

does not – rely on aura [of celebrity], exchange scale for focus, or confuse the sublime with the spectacular?

Given the vast amounts of space, territory, and cultural practices covered in “Arts and Aesthetics,” the volume excels via its heterogeneous glimpses and its curated range of worldmaking activities: digital media, pirated media, the activation of smell within museum exhibits, the soundscapes of weddings, mimesis within political practices, performative practices of diasporic cultures, and alternative art spaces in Tehran. The diversity of its examples offers insight into the sensorial as a realm between individual and group identities. As a foundation for knowledge, the sensorial has, in the editors’ words “the pulse of life and vivacity.” Beth Hinderliter

Klaufus, Christien, and Arij Ouweneel (eds.): *Housing and Belonging in Latin America*. New York: Berghahn Books, 2015. 330 pp. ISBN 978-1-78238-740-4. (CEDLA Latin America Studies, 105) Price: \$ 120.00

“Housing and Belonging in Latin America” is an ambitious and comprehensive study. It not only contains studies about cities all over Latin America, it also covers a wide range of issues: Classical topics like social anthropology, but also geography, urban planning, architecture, law, and art. Eighteen authors from Latin America, United States, and Europe share their knowledge with the readers. The wide-ranging professional orientation and the diverse cultural and scientific backgrounds of the authors already make reading this book worthwhile; anyway, let us have a closer look.

The edition starts with an introduction and is divided into 5 parts and 13 chapters. In her introduction, Klaufus gives a sketch of the history of concepts of urban development in the 20th century, starting with the idea of the city as a living organism and motor of progress and national pride, requiring an ordered and “healthy” city. Beginning with the massive influx of rural migrants since the 1940s master plans for urban development of major Latin American cities have been designed. However, two decades later, problems of slums and squatter settlements could not be overlooked any longer and were partly explained by cultural dispositions of the migrants, which lead to the dichotomy of the “rural/urban” and “formal/informal sector” debates of the 80s. A decade later, efforts were undertaken to rescue inner-city areas, banning all traces of informality in order to “clean up” the city. Together with neoliberal austerity politics and a widening gap between the rich and the poor, this helped to produce cities with unprecedented levels of violence and a widespread negative perception of Latin American cities. Klaufus in her quite instructive introduction states that the aim of the edition is to counterbalance this perception with a more nuanced view and to focus on macro-level power relations as well as on micro-level community empowerment and creativity.

Part I of the volume is intended to introduce the reader to “The Latin American Context.” Roberts in his article repeats what was already said in the introduction on the history of city development in Latin America, his remarks

being far too general, with limited knowledge gained. In the second article of Part I, Martin and Martin describe Medellín/Colombia with its peculiar history of massive immigration, poverty, unparalleled violence and a unique effort to overcome its problems through political action and planning from above, and participation in this process from the grass roots level. They present it as a showcase for establishing formal rules growing out of informal ones. This process of deepening citizenship “... contributes in a fundamental way to feelings of belonging” (70), an insight as trivial as true. The Medellín showcase is indeed very illustrative, but it can hardly serve as an example of a general process in the Latin American context. In conclusion, the first part misses the point, although it is still worth reading.

Part II is dedicated to “Family and Belonging in Consolidated Settlements,” with contributions on Lima/Peru (Hordijk), Mexico (various cities/Grajeda) and Rio de Janeiro/Brazil (Menezes). It focuses on ownership changes by passing the (house) properties to the 2nd generation, and the related topics of community and belonging. The studies present evidence that the 2nd generation dwellers in the case study of Lima as well as in Mexico are far less involved in local community affairs than dwellers of the first generation. In part this is due to the dramatic experience of the first migrant generation as squatters, in part to the fact that the first generation is not keen to pass the power of decision-making to the next generation. Menezes writes about a “pacified” favela in Rio de Janeiro; pacification is a state effort for social and infrastructure improvement in order to gain control over favelas. In the favela Santa Marta, the highest and oldest part called “Pico” was to be removed and its inhabitants resettled. The author analyzes the process of resistance and dwells on the implications of pacifying which often includes resettlement of parts of the favelas.

This second part is much more to the point of the title, providing the reader with rich insights and analysis about specific cases, which nevertheless contain general characteristics of Latin American city life processes.

Part III is dedicated to “Spaces of the Urban Middle Class,” with 2 articles concerning Buenos Aires/Argentina and one Cuernavaca/Mexico. Ostuni and Van Gelder provide an analysis on why the ambitious Government housing program for Buenos Aires failed in its goal to provide housing solutions to low-income sectors, as evidenced by a growing slum population. They identify three problems: The land market, the institutional requisite for housing construction, and the institution in charge of the execution, the inefficient “Housing Institute of the City.” The authors hold that improving on the existent housing stock and on the existing slum cities, and, above all, including the social organizations in the decision-making process would have led to a much more positive impact.

The contribution by Dohnke and Hölzl focuses on the phenomenon of high-rise apartment buildings for the well-off social segment of Buenos Aires. During the last decades, these buildings have deeply transformed many cities in Latin America, changing the composition and density as well as the urban feature of cities. Neverthe-

less, the authors are even more interested in the social impact of this process on those particular city dwellers living in the apartment buildings, aiming to distinguish themselves from not so well-off others while at the same time being rather limited in their social relations to apartment neighbors.

A decisive effort to climb the social ladder is described by Inclán-Valadez. In Cuernavaca, Mexico, the house developer firm GEO-Houses offers its customers of poor middle-class background cheap, flexible houses where the future owners may participate in the design and construction of the house. Generally, the owners are taking part in the program of GEO-Houses with hope to jump socially to the “middle class.”

Part IV, “Architectural and Spatial Representations,” also focuses on problems and phenomena until now not in the focus of city studies, providing the reader with examples of current social processes and changes of urban features. Examples are Brazilian favelas, informal dwellings in northern Colombia, and the rebuilding process in Medellín.

Lara underscores the decisive role of “... a few columns resting on block foundations and supporting a few beams that indeed support a roof slab ...” (209) as an art of building that changed the look of Latin American cities profoundly. This building practice started a true revolution in house-building all over the subcontinent, because it is simple and cheap. As the author explains, its dissemination was mediated by construction workers first working in middle-class surroundings and then passing the knowledge to their own social environment. Says the author: “... what is important to highlight is that the labour force that built the sensuous mid-century Brazilian modernism is exactly the same that build the favelas” (220).

Kellett examines front facades of consolidated settlements in the city of Santa Marta, northern Colombia, as a sign of distinction from neighbors as one facet, but at the same time as a sign of “belonging.” A house facade in this context can be seen as a cornerstone in communicating to the outside world the achievement as well as distinction of the newly arrived settlers nearby; modeled after and oriented on middle-class house designs.

Samper and Marko, taking Medellín as their example, put emphasis on the impact of violence on migrants and settlers; violence experienced not only in the city but already in the villages they came from, as it was violence that drove them to the city in the first place. The authors also underline the top-down narrative of the city-rebuilding process, dominated as it is by stories of the city administration, leaving little room for stories told by local communities. The prevalence of the dominant narrative hides the real link between local community efforts and strategic state policy, with one of its products being fundamental improvement in social infrastructure. Putting the focus on building methods, architecture, infrastructure projects, and the social processes behind them, distinguishes the 4th part as perhaps the most innovative contribution to the volume.

The 5th and last part is called “Reflections.” Readers may expect some reflections on the foregoing contribu-

tions or on the process of changing cities and belonging in Latin America. The reflections the authors provide are quite different. “Home and Belonging,” by Varley, reflects about the meaning of “home,” taking as an example an urban low income community in Guadalajara/Mexico. Despite good intentions, this probably is the least substantial contribution to the volume, given that Varley argues vehemently against a rather odd study which claims that “home” is an ideal of selfishness and alienation and should be dispensed with. Varley refutes the study while emphasizing the positive aspects of home “... as a space of safety, renewal and individuation” (291), a rather obvious and, therefore, feeble result.

Ouweneel analyzes a very uncommon process of violence containment in a poor neighborhood in Cajamarquilla Paraíso, Lima/Peru. He describes the experience of a group of young people, many with a past as gang members, reflecting about their reality through the writing, directing, and acting of fiction films. Analyzing the films, the author finds three fundamental topics: The everyday life of young men and women in the community, the generation gap, and the need for change because life in the community is perceived as a blind alley. According to Ouweneel, the films produced by the young people are regenerating Andean concepts of upper/lower (*hanan/urín* in Quechua), world change (*pachacuti*) and joining complementary forces (*tinkuy*). The author also holds that the grid pattern of urban organization found in Cajamarquilla Paraíso as well as in countless other urban spaces in Latin America was by no means introduced by the Spanish but is an ancient Andean urban pattern. He interprets this as a reorganization of their life in the modern world, drawing on ancient social and cultural models.

Part V is somewhat disappointing, building up expectations which are not fulfilled and containing one feeble contribution and one with a strong and interesting but poorly proven thesis as the final part of the book.

Generally, the book lacks true reflection, lacks a bracket bringing together the different parts and individual cases into a more general outlook in a way similar to the introduction where the reader is provided with a very good overview of the development in the last six decades of physical spaces and intellectual explanations of the processes experienced by Latin American cities. Conspicuously, the book also lacks a theoretical resume about the central concepts, namely “housing” and “belonging.” Regarding the scant use of the concept of “belonging” in the different contributions to the book, it would have been very useful to conceptualize at least this one. So, in the end, the book offers a row of good, interesting articles providing new perspectives on a series of topics related to the growth and change processes in Latin American cities, but without the necessary conceptual definitions. Nonetheless, the book is definitively a must for everyone interested in recent development trends of Latin American cities and can only be warmly recommended.

Harald Mossbrucker

Kleinert, Martina, und Thorolf Lipp (Hrsg.): *Auf Augenhöhe? Von Begegnungen mit der Südsee und angewandter Ethnologie*. Berlin: Dietrich Reimer Verlag, 2015. 205 pp., CD-ROM. ISBN 978-3-496-01601-4. Preis: € 29,95

Es ist nicht ganz einfach, dieses Buch zu besprechen. Zu vielgestaltig und zu vielstimmig ist der Band "Auf Augenhöhe? Von Begegnungen mit der Südsee und angewandter Ethnologie", der von Martina Kleinert und Thorolf Lipp herausgegeben wurde. Da sind erst einmal die Medien: Der Band besteht aus einem Buch und der DVD "Auf Augenhöhe. Erinnerungen an eine Freundschaft und ihre Folgen", die das Buch ergänzt und erst vollständig erscheinen lässt. Dann ist der immense Anspruch der Herausgeber und Filmemacher Lipp und Kleinert: Nicht nur Wissenschaftler und Wissenschaftlerinnen sowie Indigene sollen gleichberechtigt zu Wort kommen, sondern auch Journalisten, Fotografen, Reisende, Kuratoren und bayrische Einheimische. Gleichzeitig ist das Buch bzw. insbesondere auch die DVD teilweise sehr persönlich. Die Freundschaft von Kleinert und Lipp mit ihren Partnern aus Vanuatu wird ebenso thematisiert wie auch die Schwierigkeiten der Projektfinanzierung, das Potential ethnologischer Museen und auch die Chancen und Grenzen angewandter Ethnologie. Ein immenser Anspruch, der schwierig zu erfüllen ist – und ein Anspruch, der zu Kritik einlädt.

Das Ganze basiert auf den Forschungen von Thorolf Lipp und Martina Kleinert bei den Turmspringern von Pentecost in Vanuatu. Aus ihren Forschungsaufenthalten und Projekten dort und den daraus entstandenen Freundschaften entwickelten sie die Idee, ihre Partner vor Ort nach Deutschland einzuladen und tatsächliche Reziprozität zu ermöglichen. Sie wollten dabei nicht nur ihre eigene Kultur vermitteln, sondern mit diesen gemeinsam, ein Projekt als Gegenstück zu den eigenen Filmen und Forschungen herstellen. Daraus ist 2009 das Ausstellungs- und Begegnungsprojekt "UrSprung in der Südsee – Begegnungen mit den Turmspringern von Pentecost" entstanden. Das Ergebnis waren eine Ausstellung im Münchner Museum Fünf Kontinente (ehemals Museum für Völkerkunde), der Bau eines traditionellen Hauses für die Allgäuer Südsee-Sammlung in Obergünzburg und die Ausstellung "Das Verlorene Gesicht" im Bayreuther Iwalewahaus, bei der *juban*-Masken ihrer Partner aus Bunlap ausgestellt wurden. Gemeinsam entstanden dadurch viele Begegnungen von Menschen aus Bayern und Vanuatu. Kann das im Rahmen von Museen, Forschern auf der einen Seite und analphabetischen *kastom*-Anhängern auf der anderen Seite überhaupt gleichberechtigt gehen? Sind Begegnungen auf Augenhöhe tatsächlich möglich oder führt dies nur zu einer weiteren Form der "Völkerschau"? Kann dies überhaupt wissenschaftlich und ethisch möglich sein? Ist der *empowerment*-Anspruch, der aus der angewandten Ethnologie kommt und der bei Lipp/Kleinert immer wieder betont wird, realistisch oder eine weitere Form kolonialistischen Denkens? Dies alles sind schwierige Fragen.

Sie werden durch das Projekt aufgeworfen und im vorliegenden Band in unterschiedlicher Gewichtung dis-

kutiert und problematisiert. Die angesprochenen Fragen werden nicht alle beantwortet. Das ist auch gar nicht vollständig möglich – sie sind Teil zahlreicher Fachdiskussionen und Versuche, Reziprozität herzustellen. Viele Fragen, etwa die des *empowerments* und des Anspruchs der Ethnologie *können* nur aufgeworfen und um eine weitere Facette bereichert werden. Aber Lipp und Kleinert haben sich unter sehr großen persönlichen, finanziellen und zeitlichen Anstrengungen bemüht. Sie experimentieren mit Möglichkeiten der Reziprozität. Neben Interviews schaffen sie etwa für die Analphabeten Betu Watas und Tolak Moltavil die Möglichkeit, ihre Eindrücke fotografisch festzuhalten und zu dokumentieren. Die ausgewählten Bilder wurden auf Bislama und auf Deutsch kommentiert, so dass die Fotografen auch die Texte prinzipiell lesen können. Die vollständigen Fotos der Beiden sind auf der DVD zu sehen.

Damit entsteht eine kleine vanuatische *reverse anthropology* des Allgäus. Spannend ist der Wechsel der Perspektive der Fotografin Kleinert zur Fotografierten im Artikel "Blickwechsel. Vom Fotografieren in der Fremde" thematisiert. Auch wenn als Ergebnis zum Teil nur die unterschiedliche Gewichtung der Fotografien entstanden ist. Das Ziel, alle Stimmen gleichberechtigt zu Wort kommen zu lassen, zeigt sich auch etwa in Chief Warisul Telkons und von Lipp aufgezeichneter Entstehungsmythe von *bipis* und *rahis*.

Multivokalität und Austausch sind die Ziele dieses Bandes. Neben Marion Melk-Koch, Kustodin für Ozeanien und Australien im Grassi Museum für Völkerkunde Leipzig, der Kustodin Michaela Appel vom Museum Fünf Kontinente, Ulrich Habich, der Sammlungsleiter der Südsee-Sammlung Günzburg, die Fotografin Katrin Martin und Chief Warisul Telkon, Betu Watas und Tolak Moltavil aus Bunlap kommen verschiedene andere Beitragende zu Wort. Auf die Spitze treiben die Pluralität Beitragende wie der Weltumsegler Wolfgang Clemens, der Nuklearphysiker Jerzy Grębosz, der Bürgermeister Obergünzburgs Lars Leveringhaus, die Unternehmer Jochen Schweizer und Jamal Zeinal-Zade. Nicht immer wird dabei wirklich ersichtlich, welche Funktion diese Beiträge erfüllen sollen. Das bloße "Dagewesensein" sollte es nicht sein. Die Leistung ist in einzelnen Fällen nicht ausreichend begründet. Hier wäre mehr Klarheit, über die Auswahl der Beitragenden hilfreich. Auch wenn die Texte der Vanuatu-Reisenden eingeleitet werden, ist dies nicht immer ausreichend schlüssig. Dennoch macht gerade diese Vielstimmigkeit, die in Einzelfällen etwas babylonisch wirkt, den Reiz dieses Bandes aus. Das ist nicht immer wissenschaftlich. Diesen Anspruch haben Martina Kleinert und Thorolf Lipp auch nicht. Dies ist kritisierbar, ja. Es bietet jedoch die Möglichkeit ungewohnter Zugänge.

Sie betonen ihren persönlichen Zugang und behandeln die enormen Konflikte mit Chief Telkon Watas und die mysteriösen Todesumstände ihres wichtigsten Vertrauten Bebe Malegels. Lipp schreibt auch über die häufig unterschlagenen, extremen Mühen des Fundraising, Anträge schreiben und der Selbstaubeutung. Das verstärkt diese persönliche Note. Damit wird "Auf Augenhöhe?" ein ungewohnt ehrliches und direktes Buch.