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Abstracts:

Wade Pendleton: Migration in and Urban Governance in Windhoek (9-22)

This paper will focus on the migration dynamics to Windhoek. A background overview of Windhoek is followed by a discussion of the demography and socio-economic features of Windhoek's areas. Migration issues are discussed including the extent of migration, where migrants come from, where they settle, why they migrate and the impact of HIV/AIDS on migration. The paper ends with a discussion of municipal responses to migration since 1990.

Michael Bollig: Beyond Development – Global Visions and Local Adaptations of a Contested Concept (23-36)

Bollig analyses the often used terms 'development' and 'progress' in the context of Namibian case studies: privatisation of rangelands in the Rehoboth community; fencing in Namibia's Eastern Otjozondjupa region; and conservancies and community based natural resource management in Namibia's Kunene region. He follows up the origins of the term 'development' in early natural sciences; its applications in early evolutionary sociology and anthropology (two paradigms informing colonialism); and its close association with modernity in debates about socio-economic change and attempts at its deconstruction by social scientists in the 1990s. Taking examples from South Africa and Namibia he goes on to juxtapose local efforts at cultural and socio-economic change with nationally and globally defined aims and measures of development, and finally explores how local aspirations and global/national standards could be harmonised.

Jürgen Richter & Ralf Vogelsang: Rock Art in North-Western Central Namibia – its Age and Cultural Background (37-46)

When it comes to rock art, Namibia is among the most prominent areas on earth. The multiple relations between archaeological findings and landscapes permit a detailed reconstruction of human land-use in central Namibia during the second and first millennium BC. The individual ecological zones and regions correspond to different functions within the settlement system of a highly mobile hunter-gatherer society. The authors give detailed account of motifs, styles and modes as well as of regional distribution of rock art in Namibia. They conclude with an outline of the cultural sequences in north-western Central Namibia during the last 10,000 years.

Eileen Kose: “We are not Looking for Diamonds – We are Looking for Red Stones”. Archaeology of Iron in Kavango (47-63)

1500 years ago the first iron producers of Namibia were found close to the Kavango river. They seemed culturally attached to the Okavango delta. Archaeological evidence from centuries before proves that present Kavango people settled themselves in the Kavango 500 years ago. Their knowledge and traditions about iron producing and processing are closely connected with the people of southern Angola. In the 20th century these techniques of metallurgy had nearly fallen into oblivion due to increasing migrant labour work. Research between 2005 and 2007 focused on archaeological remains of former iron smelting sites as well as on oral histories in order to reconstruct the history of metallurgy in the Kavango.

Michael Pröpper: Trust, Sharing, and Cooperation in the Central Kavango Region, North-East Namibia. Linking the Results of Experimental Economics with Ethnographic Research (64-77)

To establish sustainable institutions for the protection of threatened biological resources - e.g. timber - people in the Kavango Region of Namibia cannot rely on state control alone. A successful management requires self-management and self-control based on collective action which again must be grounded on the awareness that the valuable resources of Kavango need to be saved. Collective action is based on intra community trust and social cohesion. Existing community based natural resource management concepts tend to overestimate these factors and presuppose the existence of communities where there are villages. This article explores the willingness of villagers to trust each other and to cooperate by outlining the results of various economic experiments that have been conducted in the Kavango. By looking at the constraints that actors express the paper explores and explains the limits of 'Communities'. This is crucial information for any future project design.

Wilhelm Möhlig: Naming Modern Concepts in RuManyo (Bantu Language of the Kavango) (78-89)

In comparison with other Bantu languages, RuManyo has proved to be very flexible in adjusting to the communicative needs of modern life. There are nowadays own terms at hand for all semantic fields, be it politics, government, science, medicine, arts, linguistics, agriculture etc. This wealth of specific terms could only be achieved by systematic language planning and engineering. However, the etymological history of many names denoting technical or trade items shows that the spirit of modernization and the readiness of the RuManyo speaking population for constant adjustment must be older than the period of colonial influence. On the basis of the relevant lexicon we can distinguish several periods of terminological adjustment and innovation.

During the different periods of history, various African and European contact languages became dominant, such as Afrikaans, English, German, Herero, Kwangali, Nyemba, and Portuguese. It is interesting to note that the preference for specific strategies and techniques of coining new names seems to coincide with single historical periods. In this contribution, we demonstrate the various strategies with the help of practical examples and also discuss the aspect of interrelationship between history and the techniques of coining new terms.

Hildi Hendrickson: Toward a Cross-Cultural Analysis of Dress in 19th and 20th Century in Namibia (88-102)

Namibia has had rich pre-colonial clothing traditions, a colonial history in which dress has played an integral part and a post-colonial landscape in which dress continues to be a critical medium for the assertion of social and political identities. First however, a comprehensive account of pre-colonial dress and adornment in the region must be given. In this paper, the author begins to synthesize cross-cultural details on dress culled from primary 19th and early 20th century sources. Among her findings are that indigenous people in what is now Namibia used an incredible and mostly unremarked-upon array of materials found in the natural environment in their construction of dress. By looking at multiple cultures in the region, it is possible to begin to characterize the differing factors affecting a change in self and social representation.

Glenn Conroy: The Discovery of *Otavipithecus*, Southern Africa's first Fossil Ape (103-108)

The discovery of *Otavipithecus namibiensis* from Berg Aukas (near Grootfontein) is arguably the most significant fossil find ever made in Namibia, and one of the most important from southern Africa. It provided the first, and still the only, incontrovertible evidence that pre-human "apes" roamed the southern African veld millions of years before the first australopiths made their appearance in the region. It is the only Miocene hominoid ever discovered on the African continent south of equatorial East Africa.

Julia Pauli & Michael Schnegg: Living Together, Writing Together: An Ethnographic Project on Culture and History in Fransfontein (109-115)

The central aim of this ethnographic research project is to explore similarities between people of different ethnic origin. In collaboration with five local researchers, Fiona Ilonga, Francois Dawids, Titus Kaumunika, Jorries Seibeb and Otto /Uirab, we have elicited oral histories, expert interviews and visual material to document the culture of sharing in Fransfontein, a multiethnic community in Northwestern Namibia. While the public discourses in Fransfontein all too often stress the differences between ethnic groups, many cultural practices are shared by the multiethnic people of Fransfontein. Similarities can be observed for example in common marriage rituals, shared healing knowledge and similar food customs. Sharing creates similarity and eventually leads to feelings of belonging and identity.

Megan Biesele: The Nyae Nyae Village Schools Project of the Ju/'Hoan San: A Community-Based Education Programme in Namibia (116-126)

This paper outlines the history of the Nyae Nyae Village Schools Project (VSP) begun in the late 1980s in the Ju/'hoan San communities of north-eastern Namibia. This ambitious experimental project, now a part of the national school system of Namibia, was begun under the auspices of the Nyae Nyae Development Foundation of Namibia.

The VSP resulted from a collaboration among an anthropologist, a linguist; several educators, writers, and development workers, and the Ju/'hoan community as represented by their people's organization, the Nyae Nyae Farmers Cooperative, which in 1998 became the Nyae Nyae Conservancy, the first community conservancy established in Namibia. In the paper, the Ju/'hoan language and curriculum work, along with the teacher training that made the Village Schools Project possible, are detailed, and a bibliography is presented with a selection for further reading

Richard B. Lee: A Brief History of the TUCSIN-Based UNAM-Toronto Programme on Social and Cultural Aspects of HIV/AIDS (127-131)

The author addresses ongoing research efforts on the prevention, care and management of HIV/AIDS in Namibia. Combined activities (workshops, lectures, reports and research procedures and methods) of Canadian and Namibian students from UNAM and TUCSIN lead to mutual capacity building on a range of public health issues to fight AIDS more effectively. The University of Toronto and UNAM (University of Namibia) will expand AIDS programming to include student and faculty exchanges, certificate programs and curriculum development.

Jason Owens and Monica Nambalela: Can't Namibia's (Ex)-GDR-Kids be Called Adults in this, the Year Namibia Itself Turned 18 Years Old? (132-140)

In 1990, just as the German Democratic Republic was collapsing, Namibia gained independence. A group of 428 Namibian children who had been brought up in the GDR (East Germany) were returned from this exile at this critical time. Most of the teenaged returnees attended Namibia's German schools. This article chronicles the journey of these "DDR-Kinder" and explores the extent to which—by integrating these and other Namibian German institutions—the GDR Kids altered the margins of what is considered "German" in Namibia.

Cornelia Limpricht & Hartmut Lang: Farms and Families – Land Tenure in Rehoboth (141-154)

The Basters are the only indigenous group in Namibia who developed land tenure of privately owned farms and plots by the end of the 19th century after more than 20 years of communal farming. The article describes the history of land tenure in the Rehoboth *Gebiet* and the farming system (farm typology) based on survey data collected in 2000.

The main focus of the paper is whether the Rehoboth-Odendaal farms can serve as a good example in land re-distribution today. During the late 1960s, the South African Government purchased six white owned farms – the so-called white islands of the Baster *Gebiet* – comprising more than seventy thousand hectares. They were subdivided into twenty-six units, which were leased and later sold to Baster farmers. This re-distribution from private to private land provides results and sheds light on aspects of the economical and ecological viability of this process, resulting from historic intervention.

Alan Morris: The Cairns of Rehoboth, Central Namibia (155-169)

This article gives first hand results of excavations south of Rehoboth: Isolated cairns are a common feature throughout much of the dry hinterland of southern and south-western Africa. The 14 cairns excavated in Rehoboth between 1985 and 1990 have demonstrated quite clearly the difference between burial cairns and more enigmatic non-burial cairns. The skeletons of the 8 individuals excavated provide data that supports an ethnic identity of Khoekhoe for these people. They are not particularly ancient and the available dates suggest that they represent the people who lived in the Rehoboth area just before the arrival of the Baster community in the 1870's.

Duncan Miller: Searching for the Source of the Oanob Copper (170-173)

The paper focuses on the excavation of the Drierivier site on the banks of the Oanob river south of Rehoboth done by Beatrice Sandelowsky in 1970. This metal working site at Drierivier turned out to be a copper production workshop. The author describes "the hunt" for the original source of ore used in the production of copper at the smelting site of Drierivier. These activities can be linked to a pre-Baster population.

Sabine Klocke-Daffa: The Modernity of Traditionalists. Culture Change, Identity and the Impact of the State among the Namibian Khoekoen (174-182)

In most western societies, modernity came to be understood as the opposite of traditionalism. Among the Namibian Khoekoen (Nama), however, being modern and at the same time being traditional does not seem to be a contradiction. Change, if coming from the outside, is openly accepted and in many cases highly valued. The Nama seem to worry little over what this mixing means to their traditions. Culture for them is an ongoing, ever changing process, initiated by themselves as well as others. Why is that so? The answer can be found in a specific system of exchange relations. It is not only their way of "communicating with one another", but is the ultimate goal in life. Traditional as it is, the integration of the "other" plays a central part in it and makes the Nama way of living extremely flexible, allowing to adjust to changing economic, social and political conditions.

Ralf Vogelsang: The Rock-Shelter "Apollo 11" – Evidence of Early Humans in South-Western Namibia (183-193)

The Middle Stone Age (MSA) of southern Africa started around 200.000 years ago and lasted until 25.000 years ago. This general period has become one of major interest, because human fossils and genetic evidence seem to indicate that modern humans originated during this time in Africa. In coincidence with the physical development signs for modern behaviour occur in the archaeological evidence.

The rockshelter "Apollo 11", situated in the southwestern part of Namibia, exhibits one of the most important Middle Stone Age stratigraphies in southern Africa. This is not only due to the finding of painted slabs with an age of around 27000 years, but also because of its extraordinarily comprehensive cultural sequence that covers all major Middle Stone Age phases. Thus, the archaeological finds of this Namibian site provide a vital insight into one of the most interesting periods of human history.

How to order the book:

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