

Summaries

Gerhard Hauck

Multiculturalism, Redistribution, Recognition.
Cultural Diversity and its Discontents

Multiculturalism implies a seemingly insurmountable dilemma: Peaceful interaction between diverse cultures seems to presuppose that either one party imposes its own cultural and economic norms on all the others, or all forms of life, including the most inhuman ones, are regarded as of equal value. This dilemma can be solved by an approach which 1. accepts recognition and redistribution as equally valid principles of justice („bipolarity“); 2. recognizes the „strangely unconstraining constraint of the better argument“ as the only measure of the normative rightness of cultural practices („dialogical“ orientation); and 3. defines culture in processual rather than in substantivist terms – as conglomerates of contradictory and permanently changing practices („anti-essentialism“).

Heike Becker & Nceba Dastile

Global and african: Exploring Hip-Hop Artists in Philippi Township, Cape Town

In this article we explore a set of issues related to the contemporary hip-hop culture in Cape Town. Firstly, we demonstrate how hip-hop as a form of popular culture and the construction of identity are linked to the specifics of ‘space and place’. We discuss different forms that the performance of hip-hop takes in different spaces in greater Cape Town. The discussion of space and the politics of culture are linked to two interrelated aspects that are particularly significant for the discussion of cultural flows and identities. In contrast to the common perception that hip-hop in Cape Town was primarily of interest among ‘coloured’ youth, our presentation focuses on young performers living in an ‘African’ township. We pay special attention to the use of language and the performance of hip-hop lyrics in African languages. Our discussion explores how the use of hybridised African languages lends support to the endeavours by young South Africans to create a sense of their selves after the end of apartheid. In concluding our discussion of spaces, people and languages, we think about how the observations of hip-hop in Cape Town relate to contemporary South African ideas about culture in the interstices of the global, the national and the local.

Sebastian Thies

Imageries of the (Trans-)National in the Americas.

Accommodating the Nation to Transnational Culture Industries

The following article looks into processes of transformation of the nation(-al) in face of the growing transnational integration of the Americas. Although the influence of the nation-states has been steadily decreasing over the last decades, there has been a far reaching accomodation of the discourse of nation in this context. Paradoxically, transnationally operating culture industries play a crucial role in this aspect. Typical discourse strategies of how the national is being employed as a ressource of the culture industries' identity politics are being explored in a close analysis of the videoclip *Frijolero* (2003) by the Mexican Metal HipHop-Band Molotov.

Frijolero focusses on Mexican mass migration to the U.S. and institutionalized border racism – a highly problematic complex which is fueling imaginaries of culture conflict on both sides of the border. The mise-en-scène of the conflict between migrants and the border patrol is based on ritualized forms of narration. The performative concept of national identity implied makes it possible to combine the „post-national“ critique of U.S. hegemony with Mexican cultural nationalism, both being framed by the narrative logics of transnational music industries. Thus a polyvalent discourse of nation is created offering possibilities of identification for diverse national and ethnic segments of Latin MTV's transnational public.

Frank Vollmer

Fascist Culture. Revolution and violence in the

Abyssinian war: an example from two different peripheries

Discussions about a scientifically fruitful concept of culture have in no way been brought to a conclusion. Instead, a kind of fertile insecurity, amplified by recent innovative studies, has been established. The essay proposes a definition of culture that is broad, non-normative, and dynamic. It thus seeks to evade the dilemmas of concepts that tend to overly delimit their notion of culture and seeks to definitely open „culture“ also for the analysis of non-democratic, illiberal, and even totalitarian regimes, as was Italian Fascism. The essay examines the Abyssinian War (1935/6), which serves as a first and crucial example of a Fascist culture based on political violence abroad. Focusing its attention on the two Italian cities of Arezzo (Tuscany) and Terni (Umbria), it shows how the regime sought to procure its interpretational models of „revolution“ and „romanity“ into two totally different local peripheries: Fascism strove to „localise“ its cultural interventions, notwithstanding its otherwise strongly centralist character. Thus, it tried to solve the manifold tensions between

tradition and modernity that it happened upon in contemporary Italy and that it further sharpened by its own political culture.

Markus-Michael Müller

Governing by (In-)Security?

The Role of the Police in the Context of limited Statehood in Mexico

One of the most neglected aspects on the current debates on the limited reach of statehood in Latin America is the role of the police forces. By avoiding a view that analyses the (mis)behaviour of this institution simply in terms of dis-functionality, this article tries to demonstrate that in the case of Mexico the seemingly „defective“ nature of the police forces contributes to a „positive“ outcome: In a political system overdetermined by the interaction of central and peripheral political forces, the relative autonomy and factionalism of the police allows this institution to adopt itself to the dynamic results of the negotiation processes between these forces and even to function as an articulation channel within them. The overall results of this situation are the maintenance of the structural stability of the Mexican form of statehood and the production of insecurity by the politically tolerated acts of police abuses for the majority of the Mexican population.