

mentation konsequenter an das Interkulturalitätskonzept gehalten und etwa Fornet-Betancourts Thesen vertieft, eventuell sogar weiterentwickelt hätte. Steffens hat einen engagierten wissenschaftlichen Text verfasst, in dem sie eindeutig Position zugunsten des indigenen Anderen bezieht. Dies leuchtet schon allein aufgrund der historischen Tatsachen ein, dennoch hätte man sich an mancher Stelle eine stärker objektivierende Distanz gewünscht.

Die zweifellose Stärke der Studie liegt hingegen nicht nur in der historischen Perspektive und den zahlreichen, der Veranschaulichung dienenden Fallbeispielen, sondern auch in dem Rekurs auf verschiedene lateinamerikanische Denker und ihre Schriften, die innerhalb des deutschsprachigen Diskurses noch wenig bekannt sind. Für jeden und jede, der oder die sich mit der Frage nach dem kulturellen Anderen in Lateinamerika und der in den letzten Jahrzehnten wiedergewonnenen Präsenz der Indigenen auf politischer wie religiöser Ebene auseinandersetzen will, ist Elisabeth Steffens Buch eine wichtige Handreichung.

Anna Meiser

Stodulka, Thomas: Coming of Age on the Streets of Java. Coping with Marginality, Stigma, and Illness. Bielefeld: transcript Verlag, 2017. 285 pp. ISBN 978-3-8376-3608-6. (EmotionsKulturen/EmotionCultures, 2) Price: € 39.99

City people from mainstream society frequently walk past fellow citizens who make their living from the streets, momentarily sharing the same physical space with them but not the same social and symbolic one. Rarely do people take an interest in these people beyond a concern that wavers between stigmatizing or showing empathy towards them and then trying to decide whether to give a coin or not. Stodulka's "Coming of Age" sits on a thematic shelf of representations (artistic or scientific) of street-related people that go back to Charles Dickens' "Oliver Twist" and which portray the lives of people and particularly children making their living on the streets. The monograph is a longitudinal ethnography and it invites the reader to follow the lives of five children who lived on the streets of Yogyakarta (Java) during the years 2001–2015. It follows the trajectory of their development from childhood to adulthood. The narrative of their lives unfolds within the ethnographic backdrop of the emotional culture of Javanese street life.

Stodulka is critical of the commonly used term of "street children" as he argues that it serves specific ideological purposes that not only overlooks the complexity of the child's lifeway, but it assumes a certain childhood as being the norm and, therefore, defines these children in terms of what they lack. Instead, he prefers to use the expression "street-related persons." He also points out that whereas people empathize with the younger street-related child, once a youth, they are stigmatized. Stodulka also wants to show-up the role of stigmatization in the lifeway of "street-related children," how it not only affects them but also how they cope and emotionally overcome its negative effects. Stigma and marginality he sees as forming a processual and experiential whole. He assumes stigma to

be a relational construction that separates people and is contagious so that it brushes off on others through association. Stodulka also stresses on the role of the New Order ideology, which created the conditions for the structural violence that produced these street-related communities.

The life narratives focus on children's entry into the street-related communities and how they become a street-related person, how they make a living through affective means, and, finally, on how adults leave the street community as they get older. Street related children who first join such communities suffer muggings and beatings and other abuses including sexual abuse by the more senior members as they are being taken care of by them. The abuse physically aligns the children with the community and its lifeway and under such pressure the children begin to emulate the seniors. Stodulka suggests that these experiences serve as an informal type of "rites of passage" that marks the new-comers as members of the street-related community as they undergo a shift from a home life to a street life. Through this difficult process of re-attachment the child overcomes the embarrassment of being on the streets and is emotionally hardened to this lifeway. It also creates their emotional dependency on the community.

A main underlying purpose of the ethnography is to reveal the emotional culture of street-related children. Stodulka points out, that emotions are relational and come across not just through language but through corporal means. Affect is distributed between people and creates emotional situations. Two key emotions that underlie the ethnography are *malu* (embarrassment) and *bangga* (pride). In the narratives Stodulka shows how the protagonists straddle between these two emotions. He shows how *malu*, which is an ideal form of Javanese emotional behavior, particularly between an inferior and a superior, not only aligns the children with the community but also is used as an avoidance technique when meeting threatening others such as policemen and people in authority. By acting *malu* the child seemingly shows deference to the superior-other who then leaves them alone. It also prevents them from engaging others who might be socially threatening. Among the community though, the feeling of *malu* can give way to pride. One memorable account Stodulka gives is of the youth who was stopped by a policeman and in deferential response acted *malu* and told him that he was a student and that he was on his way to give a presentation. At first the policeman did not believe him and in order to prove that he was a student the protagonist showed him the laptop he was carrying in his bag and which he had just stolen. Satisfied, the policeman let him go and even wished him good luck in his presentation. Stodulka tells us that although he cannot confirm whether the event actually occurred, he recorded it as it was being told to others in a social gathering. This, what is clearly a "trickster-type" story, resonated with the values of the street-community and forged a feeling of pride in those listening.

Another key term in the ethnography is that of "emotional economies" in which emotive strategies are used by street-related persons to provoke affective arousals and responses in people for economic gain. Individuals try to

establish emotional relations with others and these strategies of attention to others might even be developed over a lengthy period of time before reaping the financial rewards. Stodulka points out that NGOs and researchers are also targets of these emotional economies that are developed on mutual empathy. He makes it clear that he could not have carried out his own research without himself being drawn into it even though it sometimes made him feel like a walking ATM machine. He does stress that on reflection persons who enter into such a relationship also gain from them and so it is not really one-sided. One strategy of the street-related person is to establish a relationship with a Westerner who is assumed to be wealthy but is attracted to the exotic free-lifestyle they live. Thus, in his monograph he gives a memorable account of one of the protagonist's successful attempt at flirting and going out with a woman from Europe and the difficulties that ensued. Stodulka's life narratives of the five protagonists are replete with the emotive techniques the children and youth utilize to economically and socially cope and manage their daily experiences on the streets. These main chapters make for a fascinating read.

From the life narratives, so it appears, death was one way of leaving the community although some individuals had initially already distanced themselves from the streets by getting married and having new responsibilities to attend to. The long chapter on how the protagonists left the community is also a contribution to the medical anthropological theme of coping with illness and particularly HIV/AIDS. The accounts of the protagonists are tragically moving. The book closes with an epilogue that tells us about the recent developments in law concerning street-related persons. Stodulka refers to this legal development as the state seeing itself as "cleaning" the streets from these people. He says that the state has written the stigma of street-related communities into law by prohibiting people from giving money to street-related persons and thus preventing them from making a living.

One difficulty with the book is that it takes too long to get into the fascinating ethnographic chapters. This is because of the two chapters which follow the introduction. The second chapter on fieldwork and emotions should have been woven into the introduction. Nevertheless, because the author writes himself into the ethnography, but in an unassuming way, "Coming of Age" also provides insights into the pressures of being drawn into "emotional economies" during the fieldwork experience. In this respect, a large part of the book provides interesting teaching material for the study of ethnographic fieldwork and the establishment of fieldwork relationships and can be used as a teaching text in ethnographic research methods. However, Stodulka should have said more about the emotional experience of a researcher losing his key informants, who were also his friends in the field, to AIDS.

"Coming of Age" is a book that is clearly written and can be read in one take. It is an important contribution to street-related children, anthropology of emotions, anthropology of urban poverty, anthropology of HIV and AIDS, Indonesian/Java studies, and ethnographic fieldwork.

Nathan Porath

Walda-Mandel, Stephanie: "There Is No Place Like Home." Migration and Cultural Identity of the Sonsorolese, Micronesia. Heidelberg: Universitätsverlag Winter, 2016. 332 pp. ISBN 978-3-8253-6692-6. (Heidelberg Studies in Pacific Anthropology, 5) Price: € 38.00

As the Pacific Islands diaspora continues to send Islanders across the globe, continually altering their relationship with "home," there is an increasing need for multi-sited and transnational ethnography to help us understand their lives. Walda-Mandel seeks to contribute to this by examining the ideas of people who identify as "Sonsorolese" and who are living not on the island of Sonsorol in the Southwest Islands of the Republic of Palau but in urban Palau and on U.S. islands and the mainland.

Walda-Mandel's goal is to ask "how external conditions in the form of migration and social change influence the cultural identity of the Sonsorolese" (4), a question she approaches through ethnography and interviews. By spending a full year on Palau (including two visits to Sonsorol), and visits to Guam, Saipan, and two cities in Oregon, she was able to talk with men and women of different ages, with different types of connections to Sonsorol itself, different sorts of genealogical links, and different personal histories of living abroad and at "home." This offers a wide range of experiences and reflections on what it means to be Sonsorolese, in a situation where no one actually expects to return and live on that island, and many have only visited it (if at all) for a few weeks as children.

In fact, because of the lack of infrastructure and difficulty of travel, the "home island" is nearly depopulated, with only 20 people living on Sonsorol in 2016. Most Sonsorolese live on the mainland of Palau in a Koror neighborhood called Echang, where as youths they must deal with schooling in a different language, and as adults with a long-standing (but thankfully lessening) discrimination on the part of Palauans. Many also live on U.S. Pacific islands (Guam, Saipan, Hawai'i) or the West Coast mainland, where they have gone for work, for education, or to live with relatives. One of Walda-Mandel's – and the Sonsorolese – main concerns is the thinning out and possible future loss of Sonsorolese culture. By this, they mean not so much a body of customs (now almost completely changed from the one a century ago), but the language, the centrality of extended family, and the sense of respect for elders, siblings, and authorities that make up most interviewees' ideas of Sonsorolese identity, wherever they may live.

A strength of this book is its emphasis on people's own words (in English), as they are encouraged to explore and express their thoughts and emotional responses to questions of identity and "home." In a late chapter, Walda-Mandel pays particular attention to children living with a Sonsorolese identity in migration, a valuable look at how this may change over the next generation. While the overall sense of the book is that shared identity is gradually attenuating, to devolve onto a few key symbols (respect, home, family), there is also evidence of continuing interest in what happens on the ancestral island. Despite having a resident population counted in the doz-