

killings, which tend to see honour as a culturally specific concept. Such approaches offer a circular explanation of the motivation for violence, arguing that violence is undertaken because of the honour culture, which occludes such acts of violence further. By examining the circumstances of the violence itself, Shah offers insights into the complex factors motivating honour violence. This study is therefore a significant and welcome addition to the anthropology of honour that, I believe, will change the way we understand honour killings, not only in Pakistan but in any place where people cover up their violence by resorting to arguments of honour.

Cecilie Mueenuddin

**Simoni, Valerio:** *Tourism and Informal Encounters in Cuba*. New York: Berghahn Books, 2016. 266 pp. ISBN 978-1-78238-948-4. (New Directions in Anthropology, 38) Price: \$ 95.00

Anthropologist Valerio Simoni's "Tourism and Informal Encounters in Cuba" is an unflinching study of the role of trust in the complex interactions that emerge between tourists and locals. Simoni delves into how relationships – both short and long-term – develop across boundaries of language, economic inequality, and desire. He finds relational contexts thick with both stereotypes and suspicion, as well as pleasure, festivity, and hope. Uncovering the uncertainties that ensue between Cubans and tourists, Simoni charts the behavioral clues both puzzle over as they search for friendship, commitment, and romance, or as they fear manipulation and deceit. The author considers what motivates tourists to visit Cuba, where many anticipate encountering a tropical island with hot music, sultry beaches, and friendly, approachable locals. He also investigates the Cuban gaze upon the foreigner, questioning what Cubans suppose about tourists and the expectations at play in exchanges between the visitor and the visited. He asks, are encounters between tourists and locals necessarily impermanent and commoditized? In coining the term "informal encounters" (a reference to "informal economies") to probe these relationships, Simoni shifts "the focus from entrepreneurship and economic occupation to the qualities of encounters and relationships" (10). He posits that as visited populations try to improve their personal economies by selling tourists commodities ranging from souvenirs to sex, interactions can be better analyzed through the lens of an "informal encounter" rather than "pursuit." Taking into account the aims, goals, and desires of both visitor and visited, "informal encounter" shifts attention beyond economic motivations to the different ways in which people arrange to meet each other and build relationships for mutual benefit.

In Cuba, most state jobs do not pay a living wage. So "resolving" and "inventing" have become part of a vocabulary that citizens use to describe how they make ends meet. Local slang terms such as *jinetero/jinetera* translate literally as "jockey" but actually denote "hustling" or resolving needs through creative means. *Jineterismo* (jockeying) can include strategies such as "liberating" items from workplaces to trade with neighbors or sell to tour-

ists. In Cuba, where state vigilance hampers businesses of clear-cut sex-for-hire, *jineterismo*, rather than primarily implying prostitution, instead encompasses a wide variety of ways that locals seek relations with foreigners. Simoni studies connections that may include brief exchanges such as selling black-market cigars, or long-term friendships and romantic relationships. He explains that an "informal encounter" may simply generate an invitation to drink, dine, or dance in a restaurant that only foreigners can afford. Or, it may develop through time and result in gifts, financial support, or invitations abroad. Simoni finds that Cuban *jinetero/as* who troll for relationships with foreigners may disclose that a fiancée visa is their ultimate goal. However, others simply want foreign friends who can help keep a cell phone or email account charged or who might assist in a time of crisis. The Cuban environment, argues Simoni, blurs lines between hospitality, friendship, commerce, and romance (15).

"Tourism and Informal Encounters in Cuba" is divided into two parts. Part 1 focuses on the encounters between foreign tourists and members of the resident population in Cuba and investigates stereotypes, assumptions, and preconceptions held by each. Part 2 delves into different kinds of relationships between locals and foreigners. These include hospitality, friendship, partying, seduction, romantic relationships, and commoditized sex.

Simoni begins, in chapter 1, with an overview of the history of tourism in Cuba and broadly outlines tourism theory. This chapter could function as a stand-alone reading for a class introducing the anthropology of tourism. The rest of part 1 is more specific to Simoni's research on "encounters," as chapter 2 highlights the complex nature and moral controversies of defining tourism and hustling and chapter 3 delves into stereotypes that tourists have of Cubans and Cubans have of tourists, as well as tactics for managing Cuban authorities including police and neighborhood vigilance committees. The specifics of strategies used to meet, including where to go, how to dress, and techniques to capture attention and generate conversation are the themes of chapter 4. The second part of the book begins with chapter 5, which specifically considers the case study of cigar deals. Simoni explains that he chose cigar deals because while they are regarded as "emblematic turf of tourism hustling" a deeper look often revealed ways in which both Cubans and tourists also struggled to achieve meaningful interactions including reciprocity and hospitality within the context of economic transactions (108). Chapter 6 focuses on friendships and their meaning, and Simoni asks whether a Western notion of friendship as essentially "pure" and affective might give way for a model that allows for relationships in which economic interest intermingles with intimacy and emotional attachment (140). Finally, chapter 7 probes partying, leisure, and "letting go" in a touristic environment, and chapter 8 delves into sexual relationships, particularly between foreign men and their Cuban girlfriends, and the expectations and goals held by each party. In the book's conclusion ("Treasuring Fragile Relations"), Simoni contends that broader theoretical and methodological tools are necessary to understand touristic encounters and the

relationships of visitors and host communities across the hurdles of financial difference and inequality, arguing that rather than “competing forms of engagement – such as ‘true’ versus ‘cunning’ friendship ... it seems both more sensitive and analytically fruitful to engage in the sort of ‘ethnography of moral reason’ that ... aims at providing ‘specific accounts of how people negotiate paradoxes in their daily lives’” (197).

Simoni’s research sites include Cuba’s capital, Havana, including its bars, dance spots, performance venues, shops, and streets, as well as Viñales, a rural area known for eco-tourism and guest-houses, and Varadero, a popular beach resort. His touristic interlocutors included a variety of island visitors from backpackers to luxury consumers, and his facility with languages including English, French, Spanish, and Italian allowed him to gather thoughts and interviews from tourists coming from various countries. In discussing his own position as a researcher as sometimes liminal (25–28), Simoni recounts moments of ambiguity when his interlocutors sought him out as a confidant who might help them make connections or avoid being duped. For example, Simoni describes being asked by Cuban friends to communicate with a tourist to whom they wished to sell cigars, and pondered, if he perceived the deal as bad, should he take the side of the tourists or the Cuban sellers? Furthermore, would his project be best served by emphasizing hanging out with tourists and watching them meet Cubans, or spending his time with Cubans looking to meet foreigners? Overall, notes Simoni, he made decisions on an improvisational basis and found that he tended to connect most easily within male realms of sociability. While his work touches on themes such as migration, north/south divide, transnationalism, and the nature of socializing and social boundaries, this is primarily an anthropological study of relationships generated through tourism, featuring pithy ethnographic vignettes. “Tourism and Informal Encounters in Cuba” offers readers a multilayered analysis of connecting across boundaries, as visitors and hosts negotiate power, desire, fear, and hope.

Grete Viddal

**Sperk, Anna:** Die Hoffnungsvollen. Roman. Halle: Mitteldeutscher Verlag, 2017. 542 pp. ISBN 978-3-95462-750-9. Preis: € 19,95

Nach der Wende stehen Bürgern der Ex-DDR, vor allem den jungen, alle Türen offen: Reisefreiheit, um die Welt grenzenlos zu erkunden, freie Wahl des Studienfaches und des Berufs, Selbstbestimmung des Lebensentwurfs. Das Roman-Debüt der durch Pseudonym anonymisierten Fachkollegin liefert Einblicke in den ethnologischen Wissenschaftsalltag der Wendezeit: deutsche Geschichte zum Anfassen mit real existierenden Protagonisten unter geändertem Namen, die nicht nur für Insider ebenso schnell identifizierbar sind wie die Orte des Geschehens. Zur Vermischung von Realität und Fiktion, zum trefflichen Skizzieren von eigenwillig kantigen, manchmal auch leicht skurrilen bis exzentrischen Wissenschaftlerpersönlichkeiten gehört Mut, Lust am Erzählen und professionelles Schreiben.

Hat es Vergleichbares in der Ethnologie schon einmal gegeben? In einem anderen “neuen Deutschland”, im ganz anderen Kontext der Nazizeit erschien nicht in deutscher, sondern in englischer Sprache im amerikanischen Exil der Debütroman “Savage Symphony” von Eva Lips, die als Re-Migrantin ab 1950 die Ethnologie der DDR über zwei Jahrzehnte genau an dem Ort wesentlich mitprägte, an dem heute Anna Sperks Roman spielt. Während Eva Lips mit ihrem Exilroman wohl kalkuliert auf die Provokation Nazi-Deutschlands zielte, schreibt Anna Sperk nicht rebellierend gegen ein System an, das ihrer Wissenschaftskarriere keineswegs förderlich gegenübersteht. Ist es die Gleichgültigkeit, die ihr als promovierte alleinerziehende Mutter ohne Perspektive auf eine Festanstellung in ihrem Beruf überall im Alltag begegnet, aus der sie mit ihrem Schreiben auszubrechen versucht? Die Handlung ihres Romans führt durch ein komplettes Ethnologie-Studium von der Immatrikulation bis zur Promotion und dem (vorläufigen?) Abschied von der Karriere als Wissenschaftlerin.

Wer nach der Wende im Zuge der “geistigen Erneuerung” in der ehemaligen DDR Ethnologie studierte, hat den “demokratischen Wissenschaftsumbau” vor allem als Personalwechsel erlebt: So auch Alexandra oder Alex Sanger, wie sich die pseudonymisierte Autorin Anna Sperk in “Den Hoffnungsvollen” nennt, die ihr Studium noch bei Institutsdirektor Ulrich beginnt, der unter den Studierenden allseits beliebt ist, auch wenn er nicht besonders spannende Vorlesungen hält, bis seine Stelle zur Neubesetzung ausgeschrieben wird. Die fachinternen Hintergründe seiner “Abwicklung”, die Ulrich als demokratisch gewählten Vorsitzenden der DGV (1991–1993) zum “Fall” werden lassen und Peer Pasternak 1998 in seiner Dissertation über die demokratische Erneuerung in Leipzig und Berlin eine ausführliche Fußnote wert sind (C. Lenz und S. Thomas, Die Deutsche Gesellschaft für Völkerkunde. Geschichte und aktuelle Herausforderungen. *Zeitschrift für Ethnologie* 140.2015: 249; P. Pasternak, Demokratische Erneuerung. Wittenberg 1998: 42. <www.hof.uni-halle.de/dateien/pdf/Demokratische-Erneuerung.pdf>), bleiben für Alexandra im Verborgenen.

Kein Wunder, hat doch Alex während der “Expansionsphase” der westdeutschen Ethnologie (siehe D. Haller, Die Suche nach dem Fremden. Geschichte der Ethnologie in der Bundesrepublik 1945–1990. Frankfurt 2012: 317), die an ihrem Institut zur Übernahme eines einzigen von zu DDR-Zeiten acht wissenschaftlichen Mitarbeitern führt, ganz eigene Probleme. Höchst motiviert und zielstrebig spezialisiert sie sich auf das Nomadenvolk der Tyva in Südsibirien, eine Region, die unter Kommilitonen nicht gerade als besonders attraktiv gilt, und findet sich Mitte der 1990er Jahre wieder als eine von 350 Studenten, die von einem einzigen Professor und “ein paar Hanseln von Mitarbeitern” betreut werden (154). “Nur einer von 175 Studenten konnte eine Doktorandenstelle ergattern” (155). Alex rechnete sich aus: Die Chance, nach dem Studium als Nachwuchswissenschaftlerin weiterhin am Institut tätig sein zu können, lag bei 0,57 Prozent Wahrscheinlichkeit (155).

Die Ethnologie, zu DDR-Zeiten ein Elitefach, das aus-