

Plurinationalism was a key theme at the Puno summit. Humberto Cholango, the president of Ecuarrunari, the movement of highland Kichwas in Ecuador, is a strong advocate of plurinationalism. He argued that “a plurinational state has to include indigenous peoples, blacks, poor people, marginalized social sectors, workers who have been victims of the neoliberal model.” The Puno summit embraced the ideas of living well as an alternative to government or corporate ideas of development. The participants challenged western models that seek to define a good life as one based on high levels of consumption, leading to over-exploiting natural resources. “Development should be in harmony with Mother Earth, with nature, not destroy it,” lead organizer Mario Palacios said. “We have to overcome the irrational use of resources and respect the rights of Indigenous peoples.” Indigenous delegates imagined alternative models that placed the needs and concerns of people and future generations ahead of corporate profits or the interests of a national security state. The next indigenous summit will be held in Bolivia in 2011.

AAA Meeting 2009: SLACA Program

SLACA's invited sessions for the 2009 annual meeting include the following:

- Globalization from Below: New Technologies for Migrant Remittances, Microfinance and Transnational Community Development (Dec 3, 1:45–3:30 pm, co-sponsored by ALLA)
- The End of Blackness?: Notes from the Field on US Racial Politics (Dec 4, 10:15 am–noon, co-sponsored by ABA)
- The End/s of Area Studies: Latin Americans in Europe (Dec 4, 1:45–3:30 pm, co-sponsored by SAE)
- Consciousness, Agency and Authenticity in Shamanic Identity and Ritual in South America: Expanding the Range of the Sound of Rushing Water—Part I: Papers in Honor of Michael J Harner (Dec 5, 8:00–11:45 am, co-sponsored by SAC)
- The End of Citizenship in Latin America? The Body as a New Site of Political Struggle (Dec 5, 10:15 am–noon, co-sponsored by APLA)
- The Ends of Amazonian Language and Culture? (Dec 5, 10:15 am–noon, co-sponsored by SLA)
- An Anthropology of Critical Engagement: Honoring Antonio Lauria-Perricelli (Dec 5, 1:45–5:30 pm, co-sponsored by AES)
- Good Spirit, Good Medicine: Foundations of Healing in Caribbean Religions. (Dec 6, 8:00–11:45 am, co-sponsored by SAC)

We have also scheduled two SLACA Executive Board Meetings (Dec 2, 9:00 am–noon; Dec 4, 8:00–10:00 am), as well as a Business Meeting (Dec 4, 12:15–1:30 pm). Please also join us for the special event “Conversations Across the Americas: Beyond the Written Text, a Conceptual Music Perspective,” to take place on December 3, 12:15–1:30 pm.

Marc Becker is a Latin American historian and the author of Indians and Leftists in the Making of Ecuador's Modern Indigenous Movements (2008). Please send any comments, suggestions and ideas for future columns to Annelou Ypeij at j.l.ypeij@cedla.nl or to CEDLA (Centre for Latin American Research and Documentation), Keizersgracht 395-397, 1016 EK Amsterdam, Netherlands.

Society of Lesbian and Gay Anthropologists

DAVID LR HOUSTON, CONTRIBUTING EDITOR

“Meetings, Bloody Meetings”

Hold the banjos! We have an agenda! This year's annual meeting is, for SOLGA at least, a full boat. In hopes that those of you who may not have settled on any particular itinerary at this late date are open to ideas, I'm listing below a condensed version of this year's SOLGA-sponsored (and co-sponsored) sessions, and our section-specific meetings. Please join us for as many of these events as you can manage. Check your program guide when you register for exact times and locations.

On Wednesday, December 2, we have a session at 8:00 pm (for the early arrivals), “Queer Languages, Queer Narratives,” that includes papers about language and sexuality in Japan, sexual alterity in Barbados, marriage, bisexuality and online identities, identity management among transgendered men, schooling gender and sexuality, and language in BDSM social networks. On Thursday, December 3, at 8:00 pm, we convene the annual SOLGA Board Meeting.

On Friday, December 4, things kick off early. At 8:00 am, we have a session “Queer(y)ing Belonging,” which includes papers about queer religiosity in South Africa, queer tolerance in Cuba, masculinity in Matsuri rituals, AIDS as contagion and the “terror of community,” sexuality and anthropological subjects, and black queer field notes. At 4:00 pm on Friday, we have an invited session: “Moral Borders and the Boundaries of Labor.” Papers here cover neoliberal notions of “sex trafficking,” female sex workers in Canada, Mexican brothels, tourism development and sexual commodification.

At 6:15 on Friday, the annual SOLGA Business Meeting takes place. In addition to regular business, we present awards at this event. We invite all to attend. This meeting is open to everyone, and is also a great opportunity to meet others in and out of your specialized fields. This meeting is followed by a cash bar, a great social venue.

On Saturday morning at 8:00 am, we have a wonderful AAA presidential session: “Framing the End/s of Queer Anthropology.” This invited session has a diverse range of panelists and includes papers on queer practices in China, gay sex tourism in Brazil, neoliberal incest, desire in the Internet age, social norms and relations in SM, the limits of queer theory, diverse masculinities, lesbian representation and marginality in China, queer anthropology

and research compliance cyber-infrastructures, evangelical religion in a black queer church, and homeless queers.



On Saturday afternoon, there is special invited session: “Feminist Anthropology Meets Queer Anthropology: A Tribute to the Work of Liz Kennedy.” We'll hear from a number of SOLGANs on subjects such as what kind of an anthropologist you are, imagining queer futures, butch/femme and LGBT anthropology, and the University of Michigan Lesbian History Website Project. Also on Saturday afternoon is a long session on “Queering' the Archaeology of Identity.” Co-sponsored by the Archeology Division, this session considers queerness through the lens of archaeology.

Finally, at the end of the afternoon on Saturday, we have “Queer Necropolitics: Lives, Deaths and the End(s) of Queer Anthropology,” with papers on queer necropolitics and military funerals, Iranian transsexual refugees, violence and the question of vitality, queer Palestinians, and ethnographic method and transnational queer imaginaries.

And the Winner Is...

SOLGA is very pleased to announce the winners of the 2009 Ruth Benedict Prize for outstanding single-authored monograph on a lesbian, gay, bisexual or transgender topic: Rudolph Pell Gaudio for *Allah Made Us: Sexual Outlaws in an Islamic City* (Wiley Blackwell Publishers); and Mary L Gray, for *Out in the Country: Youth, Media, and Queer Visibility in Rural America* (New York U Press). The 2009 Ruth Benedict Prize for an outstanding edited anthology also will be announced prior to the AAA Annual Meeting. These awards will be presented to the winning authors during the SOLGA Business Meeting on December 5 in Philadelphia. For questions or additional information, please contact Prize Committee Chair Scott Morgensen at scott.morgensen@queensu.ca, or call 613/533-6000 ext 79301.

Join us. SOLGA wants you! Visit www.solga.org for news, mentors, listserv and more. Please send any comments, suggestions and ideas for new columns, or just say “hi” to David Houston at dlrh+an@uvm.edu.

Society for Linguistic Anthropology

JAMES STANLAW AND MARK ALLEN PETERSON, CONTRIBUTING EDITORS

Obama's Health Care Speech: Linguistic Discontent

By James Stanlaw

Past SLA columns have addressed the comments of politico-linguistic pundits Frank Luntz and George Lakoff. You might ask: have they been involved in the health care debate, the issue that

polls show is the primary concern of Americans right now? You betcha!

Last April, Luntz gave conservative policy-makers a fascinating 28-page document: “The Language of Healthcare 2009: The 10 Rules for Stopping the ‘Washington Takeover’ of Healthcare.” Luntz is not someone to be taken lightly, even if you are a Democrat. As he prominently tells you on his website, *The Word Doctors*, even Barack Obama says that “When Frank Luntz invites you to talk to his focus group, you talk to his focus group.” This document supposedly “captures not just what Americans want to see but exactly what they want to hear” about the debate. He outlines ten linguistic strategies Republicans need to use to appeal to Middle America. For example, his polls show that even little things like substituting “government takeover” for “government run” have substantial impact. Conservatives should never say, “We don’t need a complete overhaul of our healthcare system. We need to support what works and change what doesn’t.” Instead, they should say that we should “address America’s healthcare challenges,” making health care more accessible and affordable “without jeopardizing quality, individual choice, or personalized care.”

Luntz was a talking head on the September 9, 2009, edition of Fox News’ show *Hannity*, commenting on Obama’s seminal health care speech earlier that same evening. From their dialog, it is clear that *Hannity* has taken Luntz’s approach to heart (even using the dreaded S-word). *Hannity* argued, “And now with this government option, I don’t think private companies can compete, so aren’t we nationalizing all of these companies, and isn’t the nationalization of companies by definition socialism?” Luntz replied, “Here is the government that gave us the compassion of the IRS, the efficiency of the Post Office, and the effectiveness of Katrina, and now they want to take over our health care? Sean, use those three together and you’ve got a powerful message that the president does not want to hear tonight.”

Hannity goes on to claim that, nonetheless, the linguistic sophistication of the Democrats is improving: “We have talked about the focus groups and the polling and how they have changed their rhetoric. [While watching Obama’s speech] I wrote ‘choice,’ ‘competition,’ ‘security,’ ‘stability,’ ‘public option not the government option.’ Everything that we’ve discussed, they’re now trying to reinforce tonight.” But was Obama simply beginning to use the right phraseology—the right “words that work” in Frank Luntz parlance? Berkeley linguist George Lakoff says absolutely not. In a widely-distributed web posting last February—*The Obama Code*—he outlined seven “intellectual moves” that the president uses to subtly express his moral vision: “Like other self-aware and highly articulate speakers, he connects with his audience using what cognitive scientists call the ‘cognitive unconscious.’ Speaking naturally, he lets his deepest ideas simply structure what he is saying ... unconsciously and automatically.”

To Lakoff “the Obama Code is both moral and linguistic at once.”

President Obama is expected to speak in patriotic language, of course, but this is a complicated matter. Although patriotic terms start with some ideas in common for both progressives and conservatives, their uses are extended in ways that often produce meanings opposite from each other. For example, “freedom” for the previous Bush administration stressed things like physical security or an unhindered marketplace. Such values justified, then, policies like “enhanced interrogation” techniques or stock market and banking deregulation to allow individuals the chance to achieve economic success commensurate with their hard work. Freedom for Obama is less about individuals and more about society. Lakoff notes that Obama situates freedom and other patriotic concepts within “traditional” American values that stress empathy and “social as well as personal responsibility, improving yourself and your country.”

Lakoff suggests, “We can expect further reclaiming of patriotic language throughout his administration,” but he has been disappointed lately in how the Obama administration is presenting its values, especially regarding health care. Lakoff believes that Obama should use a broader moral and political framework that corresponds with the far-reaching nature of health care to argue for a new system that guarantees affordable care for all Americans, as a response to for-profit insurance companies’ failure to provide it. Lakoff further argues that the term “public option” should be discarded. “Yes, it is public, and yes, it is an option, but it does not get to the moral inspiring idea.” But, so far, Obama is sticking to the “public option” term in his speech, and the debate continues.

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

Society for Medical Anthropology

KATHLEEN RAGSDALE, CONTRIBUTING EDITOR

Suzanne Leclerc-Madlala Accepts Position with USAID

By Dhee Naidoo (Human Sciences Research Council) and Vivian Ojong (U KwaZulu-Natal)

Suzanne Leclerc-Madlala, the former head of anthropology at the University of KwaZulu-Natal and a leading medical anthropologist in South Africa, has left South Africa for a position with USAID in the United States. Having arrived from the US in 1985, Suzanne introduced a course in culture, health and illness at the University of Transkei (a black homeland university)—a first for the country—and later established medical anthropology as part of graduate-level coursework at the University

of Durban-Westville. Those courses were used as a template for curriculum changes at other universities in South Africa during the post-apartheid transition years, especially at the University of Natal in the late 1990s, prior to its merger with the University of Durban-Westville in 2004 to become the University of KwaZulu-Natal. When Suzanne took over as head of the department at the University of KwaZulu-Natal in 2001, medical anthropology and studies in HIV/AIDS became major focus areas of undergraduate study and graduate research. Many of the upcoming young medical anthropologists and academic-based researchers of HIV and AIDS in South Africa today were her students. Her departure from South Africa is a great loss to the University of KwaZulu-Natal and the academic community as a whole.



Leclerc-Madlala accepting a certificate from a South African sangoma. Photo courtesy Kerry Cullinan

At a time when anthropology departments were collapsing due to diminished student numbers and educational demands for disciplinary transformation more fitting with democratic-era national priorities, Suzanne—an inspirational and energetic teacher—managed to build a thriving department that helped establish anthropology as a vital subject in the new South Africa. Suzanne will always be remembered at the University of KwaZulu-Natal for her prolific research on HIV/AIDS and her tireless and often fearless efforts to contribute to national debates on the epidemic and the development of anthropologically sound HIV/AIDS programs and policies. She was actively involved in reaching out to local virginity testers, bead-workers, and traditional healers (such as *sangomas*) to help them adapt their practices and have them recognized and incorporated into formal HIV prevention efforts in South Africa. Although her forthright contributions to the popular media on topics such as sexual violence, dry sex and multi-partnered transactional sex often put Suzanne at odds with Mbeki-era AIDS denialists, this never diminished her determination to better understand the contextual factors that shaped the epidemic and to share her knowledge with those most vulnerable to HIV/AIDS. For her efforts, Suzanne was recognized by Amnesty International in 2005 as a Defender of Women’s Human Rights.