

wert artikuliert. Sie konnten jedoch gegen die autoritäre Kolonialverwaltung nicht durchgesetzt werden.

Viele Menschen haben grundlos gelitten in diesen 30 Jahren deutscher Herrschaft in Westafrika. Das deutsche System erwies sich als nicht lernfähig und verursachte immer wieder unnötige Härten und verhinderte die Entwicklung der Kolonie. Es ist müßig, die Frage zu stellen, ob bei einer Fortsetzung der deutschen Kolonialherrschaft diese Mängel hätten ausgeglichen werden können. In der Summe entsteht beim Leser der Eindruck, dass Kolonialgeschichte kein unausweichliches Unglück für die kolonisierten Gesellschaften gewesen ist. Es hätte Alternativen gegeben, die jedoch aus der Sicht der deutschen Administration inakzeptabel erschienen.

Sebalds neues Buch ist in dieser Hinsicht sicherlich weniger politisch als das Standardwerk aus dem Jahr 1988. Es ist aber entschieden pragmatischer und vermittelt eine deutliche Botschaft im Hinblick auf die Entwicklungsrückschläge und Sackgassen, die mit der Kolonisierung in jener Epoche einhergingen. In diesem Sinne ist klar, dass es keinesfalls weniger kritisch ist als das frühere Werk. Da die Kritik in diesem Buch in vielen Fällen auf Widersprüche in der alltäglichen Lebenswelt bezogen wird, schätzt der Rezensent sie als weit überzeugender ein, verglichen mit der schon in der früheren Studie enthaltenen Kritik. Aus diesen Gründen ist es nicht übertrieben, dieses Buch als ein notwendiges Werk zu bezeichnen. Ihm ist eine weitere Verbreitung auch über akademische Kreise hinaus zu wünschen.

Hans Peter Hahn

Suzuki, Nanami (ed.): *The Anthropology of Aging and Well-Being. Searching for the Space and Time to Cultivate a Life Together*. Osaka: National Museum of Ethnology, 2013. 174 pp. ISBN 978-4-901906-98-2. (Senri Ethnological Studies, 80)

Old age has come under increasing scrutiny within anthropology, not only as a result of the increasing felt presence of older adults due to global population aging, but also because of current theoretical trends and reconceptualizations of kinship, care, agency, and subjectivity. It has become increasingly difficult for anthropologists to examine the meaning of everyday relationships without considering the politics and poetics of generational dynamics, welfare, and community without considering the roles played by older adults. "The Anthropology of Aging and Well-Being, Searching for the Space and Time to Cultivate a Life Together" offers a glimpse of just how illuminating aging and old age can be for anthropologists interested in a wide variety of theoretical and philosophical topics, from ethics to ontology, economics to religion, leisure and labor. While concerned mainly with ethnographic examples drawn from Japanese populations, it is not meant as a comprehensive overview of aging policies or experiences in Japan. Instead, it maintains a consistent and coherent focus on the themes of "space" and "time" throughout each of the ten entries, leveraging these everyday orienting dimensions into questions of "well-being" and "cooperation in life design" (iv). Editor Nanami Su-

zuki succinctly describes this as reflecting on "ways in which people can share and enjoy care in the broad sense of the word, maintaining relationships with the natural environment and surrounding people" (iv). By taking up this broad and inclusive framework, Suzuki and the other contributors have assembled a collection of articles that should be of interest to both gerontologists and cultural anthropologists, and which moves the field forward while remaining accessible to nonexperts or students.

The ten contributions that follow Suzuki's preface are grouped into three parts, each of which takes up very broad conceptual themes of cultivation, place, and time. Part I, "The Meaning of Time and Space for Cultivating Life," establishes the tone of the volume by decentering old age within the discourse of aging and well-being. Suzuki, for example, describes a Japanese community revitalization effort based on an innovative system of "leaf production," which, although led by the knowledgeable and hardworking older adults, eventually drew together and enlivened relationships with younger generations as well as the natural environment. Other contributors point out the linguistic and philosophical overlaps between cultural concepts and practices of care, well-being, and education, which together can help anthropologists recognize the ways generations share in a process of mutual becoming.

Part II, "The Regeneration of Living Places by Sharing Cultures," continues to explore mutual becoming by examining themes of tourism and migration. As individuals embark on travels (Endo, Yamada) or reconsider their experiences of place from new perspectives in older adulthood (Taniguchi, Yamada), they are opening up to new possibilities, relationships, and means of well-being. This section compliments the work of many other anthropologists looking at the dynamics of aging in and across places, and introduces some routes that deserve further consideration, such as themes of "deep involvement in society" (64), conviviality and play (78), and "cooperative life design" (92).

While Part III is organized around "time," and life stage transitions, it also delves into key themes of religion (Fujiwara), end of life care (Iwasa), and hope (Suzuki) as they are narrated through practices and situated within social contexts of cultural change. The interaction between developmental changes of maturity and social transformations of kinship, care, and community supports a complex processual model of the life course that moves beyond static notions of continuity and change or adaptation and resistance. As older adults and their caregivers imagine their futures, they engage in the spiritual and emotional work of constructing well-being that extends beyond the bounded selves and bodies.

As with most edited volumes, "The Anthropology of Aging and Being" has some chapters that stand out more strongly than others, but overall, the content sticks together while highlighting a diverse array of themes, methods, and cultural communities. Some contributors focus on ethnographic description and make less theoretical contribution (Shirozu, Kanamoto, Iwasa). Others use limited ethnographic examples and focus more on the exploration of ideas (Terasaki, Endo). The most balanced contribu-

tions in this regard are Suzuki, Taniguchi, and Fujiwara, all of which lead each of the three parts of the volume and might be thought of as anchoring points for the other articles. These contributions present compelling ethnographic examples of aging and well-being as engagements with possible futures and pasts. In some ways this has more resonance with works in philosophical and psychological anthropology on hope, empathy, and “the good” than it does with the standard ways of looking at age from the perspective of identity politics or developmental stages.

Putting together a broadly themed volume such as this is no easy task, especially when attempting to broach topics such as “well-being.” Mercifully, the contributors do not merely highlight examples of happy senescence, but at the same time, there is almost no critical discussion of popular gerontological tropes such as “successful aging” or the “third age,” both of which might fit well in a volume devoted to understanding well-being and could have a stronger impact on gerontologists trying to understand what anthropology can offer. That said, the volume is a timely contribution to the anthropology of aging and the life course, and should be of considerable interest to both nonexperts who hope to gain a sense of this quickly expanding field and to experts interested in fresh perspectives and frameworks.

Jason Danely

Taylor, Julie J.: *Naming the Land. San Identity and Community Conservation in Namibia's West Caprivi.* Basel: Basler Afrika Bibliographien, 2012. 266 pp. ISBN 978-3-905758-25-2. (Basel Namibia Studies Series, 12) Price: CHF 42.00

In “Naming the Land” Julie Taylor scrutinizes the way local actors (in this case the Khwe, a San group in northern Namibia) use environmental discourse and the NGOs that promote it to advance their own political goals. Conversely, she also investigates the latent functions these NGOs have on local actors and their politics. More in particular, she argues that in Namibia's Zambezi Region (the former Caprivi – the name change was decided by the Namibian government in 2013) the rise of Community Based Natural Resource Management (CBNRM) in combination with postcolonial politics en judicial policy (legal dualism) fuelled a resurgence and politicization of ethnic identity. As she states in her introduction, NGOs played a crucial role in this “hardening of ethnic difference”: in their efforts to depoliticize the struggle over resources and make themselves more acceptable to the state, the NGOs she discusses “inadvertently reinforced the state's authority” in the unruly borderland that is the Zambezi Region, among a group that experiences itself as marginalized by the (post)colonial state.

“Naming the Land” questions the essentializing undertones in most studies of “the San” (as exemplified by the studies of the Harvard Kalahari Group) and explicitly places itself in the revisionist tradition started by Denbow and Wilmsen – but then, paraphrasing the author, *with* actors. The book obviously builds on Ferguson's analysis of the latent functions of development in the *anti-politics machine*, and offers an excellent contribution to the de-

bate on the political ecology of southern Africa. It is a fine example of contemporary, exciting research in Namibia, and is in tune with the high standards the publisher, Basler Afrika Bibliographien, sets for its publications. Apart from this, it may prove to be very useful in the classroom for its analysis of, for instance, the local use of a “global” technology (i.e., Geographic Information Systems, GIS) in the chapter on mapping.

Apart from its introduction and conclusion, “Naming the Land” is structured into five thematic chapters that at the same time are loosely chronological in that they document the move from state control under indirect rule and apartheid to, respectively, conservation efforts and CBNRM initiatives in postcolonial times. A first thematic chapter sketches the history of the new conservationism in southern Africa, and then especially the place of CBNRM in Namibia. Here, Taylor also elaborates her central thesis: NGOs that focus on the use of resources enter a pre-existing field of power and authority, and through their interventions also change that field. In the case study she presents, NGOs present a new form of governmentality (in the double sense of governing and being governed). At the same time, though, these development initiatives fragment local authority, while fuelling competition over resources, in this case “nature.” Thus development interventions create new venues of power for especially the emerging elites who “talk the talk” to challenge the existing (“traditional”), but also the state's and NGOs' authority over resources, in this particular case “nature.”

A second thematic chapter explores the history of colonial and apartheid identity politics, and how “material development” (*fisieke ontwikkeling*) was instrumental to “administrative” (and, we may add, military) development during the years under apartheid. This theme has been amply documented for other regions in Namibia (notably the northwestern part of the country). Perhaps here a more elaborate dialogue would have been justified, as it would have allowed for a more nuanced discussion of the ambivalences of the colonial past in the postcolonial imagination.

Next, Taylor discusses the paradox that after apartheid, with the new Namibian government going through pains to undo apartheid's legacy, ethnic difference and identity moved to centre stage in local politics and national political discourse. This paradox was more apparent in Namibia's Zambezi Region than in the rest of the country, as political dynamics and local sentiments fanned the Caprivi secessionist movement that was repressed *manu militari* in the course of 1999.

This political background also partly explains why Integrated Rural Development and Nature Conservation (IRDNC), a laurelled Namibian NGO that is one of the key players in CBNRM activities in the country, went through so much effort to convince the government of its nonpolitical intentions. This is the book's pivotal chapter, as it analyzes in detail the contestations CBNRM called into being, and the effects of “nonpolitical” NGOs such as the IRDNC on local micropolitics, ethnic identities, and the dynamics of identity, authority, and resource use.

In the last chapter before the conclusion, then, this overarching argument is further substantiated by a thor-