

enous exclusion and marginalization, in this context it also readily invoked the specter of growing economic and cultural disparities among indigenous Otavalans. Instead, the uncle compared the young man to an indigenous *cabildo* (council) leader arrested while crossing one of the town's plazas, just like Tupak, allegedly inebriated. It was indigenous autonomy not wealth or an urban lifestyle, he insisted, that elicited ire and accusations from the police.

Evidenced in the family's ultimate inability to rally broad local indigenous support for the case, these conflicts over attributions of cause and meaning point not only toward fissures within indigenous communities but also to the significance of accumulation's moral dangers for Otavalo's prosperous merchants. These dangers create political challenges, while also implicating an intricate coupling of economy and racialization in the Andes. Here, in marking "*indígenas* with cars," this coupling served to insert into this incident of brutality the equally intimate risks of cultural whitening.

My essay, centered on the fallout from an unsolicited act of violence, is part of a dissertation project focusing primarily on the more intentional encounters of merchant-initiated cultural projects in Otavalo and the community of Peguche. In these projects, I argue, merchants work to reconcile their economic practices and market experiences with indigeneity as racialized subjectivity and political project.

**"I do not look or act Nicaraguan":  
Racialization, Illegality, Nation and  
Undocumented Nicaraguan Labor  
Migration to Costa Rica**

By Kate Goldade (U Arizona)

This paper presents findings from an ethnographic study of undocumented Nicaraguan migrants in Costa Rica. Drawing from over a year of field research and 138 in-depth interviews with multiple stakeholders of a South-to-South migrant circuit, the research explores the intersection of race, nation and illegality. Perspectives from Costa Rican nationals and undocumented Nicaraguan migrant women provide ethnographic evidence of a kind of daily process of racialization. By combining ethnography with historical particularism, the paper shows how this is a process linked to the longstanding national project of establishing Costa Rican national identity as racially "exceptional" to the rest of Central America. The analytical comparison of two ethnographic case studies detailing the lives of two undocumented migrant women illustrates how racialization is not confined to migration to Northern metropolises but also infuses South-to-South migration.

*Please send any comments, suggestions, ideas and photos for future columns to Hortensia Caballero-Arias at [hcaballe@ivic.ve](mailto:hcaballe@ivic.ve) or at Centro de Antropología, IVIC, Carretera Panamericana Km 11, Caracas 1020-A, Apartado Postal 21827, Venezuela.*

## Society of Lesbian and Gay Anthropologists

DAVID L R HOUSTON, CONTRIBUTING EDITOR

### Climate Change: The "Unraucous Caucus"

As the caucus chair gavel the assembly together, I recall the intimacy of Town Meeting Day each March in Vermont. Here in Iowa, in a cold January at the start of the 2008 presidential elections, that same sense of intimacy is present as CNN broadcasts live caucuses for this presidential showdown. A voice diverts my attention, with the low-key, almost casual reading of the other items on the agenda brought to the floor. The first item is about gay marriage. Gay marriage? In Iowa?

Back in August 2007, for 24 hours, same-sex couples could legally wed. It was a legal skirmish quickly upended by a second court ruling, which placed gay marriage on hold. It may stay that way for one or two years pending a decision by Iowa's Supreme Court. The outcome then was predictable. The strong religious constituency rallied the troops and vowed to fight on and vanquish same-sex marriage. The thought of couples "flying in from all over" to get married was apparently more than they could (or would) imagine.

As I listened, I was both surprised and puzzled. The gay marriage resolution, with no discussion, passed on a voice vote with only a single "no". The total absence of any debate seemed curious. I expected something more dramatic, and it happened. The next item on the agenda was a measure to make discrimination based on gender expression illegal. Isn't this saying that an individual can express themselves as something other than their biological gender and not be discriminated against? This measure went completely unquestioned, passing on a voice vote with no dissenting votes at all.

Next on the agenda were farming issues. "Factory farming" under local control sparked a spirited debate, as did water quality. Next there was a question of whether or not corporations should be allowed to be recognized as people. All provoked considerable discussion. Finally, the chair calmly announced that now, the group will take up the *controversial* issues. I don't think we're in Kansas anymore, Toto.

The Iowa caucuses are unique. The US media has reinvented these local caucuses as something entirely different from what they really are. The intimacy I heard is lost amidst the media's sea of hype over the presidential primary results. The caucuses succeed in large part because of organizational strength. Rachel Caufield in the Department of Politics and International Relations at Drake University in Des Moines helped me understand the caucus process. Caucus resolutions almost always pass. As she put it, "these rarely go down." Part of this is understandable as expediency: Working families take the commitment to attend seriously. Caufield also noted the power of organization: Groups with a particular issue can, with careful preparation, all but ensure a resolution's passage, which improves its chances at the

state convention. This in itself does not discourage debate, but does help minimize strife.



What is striking is the simultaneous demise of both the hot button cultural signposts and the manifestations of LGBTQ pride and identity. The aggressive organizational prowess of an anti-gay agenda has been a visible part of the political and social landscape for several decades. Why has it seemingly diminished in strength? Has the "cultural capital" of the gay marriage "problem" fallen prey to some sort of weird recession? Not so long ago in this same column, I noted the passing of the only LGBTQ bar in the area, today a national chain pizza parlor. Are these markers of community no longer required in order to maintain and project a viable LGBTQ identity and presence?

While the Iowa caucuses do not provide a truly meaningful sample, the absence of once polarizing issues seems obvious. It is notable that only two of the Democratic candidates for president support gay marriage; all other candidates on both sides oppose it, preferring instead either a "separate but equal" answer or outright prohibition.

Much has changed for LGBTQ sensibilities in the past few years. Many of the early battle lines have seemingly faded; many legal and social obstacles are now distant memories. We must do much more to gain true acceptance. The recent political crosswinds, at least in Iowa, might seem to indicate that there is indeed a change of climate.

*Join us. SOLGA wants you! Visit [www.solga.org](http://www.solga.org)—news, mentors, listserv and more. Please send any comments, suggestions, ideas for new columns or just say "hi" to David Houston ([dlrh+an@uvm.edu](mailto:dlrh+an@uvm.edu)).*

## Society for Linguistic Anthropology

MARK ALLEN PETERSON AND JAMES STANLAW,  
CONTRIBUTING EDITORS

Outgoing President Joel Kuipers formally handed off the gavel to incoming President Joe Errington at the SLA business meeting in November.

2007 turned out to be another profitable year for the organization, which ended the year with a small surplus. "The AnthroSource transition has been profitable for the SLA" said outgoing *JLA* Editor Asif Agha.

There had been many uncertainties about both AnthroSource and the AAA's contract with the University of California Press to publish the organization's journals. Many predicted that small sections would suffer under the new funding model. This has not been the case with SLA.

Under the current funding model, AnthroSource pays sections a small fee for downloads from their journals. "*JLA* has proven to be competitive in this model," Agha said. He urged members to maximize SLA revenues by requiring their students to download *JLA* articles

directly from AnthroSource rather than downloading one copy and then distributing it to their students in readers or on course websites.

New uncertainties face the *JLA* as AAA made the switch this year to Wiley-Blackwell. Blackwell offers a new revenue sharing model and “claims it will make journals bring in a small profit,” said Agha. Currently *JLA* is the organization’s biggest single expense.

Hopes are high since Blackwell has strong ties to the SLA community. Blackwell publishes the community-authored *Keywords in Linguistic Anthropology* (edited by Alessandro Duranti) whose royalties go to the organization.

Blackwell also publishes the “Blackwell Studies in Discourse and Culture” book series, edited by Jim Wilce, one of the few remaining series specializing in linguistic anthropology monographs. The editors of Blackwell’s series “New Directions in Ethnography” said they are also open to works in linguistic anthropology.

Thu Yen Mac, who handles anthropology and linguistics titles for Blackwell, attended the meeting.



Isaac Gagne of Yale University receives the 2007 SLA Student Prize for best graduate paper from Member-at-large Janina Fenigsen. Photo courtesy Richard Senghas

The SLA student prize in the graduate category went to Isaac Gagne of Yale University, for his paper “Role-Playing and ‘Women’s Language’ in Japan’s Gothic/Lolita Subculture.” The undergraduate prize went to Lauren Knapp of Grinnell College. Her paper was titled “The Way it Ought to Be: Objectification Through Bluegrass Performance.”

Last year, no student prize was awarded due to weak submissions and unclear criteria for evaluation, but the members overwhelmingly rejected a proposal by the board to abandon the student prize or turn it into a “best dissertation” award. In response, the board requested that members promote the prize more aggressively among their students.

Apparently they did, because “this was a great year for the student prize” said Paul Kroskrity, outgoing member-at-large who, with Kuipers and Janina Fenigsen, judged the submissions.

In response to the suggestion last year that SLA create a website offering “value-added” resources for members (see *AN* Jan 2007), Kuipers, Errington and Kerim Friedman have established [linguisticanthropology.org](http://linguisticanthropology.org). Friedman will serve as webmaster. The initial goal is to archive syllabi, host blog topics and offer discussions about program topics. “Beyond that it’s up to

the membership to suggest ideas,” said Kuipers. One common flaw in academic websites is that they often run on the enthusiasm of busy faculty and decline as those faculty must meet other demands. To avoid this, the SLA Board voted to allot \$1,000 for a web assistant to update the site on a regular basis.

*Please send your comments, contributions, news and announcements to SLA Contributing Editors Jim Stanlaw (stanlaw@ilstu.edu) and Mark Peterson (petersm2@muohio.edu).*

## Society for Medical Anthropology

KATHLEEN RAGSDALE, CONTRIBUTING EDITOR

### Congratulations to the Winners of SMA 2007 Awards!

This column is a continued celebration of the winners of SMA 2007 awards and highlights the SMA paper prizes and Medical Anthropology Students Association (MASA) prizes.

The Steven Polgar Prize is awarded to a professional medical anthropologist for the best paper published in *Medical Anthropology Quarterly* (MAQ) during the most recent complete volume year. This year’s winner is Robin Root (Baruch C, CUNY) for the article, “‘Mixing’ as an Ethnoetiology of HIV/AIDS in Malaysia’s Multinational Factories.” Robin’s article addresses the reconstitution of an “antihero of development” associated with the Malaysian government’s labeling of factories as “high-risk settings” for HIV/AIDS.

The Graduate Student Mentor Award, for excellence in graduate student mentorship, goes to Lenore Manderson (Monash U, Australia). The



Lenore Manderson  
Photo courtesy Monash University

overwhelming wealth of letters in support of Lenore’s nomination made it clear that she is a vital catalyst to graduate students’ career development and success through her sustained mentorship of students’ development as anthropologists. Lenore is known for her readiness to listen and offer guidance, as well as her generosity in facilitating students’ entry into the field to engage in research. As a mentor, Lenore’s genuineness, energy, research skills and intuitive understanding of praxis-oriented anthropology inspire students and faculty alike.

The MASA Dissertation Award goes to Junko Kitanaka (Keio U, Japan) for “Society in Distress: The Psychiatric Production of Depression in

Contemporary Japan.” The study is based on two years of field research to examine historical, clinical, social, gendered and sociolegal aspects of psychiatry in Japan. Junko’s work is a “superbly nuanced” and comprehensive exposition of the cultural, political and social processes that feed into knowledge and behavior about depression, gender, psychotherapy and anti-psychiatry in Japan. Undertaken at McGill University, Junko’s research was supervised by Margaret Lock, Allen Young, Ellin Corin and Laurence Kirmayer.

The Charles Hughes Prize for graduate students is awarded to Kate Goldade, for her essay “‘Health is Hard Here’ or ‘Health for All’?: The Politics of Blame, Gender, and Health Care for Undocumented Nicaraguan Migrants in Costa Rica.” Based on 13 months of field research using a critical-interpretive framework, Kate’s study provides a rich mix of ethnographic information and statistical data on migrant access to services. Kate’s adviser on the project was Mark Nichter (U Arizona).

The WHR Rivers Prize for undergraduate students goes to Irit Rasooly for “Planting Healthy Stores in Food Deserts: An Anthropological Study of Obesity, Consumption and Public Health in East Baltimore.” Irit’s paper chronicles the Baltimore Healthy Stores Project, a public health initiative to improve access to healthy foods in low-income neighborhoods in East Baltimore, and combines ethnography and personal narrative with a macro analysis of how economic deprivation, structural violence and the fast food industry affect health. Irit’s adviser was João Biehl (Princeton U).

### Have You Joined the Global Medical Anthropology Directory?

SMA invites medical anthropologists worldwide to build the Global Medical Anthropology Directory. Academic, practicing professional, retired and student medical anthropologists are included in this effort. The goal is to create a complete, online, searchable directory of the world’s medical anthropologists. We ask you to join the Global Medical Anthropology Directory at [www.medanthro.net/directory/index.htm](http://www.medanthro.net/directory/index.htm).

You will be asked to fill in a directory template, including both essential and optional fields. Essential fields include (1) name, affiliation, contact information; (2) fields of specialization; (3) research interests; (4) geographic specialization and (5) languages. Optional fields include (1) research experience; (2) applied work/consultancies; (3) professional service; (4) recent/representative publications (up to five); (5) other work products; (6) works in progress; (7) ability to provide mentorship/advice; (8) membership in SMA special interest groups and (9) membership in AAA sections. The directory template takes 10-20 minutes to complete, and it is not necessary to be a member of SMA to join the Global Medical Anthropology Directory. We look forward to all medical anthropologists participating in the directory.

*Please send contributions to the SMA Contributing Editor Kathleen Ragsdale (kathleen.ragsdale@ssrc.msstate.edu).*