

GIBB'S FARM

ECOLOGY INFORMATION



Considered by many to be one of the first 'eco-lodges' in Northern Tanzania, Gibb's Farm began operating simply and in harmony with the environment. Today the Farm has expanded greatly on his ideal, preparing for the next 45 years of traveler hospitality. Today's client is expecting more than the usual eco-definition, "making do without." We celebrate our heritage by creating a luxury experience - unique programs that enrich the community as well as the traveler. In doing so the Farm encourages cultural awareness, historical interest, a connection to nature and a desire for adventure at a level of service based not on an excess of material but on access to quality food, services, information and experiences. Our current ecological practices are described below, a few originating since the farm's start nearly 80 years ago, many launched or perfected over the past ten years.

- Environmental and Cultural Preservation
- Wildlife Conservation
- Community Health Initiatives
- Community Development & Poverty Relief
- Living-Museum

ENVIRONMENTAL PRESERVATION

WATER ECOLOGY

- Recycling - 100% of greywater 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. 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 have boiled and filtered it through a Katadyn Filter before placing it in your water pitcher.
- 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 of fruit, herbs and vegetables. 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 Namyak and looked after by the resident Maasai who are 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 categorial 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 jewelry 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 800 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 utilize 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. 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 - 50% of cottage walls are glass allowing for natural illumination. Low energy lighting (warm fluorescent, halogen) have replaced incandescent lighting. Timers switches have been installed in many areas.
- 🔦 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 25 varieties from the Continent. A formal English herb garden examples the tradition of ornamental herbs.
- ☪ Cactus Garden - 10 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 230 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.
- ☪ 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.
- ☪ 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 50 species are represented on the Farm estate.
- ☪ Shrubs - Over 50 species are represented on the Farm estate.
- ☪ Ornamental Flowers - Over 150 species are represented on the Farm estate.

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".
- 🕒 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.

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. 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 year, 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.

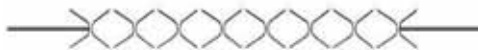
- 👤 Naturalist and Resident Scholars- The team of 15 naturalists and guides engage travelers in cultural programs besides going on safaris and walks, including village & Karatu town tours, in which travelers have opportunities to better understand how the community lives. Information and interpretation 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.



WILDLIFE CONSERVATION

GIBB'S FARM partners with the neighboring 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.

- 👤 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.



COMMUNITY HEALTH INITIATIVES

GIBB'S FARM has always sponsored the healthcare of her 150 employees. It now supports employee dependants 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 dependants. An Indigenous Clinic in Karatu Town has recently been established with Gibb's sponsorship to bring quality indigenous health care to the dependants 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. 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;
- 🧠 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, and;
- 🧠 providing ample space and time to integrate the changes experienced on the journey to greater wellness.



COMMUNITY 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. Employee make up comprises 99% East Africa or the immediate community.

- 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:
- Teaching basic life skills (reading, writing, math)
 - English
 - Indigenous Knowledge
 - Certificate professional course work
 - Community health (through the Osero Clinic)
 - 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.

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 -

- 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.
- Retirement Program called Better Life Fund, provides retirement moneys better than the state requirement. Long serving employees can access their retirement fund for basic building blocks of life: family schooling fees or construction of its primary dwelling. A employee committee administers the fund.
- Education through the GIBB'S FARM Academy
- 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 maintained roads that would otherwise be simply eroded, muddy or dusty tracks.



VISION STATEMENT GIBB'S FARM

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 and culture 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 l ekeo Attitude, Tumaini Anticipation, Umi l 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.




MODEL AFRICAN FARM

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 CULTURAL SAFARI & THE LIVING MUSEUM

- 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 supertelephoto for 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. 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).
- 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 culture boma 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 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 activities original purpose. The wood carver's labor once again speaks. The farmer's efforts are sustainable and in harmony with the environment.

 The Living-Museum - A genuine cultural safari experience occurs when context to the resident, dancer or artisan's industry is given. It occurs when the tourist 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.

GIBB'S FARM: A Living-Museum & Eco-Museum The Living-Museum should not be confused with the Eco-Museum. The table below 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. See table below.

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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

🧠 The Living-Museum provides a genuine cultural safari.

A departure from the traditional concept of museums was made in 1971,¹ 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 above, the three elements of "heritage," "participation" and "museum" should be well balanced and constitute a closely integrated whole.

¹ The Danish Lake District Eco-Museum, http://www.ecomuseum.dk/english/03gb_ecomuseum_as_a_concept.htm

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.

Rather than as patchwork made up of discrete elements managed in isolation, 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 Eco-Museum partnership. Many of the 'Farm Life Activities' support this mission.

Concept: The Eco-museum concept views GIBB'S FARM as a Living-Museum 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.

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 will have the opportunity to become a living resource.

Model Community Villages: Mikahawani & Namnyak -

Two villages have been established on opposite sides of the Farm. 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, meals and healthcare. It is located in the heart of the working coffee, vegetable and dairy farm. The African Living Spa's indigenous medicine is supported by the second village called Namnyak (Maasai for luck) and located in a beautiful valley within the Farm's private forest reserve. Mikahawani Village was established to model sustainable building techniques and to provide an example of community self governance and self-responsibility.

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 account-ability, 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.

