

both demanded and scorned in Africa; and it may represent the optimal site for one's chance to make a living or a fortune and be recognized as a full-fledged adult. For Chinese people in Africa, African countries may represent "little brothers" they can help develop, substantial profits to be made (even if illegally), or a home that can only be temporary. The panel reveals how these different representations collide in the realities of life on the ground for Africans in China and Chinese in Africa.

This cross-regional fertilization is also seen in many regular sessions as well. For example, "Organizing Humans and Nature: Cultural Politics of East Asian Resource Management" examines a variety of contexts in which human-nature relations are being renegotiated and reconstructed through the managing of natural resources. "Landscape under Connections: Networks and Encounters of Place-Making in East and Southeast Asia" regroups landscape studies by dealing with three related sets of theoretical frameworks: landscape as an arena for different actors to work with diverse objectives; place-making as an ongoing event mobilizing interrelations between landscape and other actors; and landscape as manifestation of the contingent encounters between groups of people. "East Asia Goes Global: Transformation and Safeguarding of Foodways in China, South Korea and Japan" explores the search for national and regional identity as expressed through food. The pursuit of balance between the homogenization of food and the safeguarding of national and local foodways is seen in this panel as a way to counter-balance globalization. "Untying Thought Knots: Politics, Culture and Mental Health in East Asia" takes an interdisciplinary approach and investigates how mental health issues have been invoked to conform to and challenge state-sponsored ideologies and used as an instrument for government and for stability. "Writing the Ethnography of the Global through the Anthropology of the Body in East Asia" reverses common approaches to the global that begin with large-scale processes and seek to understand how the global provides a context in which agents, through their bodies, negotiate their actions.

Our other invited session, "The End(s) of Politics in China," examines the meaning of the term "political" in the writings of anthropologists, and considers the "anti-politics discourse" in China that increasingly rejects partisan politics in the name of stability, public order, development and social harmony, paralleling similar discourses around the world. The panel raises several crucial questions: Does the political refer only to practices that influence regime legitimacy, or can it refer to practices involved in any sort of social change? Does the political refer only to battles over social position and power, or can it refer to disputes over how to live without reference to social position? To what ends should an anthropology of the political be devoted and how does the analysis of a particular practice further these ends?

Our invited roundtable, "Tibet: Anthropology in a Time of Protest," also engages the issue of the political, but in a more direct and forceful way. In light of the protests in Tibet in spring 2008, it seems clear that anthropologists with privileged access to Tibetan communities are in a unique position to not just interpret and explain what is happening in Tibet but also to provide information otherwise not available because of state control of the media in China. In this situation, what are the responsibilities and obligations of anthropologists?

We look forward to seeing you at these panels in Philadelphia!

Please send contributions to this column Jennifer Hubbert (hubbert@lclark.edu) or Gordon Mathews (cmgordon@cuhk.edu.hk).

Society for Humanistic Anthropology

FREDERIC W GLEACH AND VILMA SANTIAGO-IRIZARRY, CONTRIBUTING EDITORS

As you probably know from previous columns, Edie Turner has stepped down as editor of *Anthropology and Humanism*. Watch this space in the coming months for an introduction from George Mentore, who has graciously agreed to edit *A&H* on an interim basis while we conduct a public search for her regular successor. By now you may have seen the announcement, but we include it here for maximum exposure.

Anthropology & Humanism Editorship

The Society for Humanistic Anthropology seeks an editor for a three-year term for its journal, *Anthropology and Humanism*. We seek an accomplished scholar with a strong vision of, and commitment to, humanistic anthropology. Previous editorial experience, especially with a AAA journal, is desirable, as is the prospect of institutional support for an editorial office. Please send a vita and cover letter describing your experience, and a vision statement detailing your view of humanistic anthropology and the direction in which you would like to take the journal, to Michael Harkin, Chair, Society for Humanistic Anthropology Search Committee. Please send as a pdf attachment to harkin@uwyo.edu. The deadline is November 20 for full consideration. We will be arranging interviews at the AAA meeting in Philadelphia and (time permitting) late applications may be considered.

SHA Reception at the Annual Meeting

With Edie stepping down as editor there has to be a party in her honor! The SHA is sponsoring a reception at the annual meeting on Thursday night, December 3, 7:30–10:00 pm. As of press deadline we're still working on entertainment and refreshments, but plan on joining us and other SHA members—and anyone else who wants attend—in the celebration. And don't forget our sessions, workshops and, of course, the awards

and readings events at the Philadelphia meeting. We look forward to seeing everyone there!

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

Society for Latin American and Caribbean Anthropology

ANNELOU YPEIJ, CONTRIBUTING EDITOR

Indigenous Movement: "For Plurinational States and Living Well!"

By Marc Becker (Truman State U)

More than 6,000 indigenous delegates from 22 countries across the Americas gathered on the shores of Lake Titikaka in the Peruvian highland city of Puno during the last week of May 2009. The occasion was the Fourth Continental Summit of Indigenous Peoples and Nationalities of Abya Yala. Abya Yala is the term the Kuna people of Panama use to describe the Americas. The summit concluded with the reading of the Lake Titicaca Declaration that condemned western capitalism for the current economic and environmental crises. The delegates called for an alternative of life based on the principles and practices of indigenous peoples that emphasize equilibrium and diversity.

The 2009 Puno summit built on a series of meetings that have led to a strong and unified continental indigenous movement. The first summit was held in Mexico in 2000, followed by meetings in Ecuador in 2004 and Guatemala in 2007. Two primary topics of discussion in Guatemala were the formation of plurinational states and embracing the Quechua concept of *sumak kawsay*: living well, not just living better. Since the 2007 Guatemalan summit, both of these concepts have made their way into the recently approved Bolivian and Ecuadorian new constitutions that recognize the rights of indigenous peoples. The invitation to the 2009 summit stated that "we have demonstrated that we have proposals for the survival of all humanity." As a result, the slogan of the Puno summit became "For Plurinational States and Living Well!"

Recognizing ongoing problems of gender inequalities in indigenous organizing efforts, at the 2007 Guatemalan summit women decided to organize their own event. As a result, the Puno summit opened with the two-day First Continental Summit of Indigenous Women, with over 2,000 participants. Although framed as a women's summit, topics of conversation extended well beyond narrowly defined indigenous women's issues. The slogans for the summit included opposition to free trade agreements and war, and an embrace of life, self-determination, plurinationalism and living well.

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