opportunity.

# CULTURAL SAFARI

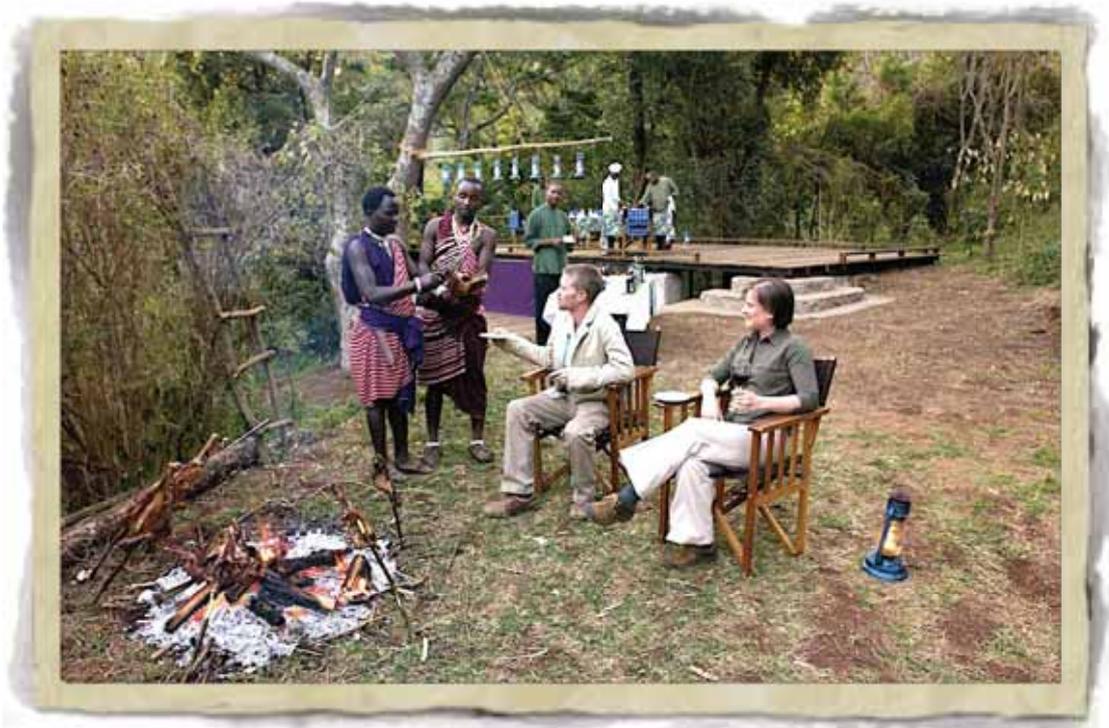


## **INTRODUCING A CULTURAL SAFARI**

The traveler who arrives at Gibb's Farm embarks on a Cultural Safari. It is a journey to a place where you can interact with all the people who live there, a place where you can find the contemporary farming culture and village life of Northern Tanzania, and a place where you can find local craftsman, artisans, naturalists and local indigenous healers.

## **FARM LIFE IS REPLETE WITH CULTURAL PHOTO OPPORTUNITIES**

The still camera – or paint brush – captures architecture, portraiture and still life. The video captures the indigenous ceremony and daily village experience. The first such experience is like a journey. In the bush, the Land Rover ride down the track to view a "cultural boma" (reproduction of a residential compound made for display purposes only) has been taken by many for years. At the conclusion the Land Rover inevitably returns to the lodge with some game viewing on the way. The journey is short and abruptly ends with a "sun downer" cocktail. The visitor is simply in transit. The experience is framed. The frame does not relate to the cultural experience. It does nothing to prepare the visitor. The ignorant visitor remains ignorant.



The “cultural boma” is reduced, at best to a curiosity, at worst to a mystery. The wood carver works to create curiosities for the tourist’s mantelpiece and not the useful objects for the family. Sadly, much of African village life has been forever altered to accommodate the rhythms of a modernizing economy and the tourist. The drums are silent between tourist show and the legend or story the dance tells is forgotten. Like the tourist, village youth now have little grasp for the story’s tradition – the performance has been reduced to simply a job and photo op.

The wood carver whose labor once spoke for family now advertises duty-free wares in the airport lounge. The tourist’s photo requires the story and habitat’s natural context. The experience and its framing must be related. The tourist desires preparation and meaning for the experience and photo imagery to be complete. The tourist is longing to be a resident not a transient. The tents or cabins of Africa permit a (brief) residency deep within the natural habitat. Gibb’s Farm is an example where the trend has been successfully reversed by re-establishing the original purpose of the activities. The wood carver’s labor once again speaks. The farmer’s efforts are sustainable and in harmony with the environment.

## **AUTHENTIC AND PURE OR CONTEMPORARY AND APPROACHABLE**

A weekly opportunity exists, depending on weather and other factors, for the traveler to join the Gibb's Farm resident community for dinner in the forest. We call this the **Forest Dinner**. It is held in Namyak Village on the estate's west side. For some the unique opportunity to share a meal with a resident naturalist, traditional healer, artist or one's own guide affords a memorable free-spirited communication with the community. (One doesn't travel all the way to Africa to have dinner with fellow travelers.)

The cross cultural exchange allows for legend and story telling, goat roasted around an open fire, mealtime with interesting members of our community. Its an honest way to share. The traveler comes away with a more intimate understanding of what makes North Tanzania so compelling.

In the Mikawahani Village on the east side of the estate a nightly fire is lit to ward away the elephants (tembo) from the acres of vegetables. For years this tradition has occurred under a stately albizia tree situated along the Ngorongoro Conservation line. Here (and elsewhere) early evenings are a perfect time to reflect. Naturalists, farm managers and indigenous healers take turns doing daily half hour presentations at the **Tembo Fireplace** or the Farmhouse. Indigenous medicine, the history of GIBB'S FARM, animal behavior, birds and flora are all possible topics for discussion. A good time to ask questions and get to know some of the talented and knowledgeable people in our community.

Travelers tell us these encounters are highlights of their trip, not because they are utterly authentic (they are not - if they were few would understand or wish to participate in them) but because they are set in contemporary contexts and are therefore very much approachable.

The **Oral History Project** of the Living-Museum has begun with a handful of videos. A few examples have been posted on line:

## **THE LEGEND OF TOBACCO**

*How did the practice of the Maasai Tobacco or snuff get started? The elder's legend is translated by Sanguyan at the Tembo Fireplace near the Mikawahani staff village of Gibb's Farm. They are surrounded by the the organic vegetable farm along the Ngorognaro highlands.*

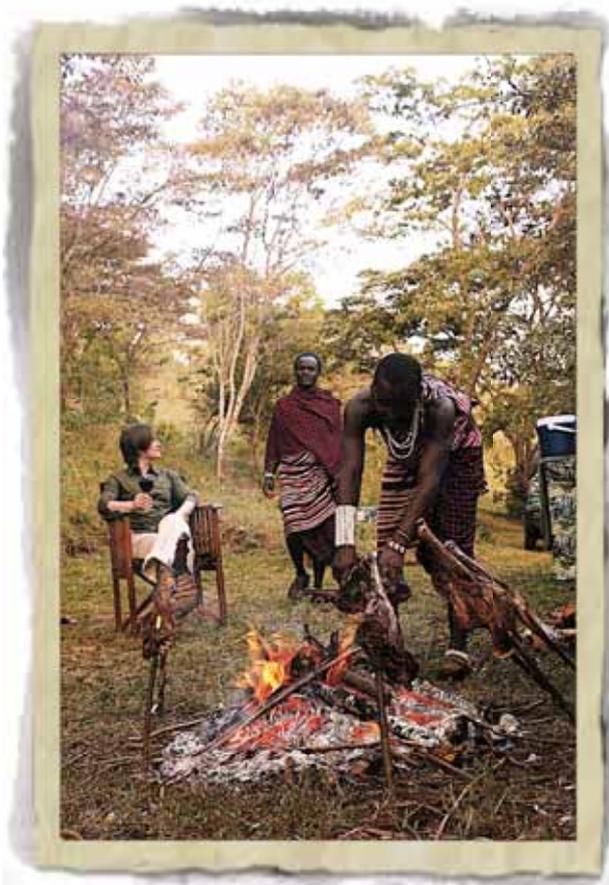


## **MAASAI ON THE MOVE**

*How did Maasai come to the Karatu area? The elder's story is translated by Traditional Healer Labiki at the Tembo Fireplace.*

## **ORIGIN OF THE MAASAI COWS**

*How did it come to be that the Maasai acquired and value cows? The elder's legend is translated by Sanguyan at the Tembo Fireplace near the Mikawahani staff village of Gibb's Farm.*

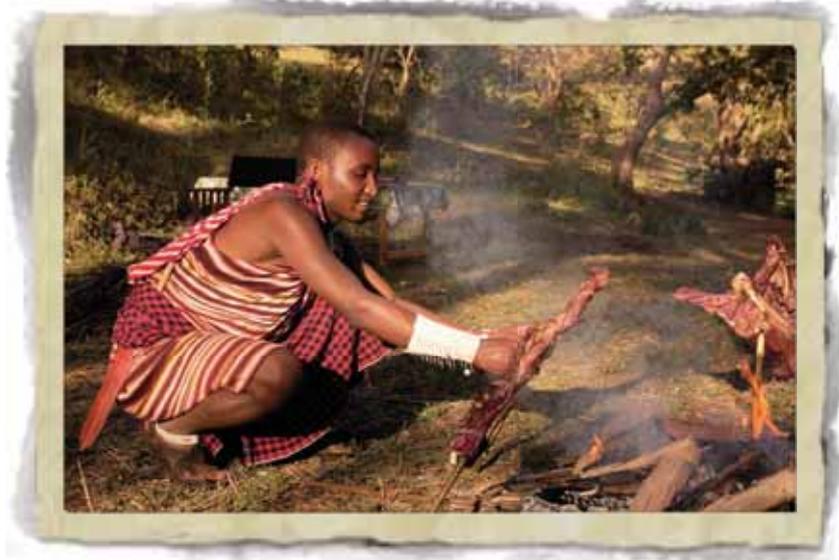


## LEGEND OF ALCOHOL

*Most every culture embraces alcohol. A witty legend suggests the Maasai are no different. The elder's legend is translated by Sanguyan before the Forest Dinner upon the invitation of the traditional healers who live in Namyak Village on the western side of the farm estate. Travellers are joined by naturalists and artists in residence - an intimate way to share a meal with the indigenous people.*

## LEGEND OF MAASAI & THE WILDLIFE

*How did it come to be that the Maasai acquired and value cows? The elder's legend is translated by Traditional Healer Labiki at the Tembo Fireplace near the Mikawahani staff village of Gibb's Farm.*



## LEGEND OF LIVING AMONG WILDLIFE

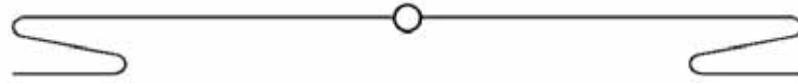
*Ngorongoro is the only world's reserve allowing co-habitation of indigenous people and wildlife. The elder's legend of this experience long before the reserve was established is translated by Sanguyan before the Forest Dinner upon the invitation of the traditional healers who live in Namyak Village on the western side of the farm estate. Travellers are joined by naturalists and artists in residence - a memorable inter-cultural exchange.*



## LEGEND OF HEAVEN & EARTH Part 1 and 2

*A long but fascinating legend concerning the Maasai encounters with Europeans and the Bushman and the parting of the African continent with Europe and finally the parting of Heaven and Earth. The elder's legend is translated by Sanguyan at the Tembo Fireplace near the Mikawahani staff village of Gibb's Farm.*

# ECO-DESTINATION



## **INTRODUCING THE ECO-DESTINATION**

The traveler who arrives at Gibb's Farm steps into an "eco-destination" unlike any other place in Africa. The unique ecology of farm estate includes the flora, fauna, birds and game of North Tanzania, the unique biodiversity of North Tanzania includes the relationships between its natural and human inhabitants. The unique environment of North Tanzania is not only preserved at Gibb's Farm, it lives and thrives in an atmosphere that recognises its past and embraces its future.

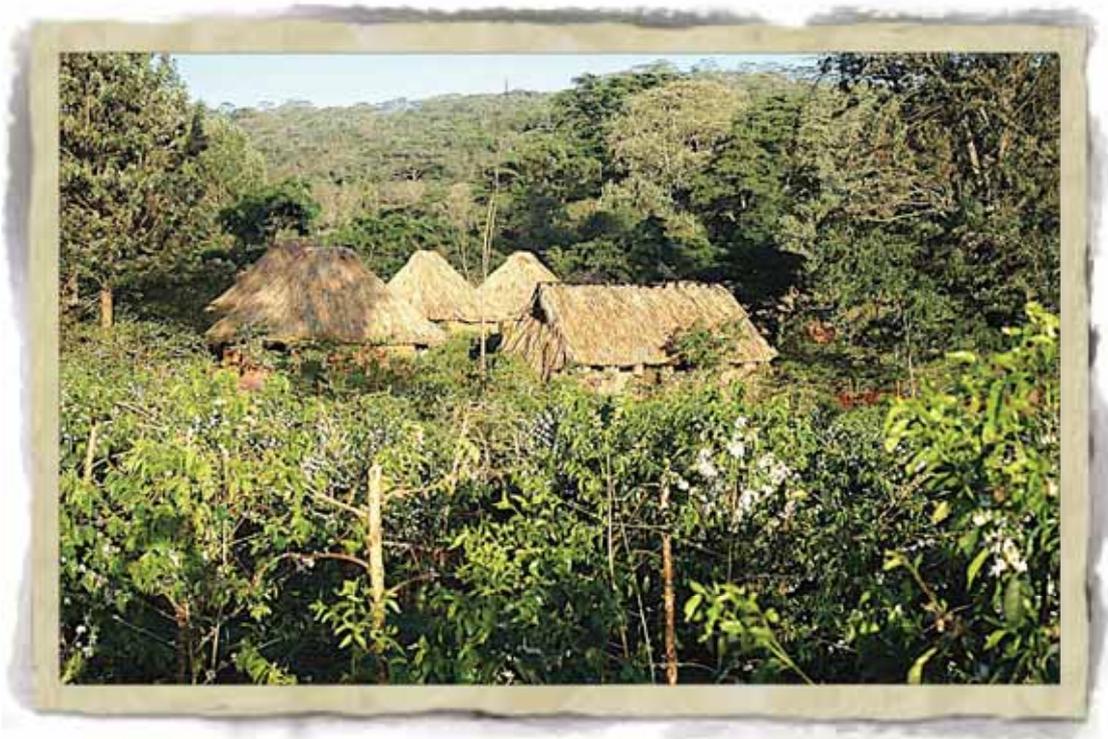
## **SUSTAINABLE AND AFFORDABLE HOUSING**

Indigenous technology and materials were used to create sustainable and affordable staff housing. What is right for this place; surely not prefabricated elements, or mastery of the landscape. Dwellings were built to enhance the popular community in several ways: local materials that were biologically and technically reusable and available. Employing these materials and the services of nearby and farm craftsman generates local economy and demonstrates community cooperation while minimising cash outlay (like the village barn raising events of previous generations). The effort involves local people in building the community and keep them connected to the regions' cultural heritage, which the structures' aesthetic distinctiveness itself perpetuates. Enlisting indigenous skilled hands to train young people in the use of local materials and techniques encourages intergenerational connection.

## **MODEL COMMUNITY VILLAGES: Mikahawani & Namnyak -**

Two villages were established to model sustainable building techniques, affordable housing and to provide an example of community self governance and self-responsibility.

Established on opposite sides of the Farm, east and west, as a Living Museum these are both working villages and not 'cultural bomas' or tourist attractions. Mikahawani (Swahili for village in the coffee) provides community housing, leaning center, meals and healthcare. It is located in the heart of the working coffee, vegetable and dairy farm.



The African Living Spa's indigenous medicine staff is supported by the second village called Namnyak (Maasai for luck) and located in a beautiful valley within the Farm's private forest reserve.

Namnyak dwelling design follows the Maasai style and technology. It is a simple example of comfortable housing. The timber was harvested from the Eucalyptus trees planted 15 years ago in the forest estate, cut in a manner to promote regrowth. In the Mikahawani Village dwelling design is drawn from the Iwraq style dwellings found in our neighboring Tloma village. Unfired bricks and mud foundations have been used, along with thatch roof and efficient lighting and windows and ventilation. Non-irrigated flowers and coffee fields surround the dwellings. The dwellings are used to provide accommodations for the

staff not wishing to walk home in between working schedules. 50 beds have been provided, with no more than 2 sleeping in one room at a time, each with a locker. Long-term accommodations and married housing areas have also been built with separate washing and private spaces for a total capacity of 50 people. The Mikahawani Village governance was established during the construction phase, complete with an elected Mayor and village council to practice accountability, leadership and community ownership. The spirit of the governance is based on existing Iwraq community leadership principles. The village council is made up of four parts: village and environment, sports and entertainment, staff dining, staff social services.



Both villages have been established within the context of their natural environment; they are a part of, not separate from these biomes. Mikahawani is Swahili for “village in the coffee”. Minimal earthwork was completed to establish the dozen dwellings on a gently sloping coffee field. Coffee continues to grow around each building. The excavated soil was used to make berms to provide privacy and noise abatement. Namyak is lucky enough to be situated along the highland forest allowing for easy collection of building materials and affords tranquility and privacy.



## **THE UNIQUE ECOLOGY INCLUDES FLORA, FAUNA, BIRDS & ACCESS TO GAME**

The farm serves as a model for local people. Gibb's Farm's efforts at sustainable, renewable resource use provides an example of what is successful. The farm has shown that there are ecologically sound solutions to meet needs such as growing healthy plants without pesticides or herbicides, providing different sources of fuel for cooking, organic fertilizer for crops, sustainable production of building materials. The livestock kept, the vegetables grown, the flowers and trees in the lodge gardens are constantly being reviewed and new things tried.

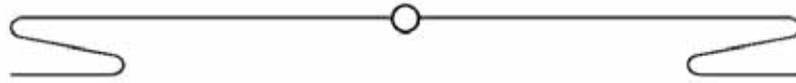
- The Swahili word for journey is safari. "Safari" has entered the travel lexicon with specific connotations of survivable primitive African travel and dramatic Big Five wild animal hunts. Two centuries ago European aristocracy seized upon this new travel and destination as a form of "grand tour". The tour very much included the experience of living within the habitat amongst the big game. The survivability aspect became entertainment to rival the hunt and all means of luxury encumbered the expeditions. Presently, the object of the modern safari is to capture the context of the purpose of travel – to observe wild animals deep within their natural habitats rather than simply to hunt them. The Tracker ensures sighting of the Big Five while the Ranger provides interpretation. In short, the Nikon digital camera has replaced the Remington hunting rifle. The traveller is packing a wide angle lens. In addition to the telephoto of the Big Five, the wide angle brings into view village life, smaller fauna, and flora. Porter heads are no longer burdened by pianos nor ammunition, but with specimen jars, film, paint and brushes.

- Cottages as classroom - The Living-Museum tenant of interpretation and information is manifested in the physical space. **Every cottages has a description supported by individual and growing art collection.** The spoken words of the guide or naturalist or written collateral alone do not carry this expectation. In the belief that our surroundings contribute to our state of mind, emphasis is put on the design of spaces that cultivate a sense of tranquility with a sense of place and history. Guest cottage designs are rooted in the principles that African open space yields a source of peace in a marked departure from the real world. Textural materials and indigenous artworks embellish the space. Through fine art commissioned by the **Artist-in-residence program**, SAANA, individual themes of each cottage are interpreted through art. Each carry lessons in keeping with a unique subject via a sophisticated and yet simple system of theme: For example: the symbiotic relationship between beings and the environment (Manjani Grass House) or the stages of life and one's responsibility while living it (Morani House).
- Recognize the past, embrace the future - Land in the conservation area is multi-use, it is unique in Tanzania as the only conservation area providing protection status for wildlife whilst allowing human habitation. Land use is controlled to prevent negative effects on the wildlife population. For example, cultivation is prohibited at all but subsistence levels.

Back in the 1700's the Mbulu and Datooga people occupied northern Tanzania only to be forced out by the Maasai in the 1800's. Originally part of the Serengeti, the Ngorongoro Conservation Area was partitioned in 1959 to allow continued indigenous people co-habitation with the fauna and flora. Gibb's Farm celebrates past and embraces the future based on this unique model of mixed use and co-habitation along our northern boarder with the Ngorongoro Conservation Area.



# THE LIVING-MUSEUM: ORAL HISTORY



## INTRODUCING THE ORAL HISTORY AND LEGENDS PROJECT

The unique environment of North Tanzania is not only preserved at Gibb's Farm, it lives and thrives in an atmosphere that recognises its past and embraces its future. From time to time we invite elders to share the legends and history of their culture, and use the documentation for the Indigenous Knowledge classes and to help preserve the information. We are working to collect the predominate cultural traditions of the farm: Iwrak, Maasai, Etc.

We highlight below in video our recent work.



### THE LEGEND OF TOBACCO

*How did the practice of the Maasai Tobacco or snuff get started? The elder's legend is translated by Sanguyan at the Tembo Fireplace near the Mikawahani staff village of Gibb's Farm. They are surrounded by the organic vegetable farm along the Ngorognaro highlands.*

## MAASAI ON THE MOVE

*How did Maasai come to the Karatu area? The elder's story is translated by Traditional Healer Labiki at the Tembo Fireplace.*



## ORIGIN OF THE MAASAI COWS

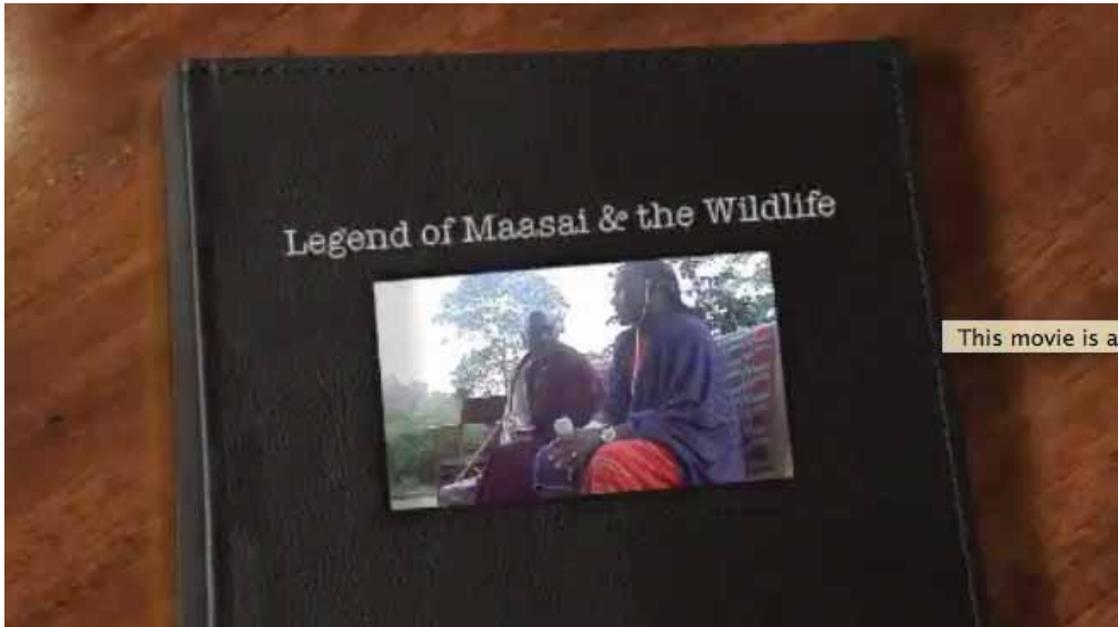
*How did it come to be that the Maasai acquired and value cows? The elder's legend is translated by Sanguyan at the Tembo Fireplace near the Mikawahani staff village of Gibb's Farm.*



## LEGEND OF ALCOHOL

*Most every culture embraces alcohol. A witty legend suggests the Maasai are no different. The elder's legend is translated by Sanguyan before the Forest Dinner upon the invitation of the traditional healers who live in Namyak Village on the western side of the farm estate. Travellers are joined by naturalists and artists in residence - an intimate way to share a meal with the indigenous people.*

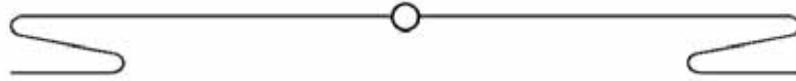




### **LEGEND OF MAASAI & THE WILDLIFE**

*How did it come to be that the Maasai acquired and value cows The elder's legend is translated by Traditional Healer Labiki at the Tembo Fireplace near the Mikawahani staff village of Gibb's Farm.*

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## LEGEND OF LIVING AMONG WILDLIFE

*Ngorongoro is the only world's reserve allowing co-habitation of indigenous people and wildlife. The elder's legend of this experience long before the reserve was established is translated by Sanguyan before the Forest Dinner upon the invitation of the traditional healers who live in Namyak Village on the western side of the farm estate. Travellers are joined by naturalists and artists in residence - a memorable inter-cultural exchange.*



## THE ILMURRAN POSSESSIONS

*The Ilmurran (maasai worrier) possesses many items in daily life, some are installed in the Morani House of Gibb's Farm. Traditional healers Labiki and Lesikar help the elder in the Morani House share the oral history and legends surrounding these items, many of which have been installed in the Morani House of Gibb's Farm.*



## LEGEND OF HEAVEN & EARTH Part 1 and 2

*A long but fascinating legend concerning the Maasai encounters with Europeans and the Bushman and the parting of the African continent with Europe and finally the parting of Heaven and Earth. The elder's legend is translated by Sanguyan at the Tembo Fireplace near the Mikawahani staff village of Gibb's Farm.*



# Private Dinner Bookings

For special occasions an exclusive Forest Dinner is ideal for for small groups or weddings, even celebrating couples.



In the western estate of Gibb's Farm a thirty acre forest reserve along the Ngorongoro Conservation boarder is home to numerous hiking trails and Maasai residence for the African Living Spa. Forest trees shelter a simple kitchen and dining area at the edge of a valley were young farm cows graze.

Invited by the Maasai Morani worriers, resident artists, and naturalists typically join small dining groups - a perfect way to experience the people of our land.

## Guests & Price:

2 to 5 supplement \$30pp

6 to 20 supplement \$25pp

## Inclusive:

1 glass of wine pp, or 1 beer, or 1 soda (during cocktail hour excluding dinner), and 500ml water

## Schedule:

Start the walk down 5:30pm (20-25min leisurely walk) legend and story telling & cocktails starts around 6pm dinner at dusk

## Weather:

We must consider the weather by 3pm

Advance Notice:

24 yours please. As special arrangements are required, payment of supplemental (or credit card numbers) should be received to confirm the event.

Transfer:

Guests to arrange guide/driver to stage their vehicle in the valley for the return drive home after dinner. Guides are encourages to dine with us at no charge. They will be offered a soft drink for dinner or during the cocktail hour.

Note:

If the dinner is requested on a day that the Farm has a scheduled Forest Dinner then no supplement charges will apply. The guests should understand that it is a combined dinner for all residents.

Prices subject to change.

# African Gourmet



The African Gourmet Package has recently been introduced to offer an authentic experience of Tanzanian farm cuisine. The opportunity, tinged with the robust flavours of traditional gastronomy has already received reservations for individuals and small groups. Personalised classes introduce deliciously distinct differences in farm and regional cuisines. Walk the acres of herb and vegetable gardens with the executive chef, harvest for the personal menu.

“40 years ago Margaret Gibb began the dairy, piggery and organic vegetable gardens to provide healthy fresh food for the weary safari traveller,” said Chef Kuntal. “Celebrating this legacy we now make cheeses, fruit spreads, and a cooking style that accentuates freshness and simplicity. We have found these themes of great interest among our visitors.”

Recently the cuisine quality and traditions of Gibb’s Farm were recognised by Good Safari Guide. The African Gourmet experience is an ideal way to learn our kitchen and organic traditions.

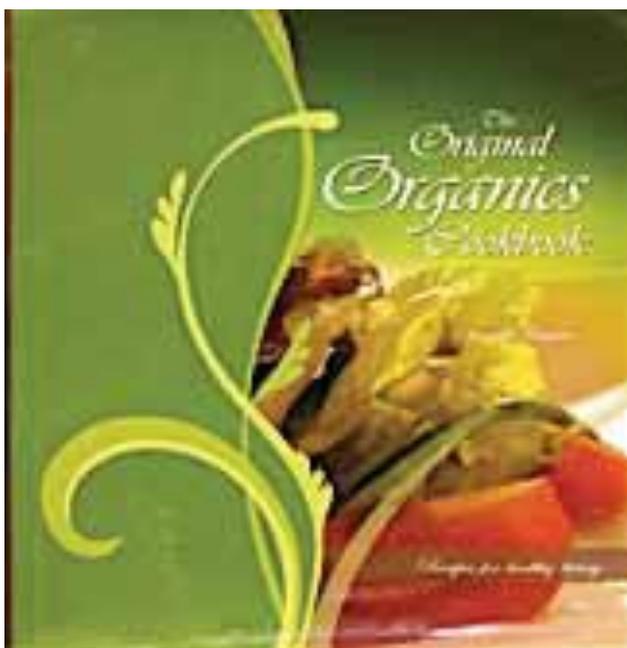
The **African Gourmet Package** supplement cost is \$90 person per night and includes an array of activity choices and, wellness and consultation with the traditional healer, laundry services and evening beverages.

African Gourmet participants are invited to participate in the bustling rhythm of the historic farm:

- vegetable harvest, cow milking, cheese making, coffee fire roasting
- Introduction to farm organics
- Meet the Farm Managers
- Planting cycles and seasonality
- Sustainability of the Farm
- Cooking session with the Chef in studio kitchen
- Herb Garden walk with the Chef
- Food as medicine talk with Traditional Healers

The 'Cuisine of the Farm' is reflected in the multifaceted 'efforts of the people,' each different in it's own ways but yet similar. The cuisine has been remarkably unchanged since Gibbs's Farm opened her door for the weary travellers of the northern Tanzanian safari circuit over forty years ago and yet. She has collected influences along the years from Margaret Gibb Kullander, Chefs, travellers and gourmets and has evolved into its own African Cuisine.

To appreciate the forces that create the special flavours and aromas of our farm food you are guided on a journey from the kitchens through the myriad vistas of the farm from the verdant slopes of the vegetables garden, to the ubiquitous coffee expanse and the welcoming valley of small Namnyak village.



Chef Kuntal has been teaching in the farm kitchens since his arrival a year ago. Two years ago he wrote his first cookbook, **The Original Organics Cookbook** (right) while Executive Chef at South Asia's first destination spa Ananda in the Himalayas. Voted Top Spa Chef by Spa Asia Magazine and Web Magazine, Kuntal started his commercial kitchen experience at the Ananda

resort before completing two years under the guidance of Michelin Star chefs Michael Wignall and Jean Christophe Besseau at Devonshire Arms Country House Hotel in Yorkshire, United Kingdom.



In 2005, French watercolorist Denis Cluveal was commissioned to capture the charming views and moments of the working Tanzanian farm (below). Further information about the Gibb's Farm SANAA artist - in - residence is available on the web site.

# Arusha Safari Open House



The **second annual Arusha Safari Operator Open House** occurred over the weekend of May 22nd affording the participants to learn first hand recent additions to the historic coffee farm experience.

More than a dozen invited guests attended (slide show, right). One recently remarked at the conclusion, "I think you have tied up all the loose ends from all the changes that have been made at Gibbs and the whole lodge seems to be operating at a very high standard now."

General Manager Timothy Njaga introduced **three artists who were present**, carver Aloyce Kilamala, painter Peter Ray, and naturalist, filmmaker and author Reinhard Kunkel. Reinhard, effectually called Leo, also shared stories from his decades living in the Tanzanian national parks and reserves at the farm's Tembo Fire.

In March Peter Ray, left, installed his fourth commissioned work in the Anniversary House. Called Zamani Windows, the work celebrates visitor memories and tails of their visit to the farm, pausing for a respite from the rigours of safari. "The voices speak to us through a window of time, reading such letters the words are as fresh as if they were written today,"



says Peter. The house commemorates the generations of events surrounding Gibb's Farm. A most important milestone are the numerous long-serving employees of the Farm. An existing installation in

the house is a work of portraits representing 20 of the 150 employees who have loyally work on the farm for over 15 years including four sets of brothers.



Reinhard's, work has been installed in the Grass House, Oldupai and Safari Houses. His residence is actually near Ndotu Ngorongoro Conservation where he as worked for many years documenting the incredible

wildlife for film, photography and book projects. The naturalist and author (photo left) has lived in Tanzania since 1973.

Aloyce Kilamala, right, recently completed a large work for the Ngoma House representing the themes surrounding the many songs a Karatu villager may sing with the Ngoma drum. He has been an artist-in-resident continually for the past year.

Presently he is working on another large commission for the Morani House, under the direction of traditional healer Labiki of the African Living Spa and Osero Forest Clinic.



He and his fellow healer Lesikar joined the Open House along with western medicine healer Willson. Integrated medicine is practiced in the primary health care facility. Consultations and treatments were enjoyed by many of the attendees.



"The massage I received was very good. Be assured that having experienced the high quality of the massage I will now be recommending to clients that they have a treatment when they are there. That is something I was not doing before so I think everyone will benefit in the long run," said a client upon concluding the weekend visit.

Chef Kuntal, left, show-cased the farm kitchen's work in a number of locations. The bounty of the farm was on full display Sunday morning in Deutsch House, a perfect way to cap off the event-filled weekend. The **Good Safari**

**Guide** announced Gibb's Farm, with **Third Place honours** for **Best Safari Hotel Cuisine - Africa** at the 2010 NDABA marketing show in Durban, South Africa.

# Earth Day, a first for Tanzania



Believed to be the first community **Earth Day for Tanzania**, its 40th anniversary on April 22nd was marked at Gibb's Farm, itself a historic coffee plantation welcoming travelers starting about 40 years ago. The occasion helped participants better understand how the historic coffee farm has been a leader in sustainable farming and tourism. Many examples found at Gibb's Farm were included in the daylong event of painting, athletics and awareness-based activities.

See Promotions and Packages Earth Day & Week link on Gibb's Farm web page for photos and details.

Founders Margaret and James Gibb concerned themselves with the ecological responsibility of the farm soon after they started to manage it in 1948. Their stewardship of the land, community and wildlife have long been a focus of the 80 year-old operation. Opportunities to advance these efforts continue to mature since recent renovations. Special Earth Day events were organized at the farm to mark the occasion and also to broaden the understanding for a cleaner, greener way of life.

Three events were designed by staff leadership that typically conducts twice annual employee Olympics. The first event was the Earth Relay. This was a test of ecology-knowledge runners shouted to answer questioning judges before sprinting their

baton back to a teammate. Eighteen runners competed in three teams.

Questions included: ways to reduce carbon footprint, ways to reduce energy usage, preferred ways to dry cloths, plant water filtration facts, the purpose of large windows in every farm cottage, name four of the ten gardens at Gibb's Farm, solar water heating facts, steps for separating refuse, and recent environmental awards received.

In the estate's staff village traditional building technology and materials have been used to example sustainable and affordable housing. Within the walls of the dining hall Uhai (Swahili for life), three more teams engaged in the Earth Day Painting competition. The captains with their team of six were challenged to fine-tune their graffiti and painting skill carrying the theme of "reduce, reuse and recycle," judicious use of natural resources, and sustainable development. Each team was provided with paints, brushes, pencils, and erasers to finish their task in one and half hour. Locating the community art in a facility used daily by everyone was a clever way to extend the awareness beyond the day and past Earth Week scheduled a few months later. The walls are planned for repainting in time for the second annual Earth Day Wall Painting.

The Uhai lunch was followed by the Bachelors Vs Married Volleyball match which drew huge applause from staff who chose to support their team as per their marital status. Even though the "Bachelors" team won the day, the commitment to excel was praiseworthy from both teams.

The event concluded with prizes for all the three teams. On this occasion twenty chosen employees were gifted an indigenous tree sapling by Earth Day co-leader Lazaro Msasi. He is the leader of the Flower & Grounds Department that propagates seedlings as part of an on-going program that facilitates erosion control around the neighboring farms, many of which belong to the Gibb's Farm employee's or their families.

Gibb's Farm, Tanzania, joins 190 countries to utilize the annual event to communicate the ecology mantra "reduce, reuse and recycle." In the celebration of what is likely to be Tanzania's

first Earth Day event Gibb's Farm serves to demonstrates its "triple top line" approach, a concept McDonough and Braugart advanced in 2002 which states that measurements are only meaningful when ecology, equality and the economy are in balance. This notion builds upon John Elkington's 1994 "triple bottom line" thesis that measures economic goals with social and environmental concerns.

"The Ecology Walk has just been added to the many activities of Gibb's Farm. Earth Day is a fun way to make this introduction for the general staff," said Kuntal Kumar, co-organizer of the event.

# Traditional Celebrations Reignited at Gibb's Farm



We recognise the traditional harvest of Tanzania by celebrating her rich cultural diversity. Most travellers are drawn to the northern safari circuit in celebration of its rich bio-diversity. With the help of Indigenous Knowledge facilitator Grosper Mollel the spring workshops were conducted to reignite two local festivals.

The workshops explored the community traditions to recognise the bounty of annual harvests, sharing and support within a community once expressed as Ujamaa, and wedding traditions.

The Indigenous Knowledge (IK) program on the farm is lead by Grosper Mollel, a Maasai native of Eluai, Tanzania, and Headmaster of Noonkodin Secondary School where he also facilitates the program (download [Intercultural education in a Tanzanian secondary school.pdf.](#)) For two years Gibb's Farm has sponsored the IK curriculum development at his school. We have invested the cash award from the 2010 Educational Traveler Community Conference which recently recognised this effort to support this season's workshops. ([Download Press Release describing this honour](#)) and see Living-Museum News/ Blog entry February 15th.

**Nane Nane** is one of the many vibrant public holidays in Tanzania, held on August 8 (the 8th of the 8th month, Nane Nane means "eight eight" in Swahili). Nane Nane, or Farmer's

Day is marked every year where farmers and other stakeholders exchange knowledge and business. In the country side, on the shamba, the occasion is celebrated quite differently.

The village is full of energy and life as the harvest has been collected. Large or small, the villagers take turns sharing some of the bounty with the neighbouring families throughout the week. 'Sharing of the Bounty' is a new annual event on the farm inspired by the villagers. Now part of the Promotions and Festivals of Gibb's Farm, travellers can join this event. (Nane Nane Festival link)

Gibb's Farm thrives today because of the support of the local communities, in particular the immediate village of Tloma. Exploring the historic movement of **Ujamaa** is a way to to welcome the nature of our community and learn about the Iraqw culture, and the legacy of Ujamaa through activities started as result of the workshop. The Ujamaa experience has developed into an event travellers can participate in this August. (Ujamaa Festival link).

Each of the cottages at Gibb's Farm has a theme indicated by the name of the cottage. These themes explore different aspects of Gibb's Farm and the surrounding communities and are supported by the artwork adorning the walls and shelves of each cottage, adding to the story. For more information regarding these topics visit the **Cottages of Gibb's Farm** Tlamo House, Ngoma House, Shamba House and Anniversary House.

# Educational Travel Community Award Assists Local School



**The Educational Travel Community** recognized the living-museum educational programs at Gibb's Farm with a cash award in February. The honor recognizes the unique selection of interpretation programs that incorporate local history, culture, indigenous wellness and the natural environment at the farm. ([Download Press Release describing this honour](#)).

The cash award was used to support the headmaster's office at **Noonkodin Secondary School**, a facilitator of indigenous knowledge coursework. Headmaster Grosper also facilitates classes at Gibb's Farm using material that has been under continual development for the past three years.

The courses involve students re-discovering their individual past and incorporating it to the present life. It involves cross-cultural study where affirmative action is given the first priority. "In order to experience in ourselves and to share with the guests our sense of place; sense of purpose and sense of history we have to actively know and use such knowledge". The seasonal workshops enable the Gibb's Farm community to restore their awareness of who they are, to share their knowledge with each other and with the travelers. The urgency of this goal stems from the modernization of Tanzanian society.

Course materials for the school and Gibb's Farm have been developed chiefly by Gemma Enlengila, M.Biochem, Oxford, M.Sc. environmental anthropology, Kent. She is an anthropologist/ethnobotanist and biochemist specializing in Maasai traditional health care, environmental issues and is a co-founder of the school.

### **About Noonkodin Secondary School**

Noonkodin Secondary School, founded in 1999, is a co-educational day and boarding school built, owned and managed by Aang Serian, in the village of Eluai near Arusha, Tanzania.

Its indigenous knowledge program is called Unity in Diversity. It includes many different topics, e.g. foundations of culture, traditional medicine, initiation ceremonies, spirituality and many more. It was given the name because the school brings together people from many different ethnic groups. "In spite of our differences we regard ourselves as one family and want to learn from one another," comments Grosper Mollel, Headmaster.

The non-sectarian school's aim, unique in Tanzania, is to find an appropriate balance between 'indigenous' and 'western' knowledge, skills and teaching methods and to provide affordable, or free, tuition for secondary school aged students. Along side the national secondary curriculum, students participate in a co-curricular programme that focuses on four target areas:

- indigenous knowledge (local history, languages, culture, rituals and ceremonies)
- environment and society (traditional environmental knowledge, linking global environmental problems to local contexts)
- sustainable living (organic farming and gardening, appropriate technologies, community economics)
- moral and spiritual education (focussing on positive values such as respect, tolerance, justice, compassion and truthfulness).

Elders are the custodians of very valuable knowledge, but young people have little time or opportunity to learn from their grandparents. By helping each other they can rediscover their

grandparents' knowledge otherwise lost. Noonkodin is unique because it has recognized this important need. Collaboration and partial funding from overseas universities is critical to its success.

Mwl Grosper Mollel is facilitator for the Unity in Diversity Project at the school and Indigenous Knowledge workshops Gibb's Farm. The ambition is to have it incorporated into the national curriculum, but at the moment it is not recognized. The school is working with international partners (e.g. Bloomfield College, New Jersey) in order to develop formal accreditation for the program. School link: [www.serianuk.org.uk](http://www.serianuk.org.uk)

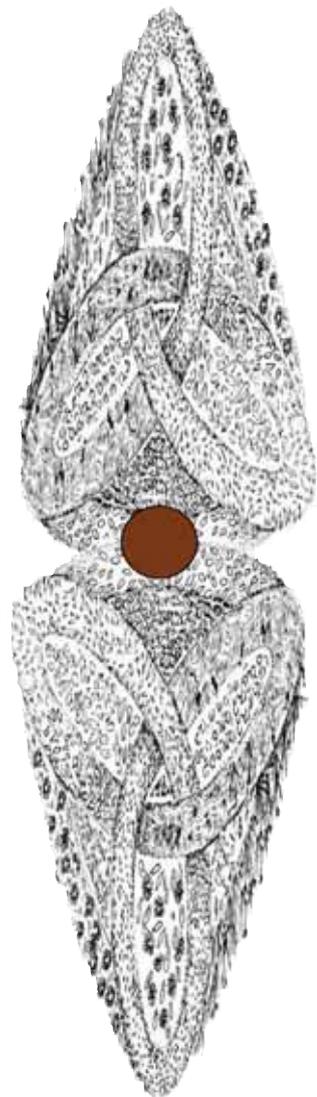
# New Formal English Knot Garden Provides Organic Herbs



A formal English herb garden designed for contemplation and beauty has been established. 10 herbs were selected as a welcome to the new executive **Chef Kunal**, centre front in the photo above. Cooks walk down from the farm kitchen twice a day just before meal time to make their selection. The herbs couldn't be more fresh - going straight to the plate from the garden.

The formal English herb garden has been fashioned along the classic design of the Elizabethan **Knot Garden**. The English and the French typically patterned them after a rug or tapestry. The main elements consisted of intricate geometric patterns, dwarf hedges of evergreen herbs, and/or paths. There were the closed knot gardens with no access and compartments, containing coloured sand or gravel. Then there were the open knots with paths forming part of the patterns and compartments filled with sweet-smelling plants such as rosemary, hyssop, sage, and lavender.

Traditionally, the planting schemes were sparse with the emphasis on the individual



species. For instance, all the hedges were of boxwood, and knots were made in groups of four. These gardens demanded time and care as the hedges needed constant and careful trimming to maintain their appearance.

In creating the knot garden at Gibb's Farm (drawing right) the desire was to echo the English garden heritage by using typical herbs that have been growing on the estate for years. Chosen were chives, coriander, dill, fennel, lavender, rosemary, sage and thyme. Woodier herbs like rosemary and lavender are being fashioned into hedges, with softer herbs like chives and dill filling in.

**Daudi Lolay**, Herb Gardens Master, has been caring for our gardens for decades. Celebrated in the Anniversary House of long-serving employees of the farm he can be seen often giving tender attention to this new garden located in the middle of the cottage enclave.

The kitchen is supplied by a second and larger herb garden, one of 10 gardens on the estate and described in the Garden Art page of the SANAA section of the website along with all the gardens.