

# European Child & Adolescent Psychiatry

INSTITUT FÜR IBEROAMERIKA-KUNDE

Nummer

<https://doi.org/10.1080/00036840701736115>

## Guilt by Association: Strategic Failure Prevention and Recovery Capacity Investments.

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*This paper explores the intertwining of personal or autobiographical narratives with broader cultural and historical narratives associated with particular regions, nations and diasporas. More particularly, it is concerned with the intertwining of surnames, place names and 'place-stories', and with notions of clanship, clanlore and clanlands, as resources used in the negotiation of self-identity among members of the transnational Scottish heritage community. Using the spatial histories and mnemonic practices of the Clan Macpherson as examples, it demonstrates how the 'romantic ideology' of Highland clanship serves to re-root members of an 'unsettled' settler society in what is perceived as their ancestral homeland. This (re-)establishment of kinship ties to a particular territory is effected through various enunciative acts: for instance, becoming acquainted with the clan's origin myths, slogans, stories and symbols; visiting the clanlands and those collective 'sites of memory' associated with events in clan history; participating in clan marches and ceremonials; and tracing the family tree. Whilst this 'sedentary poetics' of Highland clanship entails a re-essentialization of identity that has become morally untenable in the contemporary West, it is argued that, in the context of Scottish diasporic roots-tourism, the assertion of a close bond between blood and soil is more benign. For those who, by virtue of a particular surname, or through the labours of their genealogical research, have identified themselves as members of a Scottish Highland diaspora, the ideal of Highland clanship provides a powerful 'answering image' to that represented by the indigenous peoples and cultures of the countries in which their migrant ancestors settled. Sensing their own (vicarious) complicity in the violences of colonization and thus questioning the legitimacy of their right to belong in lands historically appropriated from indigenous populations, the clan provides its diasporic members with the possibility of recovering their own indigenous identity.*

### Lulas Auf und Ab in der Meinungsgunst

Den „Teflon-Effekt“ – Markenzeichen von Fernando Henrique Cardoso bei jeder Krisenbewältigung – scheint Lula von seinem Amtsvorgänger nicht ganz geerbt zu haben. Zwar blieben die negativen Auswirkungen von Rezession und Beschäftigungslosigkeit des letzten Jahres noch bis Dezember 2003 kaum als Makel an Lula haften, und dessen Popularität

erfreute sich – übrigens auch heute noch – im Vergleich zu seinen Vorgängern beachtlicher Rekordhöhen. Doch Mitte März 2004 registrierte das brasilianische Meinungsforschungsinstitut IBOPE einen ersten dramatischen Rückgang in der allgemeinen Einschätzung. Er betraf nicht nur die Regierungsleistungen insgesamt, sondern darüber hinaus – und sogar noch stärker – auch die persönliche Performanz Lulas als Regierungschef: Fiel die positive