

ABSTRACTS

Jérôme Monnet. *Public space, commerce and urbanity in France, Mexico and United States.*

The author's proposal is to consider the public/private as a materialization of the shared/reserved (or social/intimate), instead of taking it as a coincidence of the political/economical. In this sense, the author considers the city as a concrete result of what is public, an expression of social order, a will to live together and not an opportunity for an open space to any passer-by (as it may happen in the countryside or in the mountains). In order to achieve his objective, Monnet wonders about the relationship between public space and commerce (concrete expression of "urbanity") and he analyses the common aspects which the role of commerce plays within the public space in three cases of "Western" cities: Toulouse, Mexico city and Los Angeles.

Amalia Signorelli. *Window's Anthropology. Office's public attention and private-public relationship crisis.*

This article deals with the study of urban places in a theoretical and methodological manner, where employees who are at service and the users of such services meet each other. The window relationship is seen as a situation in which the limits between the public and private sphere are discussed and redefined. Besides, From this point on, it is possible to think twice regarding the distance between observer and observed and to redefine the place of the anthropologist when he works in his own society.

Amparo Sevilla. *Here, one feels like home: Halls of popular dancing in Mexico city.*

The essay presents an analysis of the historical configuration of dancing halls in which four fundamental aspects are outstanding: a) how the establishment of a social order for the use of public spaces, imply the imposition of a corporal order; b) How massive media has influenced in the organization of these public places; c) how the confluence of different dancing types from other countries has influenced the configuration of a community that has made of dancing halls a particular vinculation between the public and

privateness and d) how it is possible then, that in the use of these public spaces, there have been social differences, not only due to the class one belongs to, but also to the gender.

César Abilio Vergara Figueroa. *The public and the privateness in massive popular music.*

Using different kinds of texts regarding massive popular music, as it is rock, ranchera, grupera, corrido, as well as going through the nature of the so called "protesta" music of the sixties and seventies, looking into the musical construction of Gloria Trevi, La maldita vecindad, Tijuana No, Caifanes, Café Tacuba, Los Tigres del Norte, Juan Gabriel, José José among others. The author states the delimitation which are relative between the public and the privateness in a society in which massive communication media and cultural industries publish intimate life, and privatize the "Public Matter" within a context characterized by the division and the decrease of the use of public spaces. This relationship is discussed from the thematic perspective (governmental and political issues versus domesticity), as well as from the perspective of the construction of audiences and the weakening of the "territorial" variable (home vs. street) of its location.

Anahí Ballent. *Publicity of private life realms. Representations of home modernization in the press of the forties and fifties in Mexico.*

This work studies the representations of domestic spaces in Mexico city during the second postwar period (in the forties and fifties) presented by architecture, decoration and home magazines. It regards the inquiring into the changes of representation produced during a time of intense modernization of the country, in which modernist aesthetics regarding architecture and furniture are spreading out. Subsequently, these new representations are contrasted with the urban modernization process and public services produced by the State during this period, in order to verify the authentic possibilities of getting the inhabitants of the city involved in daily life.

Angela Giglia. *Democracy in daily life. Two cases of condominium negotiation in Mexico city.*

From the viewpoint of the anthropological study of two residential units of Mexico city, the purpose of this article is to investigate the political culture of its inhabitants, taking them as negotiators of the “public object”, constituted by the common spaces and services of the residential environment. The article also deals with the increasing challenges which citizens have to face regarding “condominium residents”, from the enforcement of the law of condominium and the process of condominium expansion in the city, a phenomenon which invites us to think twice about the distinctions amongst public, semi-public and private space.

Beatriz Kalinsky. *Sociocultural diversity and punitive forms of the State (In search of anthropological answers to the penal juridical system in the south of the province of Neuquén, Argentina)*

The objective of this work is to place the present anthropology reasoning on the deliberation of penal dogmatics about crime, mostly because of its practical

consequences which involve members of ethnic minorities. Kalinsky maintains, on one hand, that a democratic State does not imply an homogeneous way of setting forth and resolving life matters and on the other hand, that specific factors of a group of people must not give cause for going deeper into discrimination and exclusion of the general regulatory structures. There must be neither juridical isolation (penal rights ad-hoc), nor homogenous integration (ignorance of cultural difference), because none of these two attitudes respect cultural plurality.

Myriam Jimeno. *Juan Gregorio Palechor: Land, identity and ethnic recreation.*

In this article the notions of territory and territorial claims are discussed, as well as their role in the recreation of ethnic identities, specially from the experience of an Indian leader from the south of Colombia. Jimeno maintains that territories are for the ethnic to be established within a global, universal and contemporary environment, and to be useful as a means for the reinterpretation of traditions and of the symbolic group which supports the new collective identities.