the reasons behind an alternative event which took place during the annual AAA meeting in Montreal. We, a small group of graduate students from the University of Montreal, decided to organize an Off-AAA, a free public debate on the commodification and accessibility of knowledge and its place within anthropology. This discussion took place in Riopelle Park in front of the official venue of the AAA, and included panelists invited to the AAA and students from other universities. We would therefore also like to thank everybody who showed up despite the cold weather.

Some who braved the cold for the Off-AAA.
Photo courtesy Jean-Bruno Chartrand

It should be highlighted that the AAA came to Montreal in the midst of a massive student mobilization against tuition fee hikes anticipated for 2012 in Quebec. It also should be noted that this event was organized in solidarity with the Occupy movement, specifically the occupation of Square Victoria, which was happening one block away from the AAA. In this context, the Off-AAA aimed to engage in a public discussion on issues related to the commodification of knowledge, the accessibility to education and the opening of the discipline of anthropology into the public sphere. This last point needs to be stressed. Indeed, an interesting venue to create symbolic capital around our discipline can and should, from our point of view, start with making its perspectives and issues accessible to the general public.

More importantly, what is at stake is the role and purpose of anthropology as a whole, and its ability to honor, through its practices, some of the more critical theoretical approaches present in the discipline. We recognize that those positions in the discipline are varied, but we must also recognize that anthropology greatly profits from the aforementioned perspectives. For example, during the same day of the Off-AAA, a panel titled "Non-hegemonic anthropology: le manifeste de Lausanne" took place at the AAA. It struck us that this panel was held in one of the more expensive venues of the city and was accessible only to those who paid registration fees. This was only one of the many panels that were organized around questions that we, as anthropologists, should reflect on more intensively (eg, questions of activism, critique of neoliberalism and so on). What also emerged out of the discussions that day, and is closely related to a public anthropology, is the idea that AAA meetings should truly represent the "Americas," as highlighted by Gleach and Santiago-Irizarry. In response, we propose that such meetings be made more accessible to all of the "Americas" and all its students by holding meetings in Central and South American countries.

We invite academics to reflect on the AAA as an institution which needs to be re-thought "from the outside looking in" instead of "from the inside looking out." Our last question is then: when will a panel be organized around the reform of the AAA annual meeting?

Contact either of us at Dept of Anthropology, McGraw Hall, Cornell University, Ithaca, NY 14853; 607/255-6773; fax 607/255-3747. Email Fred at fwg2@twcny.rr.com, or Vilma at vs23@cornell.edu.

Society for Latin American and Caribbean Anthropology

Ronda Brulotte, Contributing Editor

JLACA Goes to Three Issues a Year

By Andrew Canessa (U Essex, JLACA *Editor)*

In 2012 the *Journal of Latin American and Caribbean Anthropology (JLACA)* will be published three times a year. This exciting development will be accompanied by some changes in the formatting of the pages so we will be able to publish more articles than ever before and keep up with the increasing submission rate, which has more than doubled in five years. Going to three issues also means that authors will be able to get their articles published much more quickly. The submission to publication rate for the March 2012 issue is under fourteen months; that is the oldest article will have been submitted fourteen months previous to publication. Three issues a year also gives more scope for special sections or "Dossiers," as we will be calling them. The next Dossier will be a bilingual one entitled "Borders Bridges and Mobility: Transnational Latin American Migration Today."

The journal continues to grow globally with over 3,050 libraries with access through collections, and nearly 7,000 with philanthropic access in developing world countries. Our global reach is accompanied by an increase in submissions from Latin America and Europe and from countries that have not traditionally sent contributions to *JLACA*. In our digital age reading habits are changing as witnessed through the increasing access to the journal through AnthroSource or Wiley Blackwell's own site. In 2010, 26,466 journal articles were downloaded and this figure is expected to reach 34,000 in 2011—an increase of 30%.

As we go to three issues a year, *JLACA* remains committed to publishing research on Latin America and the Caribbean which appeals to a broad anthropological audience and this will include articles from historians, geographers, and so forth, so long as the work engages with anthropological themes or methods. Our remit also includes diasporic populations and we have recently published articles on Quechua herders in Wyoming, Cubans in Spain, and Brazilians who migrate. As we continue to develop new anthropological perspectives on the region and innovative methodologies we maintain our commitment to publishing good ethnography within the pages of the journal.

Whiteford Graduate Student Award in Applied Anthropology

This SLACA award helps two students attend the 2013 SLACA Meeting, to be held in Merida, Mexico. The prize consists of US $200 for a student registered in a graduate program in the US or Canada, and US $300 for a student registered in a graduate program in Latin American or the Caribbean. Papers submitted to the award committee are limited to a maximum length of 6,000 words, including

bibliography. Papers can be from any subfield of anthropology, but must have an applied component and be based on field research carried out in Latin America, the Caribbean, or among first-generation migrants from these areas. The papers may be written in English, Spanish, French or Portuguese and must have been submitted to the 2013 SLACA Meeting in Merida. The student must be a member of SLACA. Awards will be announced at the 2012 AAA meeting in San Francisco, CA. The paper should be submitted before July 15, 2012 to Jason Pribilsky (pribiljc@whitman.edu).

Roseberry-Nash Graduate Student Award

We invite submission of papers for our seventh Roseberry-Nash Graduate Student Paper Contest. Winners receive an opportunity to publish their papers in the *Journal of Latin American and Caribbean Anthropology*, and will be presented a cash award during the AAA meeting in 2012. The paper should present findings from original research in any field of Latin American and Caribbean anthropology, and draw on relevant anthropological literature. Contestants must be enrolled in a graduate program in anthropology at the time of submitting the paper, must not have submitted their dissertation by submission deadlines, and must include the name of one mentor. Paper length must be between 4,000 and 6,000 words and be written in English, French, Portuguese or Spanish; and contestants must have student membership in the Society for Latin American and Caribbean Anthropology. The paper should be submitted before June 15, 2012 to Jason Pribilsky (pribiljc@whitman.edu).

Please send any comments, suggestions and ideas, including photos, for future columns to Ronda Brulotte at brulotte@unm.edu.

Society for Linguistic Anthropology

Mark Allen Peterson and Bonnie Urciuoli, Contributing Editors

From Microblogging to Microperformance in Egypt

By Mark Allen Peterson (Miami U)

The claim that Egypt's 2011 uprising was a "Twitter revolution" has been hotly contested, with numerous pundits taking one position or another depending on just what they mean by the term.

What is significant about the use of social media in the North African uprisings is not so much the technologies of blogging and microblogging themselves, but the creative capacity of Egyptians to invent new ways to use the technologies to organize resistance and try to build a new Egypt based on different, more representative principles than the Mubarak regime.

Among the most interesting of these in post-Mubarak Egypt is the emergence of a new kind of speech event, the tweetnadwa.

A tweet, of course, is a Twitter microblog entry, defined by a hashtag, limited to 142 characters but capable of linking to blog posts, web sites, photos and other texts. *Nadwa* is Arabic for a gathering of minds around a central topic—it is sometimes translated as council, seminar or

symposium (the International Prize for Arabic Fiction uses the term to label its annual writer's workshop).

The brainchild of blogger Alaa Abdel Fattah, a tweetnadwa is a council of interested citizens called together by a Twitter message, to discuss a topic of public interest, in a form that is deliberately iconic of microblogging itself.

A tweetnadwa is called into existence through tweeting. A tweet goes out from the organizer to his or her followers describing the time and place. It is retweeted by its recipients to their followers so that it can rapidly reach several hundred like-minded individuals.

The tweetnadwa itself is led by a moderator, who chooses and introduces the topic, and calls on participants who have raised their hands to speak. Each speaker is required to keep their message extremely direct. Speakers are limited to one minute forty seconds—iconic of the 142 character limit of a Twitter microblog, and as he or she speaks a transcriber posts their words to a Twitter account, which is run in real time, and displayed on a large screen, along with photos and videos of the meeting, impressions posted by participants, both those present and those following the meeting through its Twitter stream.

The tweetnadwa's iconicity with Twitter is certainly in part a reflection of, and tribute to, the important role Twitter played among activists with smart phones in helping organize resistance during the 18 days in Tahrir, and its capacity to engage international journalists, themselves also users of the microblogging network.

But it is also intended to function as a practical means of limiting speeches so as to increase participation. By establishing a rule of microperformance, 108 people can speak at a three-hour event.

In addition, by incorporating microblogging into the tweetnadwa, organizers expect that participation in the process will extend far beyond the few hundred people who gather physically to a host of others throughout Egypt.

Many have questioned whether a forum based on a technology used by only 130,000 people of Egypt's 80 million can be called democratic, or whether it serves only as a resource for the "twitterati."

In a January 30 interview with *AhramOnline,* tweetnadwa inventor Alaa Abdel Fattah (who has 109,000 followers), argued for the continuing value of Twitter as a democratic and revolutionary resource.

Abdel Fattah argued that Twitter users represented a fairly coherent community of "a mainstream of revolution supporters" as opposed to more widely used social media like Facebook which includes "a different range of groups representing different political powers, classes and backgrounds."

But Twitter and the tweetnadwa do not represent an enclosed system of like-minded people talking only to themselves because "there is nothing isolated in the world; it is circle of relations after all…" That is, what happens on Twitter does not stay on Twitter, but extends into the wider democratic process through the work of journalists and the interpersonal networks of participants.

The first tweetnadwa was held early in the summer 2011, and the meetings continue to be held in 2012, including one on Twitter's January announcement that it had developed technology enabling it to censor messages on a country-by-country basis.

Please send your comments, contributions, news and announcements to SLA contributing editors Mark *Peterson (petersm2@ muohio.edu) or Bonnie Urciuoli (burciuol@hamilton.edu).*

Society for Medical Anthropology

Kathleen Ragsdale, Contributing Editor

Modernization, Stress and Diabetes Risk: Hispanic Populations in the US-Mexico Border Region

By John J Ely (APF/CRL) and Susan L Wilson (New Mexico State U)

With an expected 438 million cases cross the globe by 2030, Type II diabetes mellitus is a growing pandemic that currently accounts for 11.6% of global health spending and 6.8% of global all-cause mortality. Within the US, undiagnosed diabetes is more prevalent in rural areas characterized by reduced healthcare access. Although diabetes is a complex multifactorial disorder having genetic and environmental determinants, anthropologists often favor either biomedical or cultural explanations. Medical anthropologists frequently focus on people's subjective experiences and asymmetrical power relationships, while biological anthropologists emphasize genetic susceptibilities.

Without denying a genetic basis for diabetes susceptibility—especially among indigenous people from diverse cultures around the world—the drastic rise in diabetes prevalence since the 1940s suggests that more is at-play than genetics. Therefore, designing effective public health interventions to reduce diabetes requires understanding the cultural significance and subjective experience of diabetes, as well as attending to known biomedical risks. By focusing on the role of psychosocial stress in societies characterized by modernization and economic development, we incorporate both biological and cultural factors into a model for reducing diabetes. A key distinction in stress research is between stress (a psychophysical state) and stressors (noxious environmental stimuli). The stress response stems from the body-mind's response to external stressors. We identified four conceptualizations of stress:

- Physiological stress involves the hypothalamic-pituitary-adrenal axis and is measured by stress hormone levels (eg, cortisol) that underlie the physiological response
- Psychological stress refers to subjectively perceived psycho-emotional states, as measured by stress survey instruments or self-reports
- Psychosocial stress refers to objective sociocultural stressors associated with modernization (eg, lifestyle incongruence, urbanization, migration, trauma, conflict and changes in traditional lifestyles)
- Nutritional stress refers to under- or over-nutrition, including malnutrition in the perinatal period.

These concepts have some empirical support in border Hispanic populations: (1) Physiological: Hispanic youth with metabolic syndrome have higher serum cortisol than healthy controls; (2) Psychological: Mexican-American migrant farmers exhibit higher subjective stress the longer they have been in the migrant labor market; (3) Psychosocial: modernization is associated with reduced dietary quality (ie, decreased fiber/fruit and increased fats/ sugar intake) among diabetic Hispanics; (4) Nutritional: acculturation in Hispanic populations is associated with infant over-nutrition due to cow's milk consumption and increased risk of adulthood diabetes.

We will investigate these four concepts of stress in a comprehensive study of the relationship between stress and diabetes in the US-Mexico border region. Our study will use a broad range of methodologies in order to more fully analyze this relationship. For example, diabetes will be inferred by self-report (ie, the participant received a diabetes diagnosis from a clinician). Psychological stress will be measured by Cohen's Perceived Stress Scale, while cortisol levels with be measured via saliva samples. Biomedical risk factors to be measured include diet and physical activity levels. Diet will be measured by a 24-hour dietary recall or the Starr County Mexican-American Food Frequency Questionnaire (FFQ). Body composition will be measured at regional clinics using basic anthropometry (skin-fold measurements, height, weight, BMI).

Socioeconomic stress will be measured by Dressler's Lifestyle Incongruence Instrument. Childhood nutritional stress will be estimated by parental recall (for children) or by adult leg length (which has been shown to reflect childhood nutritional status). Acculturation will be measured by Cuéllar et al's Acculturation Rating Scale for Mexican Americans-Revised (ARMSA-II), which measures attitudes, beliefs, values and behaviors that constitute the actual processes of cultural change (ie, language use patterns), immigration status, and length of residence. Our approach will utilize lifestyle change, a multidimensional acculturation scale, a FFQ, a subjective stress instrument, and anthropometric measurements to fully assess the impact of stress as a determinant of diabetes in US-Mexico border populations. Knowledge gained from this study will be used to design more effective PH public health interventions and effectively target health education efforts for individuals at increased risk of diabetes.

To submit a contribution, contact SMA Contributing Editor Kathleen Ragsdale (kathleen.ragsdale@ssrc. msstate.edu).

Society for Urban, National and Transnational/Global Anthropology

By Susan Falls, Contributing Editor

SUNTA is pleased to recognize excellent student scholarship (criteria at: www.sunta.org), awarding the 2011 prize for best graduate student paper to Lindsay Bell, a PhD candidate at the University of Toronto, nominated by Monica Heller.

In Search of Hope: Mobility and Citizenships on the Canadian Frontier

By Lindsay Bell

In 2007, Canada was the third largest producer of diamonds by value in the world. Most of these gems come from three remote mines in the Northwest Territories (NWT). In regions marked indigenous like the diamond basin, there