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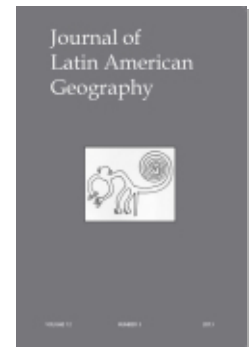
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**Opportunities and Deprivations in the Urban South: Poverty, Segregation and Social Networks in São Paulo by Eduardo Cesar Leão Marques (review)**

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One readily appreciates the detailed fieldwork that went into this book, as well as the painstaking translations that must have been involved in translating from Aymara to Spanish and then to English. At least one place-location map would have been useful to orient the reader to the places mentioned in the text.

I was particularly intrigued with Chapter 5, *Fantasies of Fear*, where the author develops the local notion of *kharisiris*, or ‘fat stealers.’ Canessa traces the history of this myth, which begins with Spanish friars, who allegedly used dead Indians’ body fat to heal their wounds. Yet the theft of body fat instead of blood raises many questions. I was surprised that there was such a rich literature on this topic, and its manifest causes.

One of the key conclusions of the book is how ritual and tradition become increasingly reinterpreted as cities draw rural dwellers in growing numbers: “This new indigeneity invokes an often romanticized past and speaks most clearly to the urban populations, which are now the majority of Aymara speakers whose primary focus is not agriculture but city life” (282).

The writing style is lively and informative and makes judicious use of verbatim informant remarks that are sandwiched by the author’s contextualization of the subject at hand. Indeed, the chapter sub-headings are a useful guide to the topical content of the book than are the chapter titles. Many of the key informants in Canessa’s study appear in photographs throughout the book, and no pseudonyms are used. I found the subject index rather thin for a tome of this length.

*Intimate Indigeneities* is less about the “sex” noted in the book’s subtitle than it is about the quotidian small spaces of highland Bolivia, and how market capitalism disrupts culture in both subtle and drastic ways. The sexual mores, infidelities, displays of sexual prowess, and gendered identities of these Aymara villagers share many similarities with other Latin Americans. The author provides a clear interpretation of his informants’ historical underpinnings and how they are changing in the new millennium. Some of the most gripping writing is found in the chapter endnotes, which judiciously parse out interesting bibliographic sidebars and details. Geographers interested in the value of ethnographic research as a vehicle for understanding twenty-first century Bolivia will find much of value in these pages.

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*Opportunities and Deprivations in the Urban South: Poverty, Segregation and Social Networks in São Paulo.* Eduardo Cesar Leão Marques. Farnham, Burlington: Ashgate Publishing, 2012. Xii and 186 pp., figures, graph, maps, tables, photographs, and index (ISBN 978-1-4094-4270-7) (US\$99.95).

While the megacities of Latin America have long served as centers of political power, social privilege, and capital accumulation, they have also attracted legions of impoverished migrants and generated zones of concentrated socioeconomic deprivation. The juxtaposition of wealth and poverty has endowed the burgeoning cities of Brazil with particularly high rates of inequality.

In this innovative study of metropolitan São Paulo, Eduardo Marques examines how social networks and residential patterns influence people's reproduction or, alternatively, reduction of poverty. Situating his research midway between the micro-level study of individual attributes and behaviors (such as "culture of poverty" and underclass debates) and the macro-level of broad economic dynamics (such as neoliberal labor markets, unemployment, and informality), the author focuses on the intermediate-scale intersections of urban space, sociability, and poverty in Brazil's largest city-region.

In the book's introduction, Marques presents his central argument "that societal midlevel elements associated with the relational pattern within which individuals are embedded have great importance in the understanding of poverty" (p. 2). Chapter 1 proceeds to elaborate on the relevant theoretical approaches to poverty, social capital and social networks, and urban segregation on which the study rests. Chapter 2 explains the project's research design, socio-spatial context, and site selection. The research team surveyed 209 individuals in poverty, along with 30 middle-class people for comparative purposes. Among those in situations of poverty, approximately 30 open-ended questionnaires in each of seven locales explored the effects of urban segregation on social networks. Chosen in a spatial gradient from the metropolitan center to periphery, the study sites encompassed a variety of populations and housing types, ranging from central-city slums, informal communities of self-constructed *favelas*, public housing projects, and irregular housing subdivisions. The second chapter's historical, geographical, and social profiles provide a sense of place for the tenements of downtown São Paulo; the *favela* of Vila Nova Jaguaré, located in the city's expanded center; the large southwestern *favela* of Paraisópolis, located adjacent to the wealthy Morumbi district; the small *favela* of Vila Nova Esperança on the western metropolitan periphery; a complex of housing projects in Cidade Tiradentes on the east side; Jardim Angela, a mixed area of peripheral *favelas* and irregular settlements on the southern peri-urban fringe; and finally the *favela* of Guinle, located in the eastern industrial district of Guarulhos, near the International Airport.

Chapters 3 through 7 interpret the survey results. The third chapter reviews the attributes of individuals in poverty and their social networks. Among those interviewed, the poor were overwhelmingly migrants to the city and suffered from a precarious participation in labor markets. Relative to their middle-class counterparts, those in situations of poverty had more localized, smaller, and less cohesive networks with more restricted sociability. These traits become increasingly pronounced among those living in more isolated locales. As explained in Chapter 4, despite significant variations, types of networks depend largely on the size, structure, locations, and sociability patterns of residential areas. The fifth chapter investigates how networks influence access to goods, services, and employment. While income correlates with schooling and the number of people residing at home, it also reflects "... individuals' relational patterns, the size of their networks (for those with stable income sources), as well as the variability of their sociability (for those resident in segregated areas)" (p. 118). Chapter 6 shows how relational networks can mitigate social deprivation through personal exchanges not subject to market forces, thereby helping to provide care for children and the elderly; small loans, food, tools and appliances; and emotional support. The seventh chapter addresses how variations in social networks influence the ability of individuals to cope with everyday prob-

lems related to housing, poverty, and social inequality. Finally, the conclusions summarize the findings on how more extensive and varied social networks tend to reduce poverty and promote well-being through enhanced access to jobs, goods and services, and assistance in times of need. Since sociability results from the slow accumulation and rupturing of network ties, general policy recommendations tend to be long-term as well: "... public programs that aim to dynamize networks must be long-lasting, based on institutionalized implementation structures, and will probably produce effects over relatively long-term time scales" (p. 155).

Overall, this is an impressive scholarly work with original research on an important topic of urban and social policy. Marques makes a strong case for a consideration of the range of social networks and the degree of residential isolation in assessing individual prospects for ameliorating poverty. The book's nuanced theorization and detailed empirical investigation of socio-spatial linkages in urban poverty will interest geographers, planners, policy analysts, sociologists, and other social scientists. This expanded and translated version of Brazilian work generally flows smoothly. In stylistic terms, although the frequent use of passive voice – favored more in Portuguese-language than in Anglo-American scholarship – sometimes results in awkward constructions in English. Also, the inclusion of more ethnographic passages with direct quotations from those interviewed would enliven the narrative, particularly when reviewing the research results in Chapters 3 to 7. Occasionally individual examples do provide a qualitative element to the work, but the text tends to remain surprisingly dry and technical for a field-based study of urban poverty. Fortunately, photographs, tables, and diagrams illustrate the text and help to apply the abstract concepts. Furthermore, the book compellingly argues for the use of mid-level surveys to study social mobility among the aspiring poor in global cities. Given its theoretical clarity and methodological creativity, I recommend this book for those interested in understanding the local forces shaping poverty and its possible amelioration, both in urban Brazil and in cities elsewhere in the world.

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*Our House in the Clouds: Building a Second Life in the Andes of Ecuador.* Judy Blankenship. Austin: University of Texas Press, 2013. xvi and 224 pp., maps, photos. \$55.00 hardcover (ISBN 978-0-292-73903-1), \$24.95 paperback (ISBN 978-0-292-74527-8).

This eminently readable book is the story of how an American couple approaching retirement decided to build a house in Cañar, a small town in the Southern Ecuadorian Andes, where they live half the year, spending the other half in Portland, Oregon. The decision was not made quickly – they had visited the area ten years previously and had worked with local people documenting Cañari life. The author writes about, photographs, and records indigenous peoples. This is her second book about Cañar and is part of the Louann Atkins