

Columbia we find 9. In Quebec, as could be expected, most of the anthropologists specializing in Latin America are Francophones and they are at universit  de Montreal and at universit  Laval.

It is difficult to draft a table on the areas of specialization of Canadian Anthropologists working on Latin America and the Caribbean. One way to go about this is through the key words on the websites of each department. If we leave archaeology to the side, and group together Latin America and the Caribbean, the most salient themes are immediately evident. In order of decreasing frequency, we find: development, the analysis of social and economic systems, migration, health and nutrition, the environment, social movements and racism. Within development and sociopolitical analysis, which are the main themes of Canadian anthropologists' interest in Latin America, the main areas of concentration are the following: women, indigenous peoples (from the angles of identity, symbolism and human rights), peasants and the agrarian question.

For a good appreciation of anthropological research in Latin America by Canadian scholars, it would be necessary to look at research projects undertaken by anthropologists with colleagues from other disciplines, be it at research centers with a regional or thematic specialization, or within the thematic research projects that, at least in Quebec, are beginning to coalesce within and between university departments. In the meantime, the older Latin Americanist anthropologists are beginning to retire. With the funding crisis that Canadian universities are now facing, faculty renovation is not guaranteed. In some cases, anthropology departments are taking the opportunity to regroup forces around thematic, rather than regional specialization. This coincides with the new tendencies toward interdisciplinary research in general.

In summary, it seems that we face major changes in the Canadian anthropology of Latin America and the Caribbean. Within this context, we may ask whether the anthropology departments of Canadian universities are still going to be the ideal settings for a specialization on Latin America and the Caribbean in the future, or if this situation is now rapidly coming to an end.

*Please send short pieces and photos that could interest our readers to Gabriela Vargas-Cetina, facultad de ciencias antropol gicas, Universidad aut noma de Yucat n. Tel. and fax 999/925-4523. Email: gvcetina@tunku.uady.mx and gvargas@webtelmex.net.mx.*

## Society of Lesbian and Gay Anthropologists

BARB WEST, CONTRIBUTING EDITOR

In this, our final column of the year, I would like to take the opportunity to thank everybody who has contributed to the series on fieldwork stories. Many people have taken the time to put their experiences into print in ways that may have

been more personal than they have ever done before. I'm sure that everybody who has taken the time to read these essays has benefited enormously. I know I have!

I would also like to thank the SOLGA program chairs, Christa Craven and David Valentine, for all the hard work they've put in this spring so that in November we have a fabulous set of SOLGA sessions and papers at the AAA Annual Meeting in Chicago. Well done!!

In addition to thanks, I also have an announcement that should be of interest to many SOLGAns. The announcement comes from Evelyn Blackwood, who is chairing this year's Kenneth W Payne Student Paper Prize. Submissions this year are due by **July 15, 2003**. The prize is presented each year by SOLGA to a student in acknowledgement of outstanding work on a lesbian, gay, bisexual or transgender topic in anthropology. Submissions in the form of publishable papers are encouraged from graduate students in any of the four fields of anthropology. To be eligible for consideration, work should have been completed since August 2002. Papers should be no longer than 40 pages, double-spaced and typed. Published papers will not be accepted. For award information and criteria, please consult the SOLGA website at [www.SOLGA.org](http://www.SOLGA.org). The prize includes a cash award of \$300. Inquiries and submissions should be sent to: Professor Evelyn Blackwood, Department of Sociology and Anthropology, Purdue U, West Lafayette, IN 47907; [blackwood@soc.purdue.edu](mailto:blackwood@soc.purdue.edu); fax 765/496-1476.

Finally, I'd like to end this final column with a few stories I've received during the course of the past year from readers who have contacted me because they had a fieldwork tale to tell, but either did not have time to put their own story down in essay form or did not feel able to "out" themselves in this forum. So I've taken the liberty here to put words to their experiences. Thank you to those of you who contacted me; I hope I do justice to your stories and at the same time maintain your privacy.

The most common fieldwork tale I received concerned women's strategies for avoiding or fielding the question that many unmarried anthropologists, not just gays and lesbians, get in the field: "Why aren't you married?!" One woman purchased a cheap wedding band for herself before heading to the field and carried photographs of a male friend to show her informants. (This must be a fairly common strategy, as I received similar advice from an established anthropologist before I left for my PhD research. I didn't think I'd be able to lie that consistently and decided against it.) Another woman was fortunate enough to have had a commitment ceremony with a partner before going to the field and thus just changed the name and pronoun she used when speaking of her partner. A final strategy communicated to me recently involved turning the marriage question into an opportunity for female bonding. The woman who employed this strategy remembered being asked the marriage question while helping the village women prepare a communal feast. In response, she held

up a carrot she was peeling and said she preferred the company of vegetables. At first she was a little horrified at her brash and sexually explicit comment, but was immediately relieved when the village women guffawed with laughter and began to make their own jokes about the size and adequacy of their husbands' genitalia.

And on that note, I end the 2002-03 academic year. I hope you all have had a good year and are looking forward to a relaxing, productive and/or adventurous summer. I will be traveling back to California from a wonderful year in the field just in time to begin teaching again in August. Until then, Barb.

*To join the SOLGA listserv please send an email with Subscribe SOLGA in the body to [listserv@American.edu](mailto:listserv@American.edu). If you have a fieldwork story of your own to tell contact me at [bwest@uop.edu](mailto:bwest@uop.edu).*

## Society for Linguistic Anthropology

MARK ALLEN PETERSON AND JAMES STANLAW,  
CONTRIBUTING EDITORS

### Linguistic Moments in the Movies

We are again approaching the end of the school year, when the strain of final projects, term papers and grading brings on exhaustion for professors and students alike. It's time to break out the montage of movie clips you have cobbled together based on last year's May SLA column, presenting films that feature sublime and ridiculous representations of human speech.

What's that? You've already shown those clips? Not to worry. The following film and television suggestions should meet your needs for some time to come.

*Austin Powers 2: The Spy Who Shagged Me* (1999); Dr. Evil, who has traveled back in time 30 years, uses 1990s slang of African American origin ("talk to the hand," "you ain't all that," gansta rap) while extorting the president of the US in 1969.

*Enterprise: "Two Days and Two Nights"* (May 15, 2002); On leave, Hoshi Sato, the communications officer (who speaks 40 languages) meets a stranger who shares her passion for language. After 24 hours with Hoshi, the stranger speaks impeccable English. Hoshi fails to learn his native language, though—she asks him to speak a little more slowly and he says that if he spoke more slowly that would change the meaning. They end up having a one-night stand, thus communicating on a nonverbal level.

*The Limey* (1999); Terrance Stamp is a British criminal who travels to California to avenge his daughter's death. His Cockney is unintelligible to most Americans. At one point, he tries to convince a California police chief that they are after the same thing but from different directions, employing some Cockney rhyming slang like "china" for mate (china plate = mate). After his speech the chief confesses he couldn't understand a word he said.



**Never Been Kissed (1999):** David Arquette, the cutest boy in school, coins a new slang word and tries to get his friends to use it. These scenes offer a good way to illustrate the difference between slang and dialect, which many students have difficulty teasing apart.

**In Austin Powers 2: The Spy Who Shagged Me (1999), Dr. Evil, who has traveled back in time to 1969, uses 1990s slang of African American origin.**

**Sesame Street:** There's a scene that makes a great discussion starter on language acquisition in which Ernie tries to teach a baby

to say his name, and it does not work. I can't locate the episode number, but the clip is used in "Acquiring the Human Language: Playing the Language Game," the second volume of PBS program *The Human Language*, now available as a video series.

**Star Trek: "Metamorphosis" (Nov 10, 1967):** This episode introduced the concept of the "universal translator." This handy device renders linguists unnecessary, as it automatically translates every nuance of language on the basis of a set of universal concepts (one of which is the distinction between male and female, which even sapient energy clouds share).

**Star Trek: The Next Generation: "Darmok" (Sept. 30, 1991):** The universal translators don't work on the Tamarians in this episode, which is built entirely around an effort to communicate. It turns out the Tamarians communicate entirely by metaphors that refer to their own myth cycles. The Tamarian captain Darmok teaches Enterprise Captain Picard this language of metaphor through the interesting pedagogical technique of kidnapping him and forcing him to ritually act out one of the myths (unfortunately, it is one in which two heroes become friends by defeating a monstrous beast with just their knives). Once Picard gets the hang of it, he teaches the alien the myth of Enkidu and Gilgamesh.

**What Planet Are You From? (2000):** This film about an alien from an all-male planet coming to earth to attempt to impregnate an earth woman may not be top-notch comedy but it includes a number of great scenes about male-female language differences. There is a scene of alien men being trained in how to pretend to be listening to earth women. Later in the film is a scene in which a revised course (based on fieldwork) is presented. The film also includes several scenes of the alien on earth applying compliments in inappropriate contexts.

Thanks to William O Beeman (Brown U), Carol Hayman (Austin Community C), April Leininger (UCLA), and Leslie C Moore (UCLA) for suggestions. If you have a media moment to add, send me a line at mpeterso@gettysburg.edu.

Please send your contributions, news and announcements to SLA contributing editors Jim Stanlaw (stanlaw@ilstu.edu) or Mark Peterson (mpeterso@gettysburg.edu). The Society for Linguistic Anthropology electronic list can be accessed at SLA@weber2.sscnet.ucla.edu.

## Society for Medical Anthropology

NANCY VUCKOVIC AND JANELLE TAYLOR, CONTRIBUTING EDITORS

### SMA Awards: Polgar, Hughes, and Rivers Paper Competitions

The SMA announces the year 2003 competition for the Rivers Undergraduate Student Paper Prize, the Charles Hughes Graduate Student Paper Prize and the Steven Polgar Paper Prize. The Rivers Prize will be given for the outstanding paper in medical anthropology written by an undergraduate student; the Hughes Prize will be awarded for the best paper written by a graduate student. Both prizes carry a \$250 cash award, and the *Medical Anthropology Quarterly* will have the right of first refusal on winning manuscripts.

Five copies of entries for the Rivers and Hughes prizes must be postmarked by June 15, 2003. They should not exceed 20 double-spaced pages, excluding bibliography. Details about the author, including social security number, should be included in a cover letter, not in the manuscripts themselves. Winners will be announced at the 2003 SMA annual business meeting in Chicago.

The Steven Polgar Prize is awarded to a professional (postgraduate) medical anthropologist for the best paper published in the SMA's journal *Medical Anthropology Quarterly* during the most recent complete volume year. The prize carries a \$500 cash award. No nominations are needed. All articles published in MAQ by eligible recipients will automatically be considered for this prize. Send submissions and inquiries to: SMA Prize Committee Chair Vincanne Adams, Department of Anthropology History and Social Medicine, PO Box 0850, 3333 California Street, U of California, San Francisco, CA 94143-0850.

**PLEASE NOTE:** If you have received a Rivers, Hughes or Polgar Award in the past, please send your name and the year you received the award to Mark Nichter at MNichter@u.arizona.edu. The SMA Board is reconstructing a complete list of all award holders and needs to check names against its working list.

### Eileen Basker Memorial Prize

The Eileen Basker Memorial Prize promotes excellence in research on gender and health. The Basker Prize is awarded annually to scholars from any discipline or nation for a specific book, article, film or exceptional PhD thesis produced within the preceding three years. See this month's Awards Alert column for more information.

### New SMA Awards

The SMA Board is developing two new awards: a graduate student-mentoring award and a practic-

ing anthropology award. Sabrina Chase (Rutgers U) and Kari Olsen (U Iowa) are coordinating development of the student-mentoring award. Linda Hunt (Michigan State U) and Paul Farmer (Harvard/Partners in Health) are in charge of the practice award. Details of the awards will be available on the SMA website.

Please send your comments, contributions, news and announcements to the SMA Contributing Editors Nancy Vuckovic (nancy.vuckovic@kpchr.org) or Janelle Taylor (jstaylor@u.washington.edu).

## Society for Urban, National, and Transnational/Global Anthropology

IRENE GLASSER, CONTRIBUTING EDITOR

### Students of SUNTA

This month we are featuring the profiles for SUNTA student members Torin Monahan (Rensselaer Polytechnic Institute) and Hilary del Campo (U of Chicago).

**Torin Monahan** is a doctoral candidate in the Science & Technology Studies department at Rensselaer Polytechnic Institute. He has recently completed dissertation research on the global dimensions of technological change in the Los Angeles Unified School District, based on a year-long ethnography in Los Angeles, and he is currently writing up that material. A review essay by Torin on "Los Angeles Studies" appears in the December 2002 issue of *City & Society*. Courses that Torin has taught at RPI include Information Technology Policy & Law, Introduction to Science & Technology Studies, IT Revolution: Myth or Reality?, Politics & Economics of IT, and American Government: Founding Principles to Globalizing Practices. His articles and course syllabi are available at [www.torinmonahan.com](http://www.torinmonahan.com). Other research interests are urban studies and global cities, postmodern pedagogy, and syntheses of technology, art and music.

**Hilary del Campo** (MA Social Sciences, U of Chicago) is interested in ecological/environmental anthropology with an emphasis on political ecology, human-environment interactions and environmental justice. She has conducted ethno-



Torin Monahan in Delphi, Greece.