

These are not coincidences, but the result of a common economic policy. It was during the 1980s that the World Bank and IMF began to promote structural adjustment programs in the region. These programs have succeeded in controlling inflation, capturing foreign investment and stabilizing national currencies, but at great social cost. Anthropologists should look "up" more often, as Laura Nader suggested some time ago, and take structural adjustment into account when doing research in Latin America.

Please send short articles and photos that could be of interest to our readers to: Gabriela Vargas-Cetina, Facultad de Antropología, U Autónoma de Yucatán, Calle 76 #455-LL, Merida, Yucatan, Mexico; tel and fax [52]999/925-4523; gvargas@webtelmex.net.mx or gabriela\_vargas\_cetina@hotmail.com.

## Society of Lesbian and Gay Anthropologists

BARB WEST, CONTRIBUTING EDITOR

As I write this, the Winter Olympics are just wrapping up their first week of competition, Sale and Pelletier are going to receive their well-deserved gold medal at some point in the next week, and not a single athlete has been proud enough to out themselves on national television. Of course, I didn't really expect them to (although that two-man luge ride really raised my expectations!). I imagine it's hard enough for such obscure athletes in the US as luge riders, biathletes and members of the Nordic combined team to get endorsements. Yet, with every profile that Jim McKay or Jimmy Rogers presents on the Chevrolet Olympic Moments, I still sat hopefully, waiting to hear such code words as partner or companion. So far, no luck.

This hope has made me wonder about what kind of need hearing this information would fulfill for me. It has also reminded me of the hours I've spent watching the WNBA and a variety of other women's sporting events just waiting to hear that somebody has a partner and not a husband. Even more than that, it has highlighted once again the need for positive role models for LGBTQ children, adolescents and young adults. If I, as a mid-30s, tenured professor in a very stable long-term relationship, still have some need to see these images, what is their absence doing for people in much less stable positions?

Part of that answer, of course, comes in the high suicide, dropout and overdose rates among LGBTQ youth. According to some researchers, young gay men are up to 14 times as likely to attempt suicide as their heterosexual counterparts ([www.virtualcity.com/youthsuicide/news/studies.htm#20](http://www.virtualcity.com/youthsuicide/news/studies.htm#20)). But there are other, less violent results of the lack of role models as well. Sometimes, we just get frustrated.

For example, I have a number of gay students who come to my office hours on a regular basis just to talk. Recently, two young men who have been dating for a number of months asked if I could name a gay male public figure in a publi-

cized long-term relationship. They pointed out that lesbians had Julie and Melissa, Ellen and Anne, and now Rosie and Kelly, to whom she said, "I love you," when she received her daytime Emmy. But to whom can these young men look at and say, "That will be us someday?" Ernie and Bert? One of them thought that maybe Elton John was in a long-term relationship, but that it wasn't positive. While the other pointed out that on a recent episode of *Will and Grace*, Matt Damon's character's gayness was impugned, in part, it seemed, because he was in a long-term relationship (I must admit, I do not watch the show and am merely reporting on what my students told me). These two young men who, by all appearances, are quite devoted to each other and to making their partnership work, were struggling to find any example they could use as they worked to create a life for themselves. I hope they either find an appropriate set of role models, or stay together long enough so that they themselves can provide models for other young men struggling not to live the stereotype.

I continue to think about this conversation with them, perhaps even more than they are. I've also failed to come up with a good example to share with them the next time they drop by my office. I did think of an episode of *Dateline*, or *20/20*, or *48 Hours*, or one of those kinds of shows that I saw years ago now on two gay men in a long-term relationship who were raising a daughter. However, I was concerned that adding children to the mix would frighten my 19-year-old students more than it would reassure them. I also thought of the films *Philadelphia*, *Longtime Companion*, *It's My Party* and the more recent *Broken Hearts Club*; however, in every case, one of the men dies. Not a good image to leave with my struggling students!

I leave you this month with the reminder that we all serve as role models for people who are struggling a bit more than we are with something, whether it is their sexuality, partnerships or something else.

Please send your comments, new column ideas or other information to Barb West at [bwest@uop.edu](mailto:bwest@uop.edu). To sign up for the SOLGA listserv, send a message to [listserv@american.edu](mailto:listserv@american.edu) with "subscribe solga-l" in the body of the message.

## Society for Linguistic Anthropology

JAMES STANLAW AND MARK PETERSON,  
CONTRIBUTING EDITORS

This month we present excerpts from an interview with Monica Heller. More of this interview is found in the Knowledge Exchange section of this issue, and the complete text can be found under "Anthropology News" at <http://lilt.ilstu.edu/soa>. I asked Monica to comment about German-Turkish code-mixing among *Gastarbeiter* "guest workers" and its social implications.

**Jim Stanlaw:** Well, let me get back for a minute to these codes, though. Are we talking

about real "Turkish" Turkish, or are we just talking about some code-mixing?

**Monica Heller:** [The best we can say is] we are talking about people from Turkey, some of whom understand themselves as Turks, some of whom understand themselves as Kurds, some of whom understand themselves as Kurdish-speaking Turks, and some of whom understand themselves as Turkish-speaking Kurds. So, it's the whole gamut. And, you know, some are from Anatolia, some are from Istanbul. This is not a homogeneous situation. So, if you want to talk about codes, I guess the way I would phrase it is, we are talking about the exploitation of linguistic resources which can be identified as Turkish . . .

**JS:** Sometimes!

**MH:** Sometimes. By some people. But, the whole issue indeed of what constitutes Turkish, and who gets to decide what constitutes Turkish, and what constitutes German, and what constitutes German bilingualism, and what constitutes Turkish bilingualism—all this is extremely contested.

**JS:** To say nothing of Kurdish.

**MH:** To say nothing of Kurdish, right. So, this is a good question. But that is precisely the point.

**Nobuko Adachi:** Do the kids seem to maintain their [native] languages?

**MH:** It seems to be a generational thing. My sense is that some members of one generation got access to social mobility through education, but then that mobility seemed to stop. So there are actually two different hypotheses that are possible. And we don't know yet which is the case. One is that something happened to the economy, so that it was possible to move up—there was a window for one generation and then not the other. The other possibility is that there were certain segments of the second generation who managed to use education to get access to social mobility, and who saw certain market issues and managed to get capital. But there was this other segment of the population that didn't. And those segments, the second segment, basically got the message, "School is not for you. There is no place in this society for you." So what they reproduced, then, is closed-community solidarity. Which means they are resisting a society that has no place for them. There are not too many people asking that question. [Research so far] is really more focused on the interactional dynamics.

**JS:** What are you telling folks [about the implications of this work]?

**MH:** We need to remember that these processes look very similar [all over the world]. Some of the reasons why they are similar have to do with general things about the kinds of societies that we live in. Some of them are because of what is called globalization for short hand. And discursive transformations about identity are connected to personhood, to ideologies of social categories, and institutional and state factors. I think there are some very profound transformations going on, and the kind of categories that we had for dealing with cultural difference or inequality



don't actually apply any more. Things are changing right before our eyes, and so the question is: How do we talk about this? How do we develop a way as linguistic anthropologists to address this? We can see it, we can feel it; this new materiality of our data. But we don't really know yet how to represent it. So, that is what seems to me to be the crucial issue now emerging.

Please send your comments, contributions, news and announcements to SLA Contributing Editors Jim Stanlaw ([stanlaw@ilstu.edu](mailto:stanlaw@ilstu.edu)) or Mark Peterson ([peterson@aucegypt.edu](mailto:peterson@aucegypt.edu)).

## Society for Medical Anthropology

ANN MILES, CONTRIBUTING EDITOR

### Tourism and HIV/AIDS

By Kathleen Skoczen (S Connecticut State C)

Anthropologists have begun to appreciate the role tourism plays in transmitting HIV/AIDS and to understand how infection is connected to the power relations between visitors and visited. As the tourism industry grows in the Dominican Republic (DR), I have observed the effects of the industry on the population's health and well-being. As tourism increases so has crime, mental health illnesses, STDs and HIV/AIDS. The connection between these health conditions and tourism are not easily understood, and they are often ignored as they provoke questions about the wisdom of the most tangible hope for "development."

The first confirmed AIDS death in the region where I work, Samaná, was a European man in 1988. By the end of the 1990s, there were about 10 AIDS deaths per year in the province, with men slightly more affected than women. Last year a high school principal died of AIDS and the rumor was she contracted it from another teacher. AIDS seemingly has inserted itself into the community with little obvious connection to tourism.

Nonetheless, public health workers do connect tourism and HIV/AIDS. The Caribbean is one of the most popular tourist destinations, and it has the highest rates of HIV/AIDS outside of sub-Saharan Africa. The DR is the top tourist destination in the Caribbean. Data indicates that one in 40 Dominican adults has HIV, and nearly 8,000 children have been orphaned by AIDS. In the DR, HIV/AIDS primarily is transmitted heterosexually, and women are more at risk than men. Puerto Plata, the country's largest tourist center and sixth-largest city, rates second in the nation for HIV infections, but first in infections among women. Nationally, among 15-19 year olds, HIV infections among girls were 3.5 times higher than for boys. However, the stigma of HIV/AIDS frustrates prevention and detection, as well as accurate morbidity and mortality counts.

Health officials agree that a major concern is prostitution linked to tourism. Underage girls "dating" foreigners concerns authorities most. These young women travel frequently, staying in one town only briefly to avoid community censure and harassment from authorities. The girls refuse to see themselves as prostitutes and resist any intervention. As Samaná has increased in popularity with tourists, residents are astounded by the increased presence of these young women.

Preventing the spread of AIDS is challenging because tourism is linked to notions of development. Prostitutes are disproportionately targeted, from both health and legal perspectives, as "vectors," relative to the clients, who are often seen as victims rather than perpetrators. Nowhere is the injustice of this more disturbing than in the relationship of STDs, prostitution and poverty. In conditions of dire poverty, many young people seek alliances with foreigners, hoping they will lead to marriage and emigration. Many of their "clients," of course, have far more temporary designs. The lack of concrete opportunities for young people and the economic power of the foreigner make the relationship between tourism and HIV so insurmountable.

But most frustrating is convincing anyone that tourists have responsibilities. In the DR, there is no political will to target tourists—such as arresting those who have sex with underage prostitutes or who encourage such activities. Such a step would send the message that the country is serious about protecting its children and its communities. However, when I broached this possibility with an informant, she laughed and said, "Are you crazy, why do you think tourists come here? They are looking for cheap sex; it would kill the industry; the government would never stand for it."

So what can be done? The Caribbean travel industry is a robust one, and overwhelmingly it is people from developed nations who vacation there. Among the "deals" is the trade in young women. Unfortunately, little can immediately change the conditions for these youths. Prostitution, right or wrong, looks steadfast, particularly where wealthy foreigners tread. Tourists, however, do have access to information and the resources to make these encounters safe for themselves and the young people they exploit. The industry reaps the rewards of tourism, and it should be taking steps to educate tourists on HIV. But do we have the moral will to help protect the children of the developing world? While it may be idealistic to expect underage prostitution to disappear, is it really so preposterous to expect wealthy foreigners to practice sensible and safe behaviors, to protect not only the people they exploit but also themselves?

### CAMA Update

Clinically Applied Medical Anthropology (CAMA) is a Special Committee of the SMA. CAMA provides a forum for communication about the application of medical anthropology to clinical issues in health (including mental health) and social services. CAMA promotes research on is-

suues related to clinical settings and health care delivery. Members meet at the AAA Annual Meetings.

CAMA is updating its member roster. If you are a member, or are interested in becoming one (membership is free), send your name, affiliation and contact information, as well as keywords describing your interests and expertise, to E J Sobo at [esobo@chsd.org](mailto:esobo@chsd.org). Members receive a copy of the updated roster.

To submit to this column, contact Ann Miles at [miles@wmich.edu](mailto:miles@wmich.edu).

## Society for Psychological Anthropology

KEVIN BIRTH, CONTRIBUTING EDITOR

### Reflections on the Condon Prize

By Diana Smay (Emory U)

The genesis of my paper "The Disease of Ritual" was a graduate seminar on the topic of Culture and Mind led by Bradd Shore at Emory U. I was taking the seminar to fulfill a breadth requirement, and felt a bit out of my depth. My training is in skeletal biology and bioarchaeology, and the data I am used to dealing with are lacking psychology by definition. However, I was intrigued by the material, and sought to find a thread that I might follow for the final paper that would allow me to work on some ideas I had back in my undergraduate days, when I was considering a social psychology major. As a sufferer of an anxiety disorder myself, I have always been fascinated with the intersection between medically defined pathology and the conscious ordering of an individual's mind. My reading led me to consider obsessive-compulsive disorder (OCD) as the ideal test case for a theory of certain psychopathology as hyper-normal behavior, or a disease of magnitude and not of kind. I was curious to explore the possibility that ritual is a universal aspect of human nature, and is analogous to comfort behaviors performed by animals in times of stress. The layers of social and individual meaning that obviously are intrinsic to all human ritual perhaps could serve to augment or disguise a fundamental human need for physical, ordered performance as a psychological stress-reduction mechanism. If this were the case, then was it possible that OCD sufferers were experiencing a disconnect between this need for comfort and the behavior necessary to achieve it? As these thoughts were still in their germinal stages, I went to Bradd and asked him what he thought: Was this a little too far out there, or could I run with this? Contrary to my expectations, he seemed delighted with my ideas, and posed a question of his own: Is it possible that the documented 50-fold increase in OCD diagnoses in the past 50 years could be related to the observed decline in societally sanctioned civic rituals? The paper began to take shape.