

den auch immer) der einen nicht das Recht der anderen, die Sprachlosen zu repräsentieren. James Clifford behauptet, es sei den kritischen Diskussionen in der amerikanischen Kulturanthropologie gelungen, „to dislodge the ground from which persons and groups securely represent each other“.²⁷ Ob diese Kritik tatsächlich so durchsetzungsfähig ist, wie Clifford annimmt, muß mindestens gegenwärtig noch bezweifelt werden. Die Autorität und Authentizität der aus den eigenen Forschungen hervorgegangenen Repräsentation einer fremden kulturellen Wirklichkeit zu hinterfragen, kann ein Schritt in diese Richtung sein.

English Summary

GISELA WELZ: Street Life. Observations on an urban tactic.

As a topic in culture studies, the street receives far more attention for its extra-ordinary uses than for its established designation as a channel for automobile and pedestrian traffic. In the case of urban slums in the United States, the street is the locus of everyday life; here, street life all but eclipses conventional uses of the street. Relying on an explanatory model culled from cultural ecology, the street life of a low-income, ethnically mixed New York neighborhood is presented as functional in the face of poverty and declining opportunities for social mobility. However, the essay proceeds to question the notion of functionality on two counts. On closer inspection, street life is revealed as being less than functional because of the price the "street people" are paying for their so-called successful adaptation, in terms of spatial competition within the slum environment, a severe restriction of spatial mobility, and the threats to the perseverance of street life from institutions of the larger society. Also, the essay questions the adequacy of such explanatory models as "functionality" or "culture", suggesting that they may be nothing more but representational strategies conventionalized in anthropology and culture studies.

²⁷ Clifford; Introduction: Partial Truths, S. 10.