

and kinship alliances, whereas terrestrial resource groups experience an increase in exchange with trade partners. Domestication of plants and animals are responses to the packing pressures, contributing to the collapse of previous social organization; agricultural processes force further changes.

This is a volume that cannot be appreciated with just a single reading. It is destined to be an essential reference that will be pulled off the shelf many times as one rereads relevant sections for new insights.

REFERENCES CITED

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What's Love Got To Do With It? Transnational Desires and Sex Tourism in the Dominican Republic. Denise Brennan. Durham, NC: Duke University Press, 2004. 280 pp.

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For those of us who research and write about the sex trade, it is often challenging to find full-length monographs of great depth. Written accounts of the commercial sex industry tend toward a superficiality intended to titillate, or are highly polarized works that view female prostitution as either liberation or exploitation. Denise Brennan's welcome and well-researched study avoids such pitfalls, offering readers a balanced and nuanced examination of transnational sex tourism in Sosúa, Dominican Republic.

The book is divided into four sections. Part 1 examines the town of Sosúa and its lengthy transnational history. Sosúa has been a United Fruit Company banana plantation, a refuge for European Jews fleeing Nazi persecution, and home to German expatriates lured by the fantasy of "island life." Most recently, it has become a place where Afro-Dominican and Afro-Haitian migrant women sell sex to white foreign tourists. In portraying Sosúa as a "transnational sexual meeting ground" (p. 15), Brennan details the town's transformation into a new kind of global sexual space characterized by international tourist travel to the developing world, the consumption of commercial sex, and inequality. Sosúa is imagined and experienced differently by old migrants and new, by Dominicans and expatriates, by tourists and the taxi drivers, hotel workers, and prostitutes working directly or indirectly in the global sexual marketplace that Sosúa has become. Particularly interesting is Brennan's discussion of how the image of the tourist, specifically the German man, has been transformed from one who represents money and opportunity to one who also represents the danger, disease, and violence that threaten the "morality" and "tradition" of Sosúa.

Part 2 presents an engaging discussion of the cultural construction of love and the ways in which male and female Dominicans employed in both the tourism and sex trades

work at "performing" love with international tourists in an effort to secure remittances and visas for international migration. This section, perhaps the most compelling, opens with the story of a double wedding that captured national attention in the Dominican Republic. Brennan deftly uses the story of two 18-year-old Dominican men, who married two older British tourists they met at an all-inclusive hotel where they were employed, to analyze the complex meanings and connections between love, marriage, and money in Sosúa.

The third part of the book explores more deeply the work and lives of Sosúa's sex workers. Brennan skillfully makes clear the conditions (increased export manufacturing, the feminization of the work force, and structural adjustment) that shape women's lives and the ways in which sex workers respond to such conditions. Sosúa's sex workers develop social networks with other women to decrease the impact of the poverty, danger, and anxiety that mark the sex trade; they also develop local and transnational ties with both Dominican and foreign men to achieve their economic goals.

Brennan ends by examining the experiences of Dominican women who, through their successful "performance" of love in the sex trade, have secured visas and gone to visit or live abroad with European men. For both men and women, their respective transnational fantasies often become disappointments, with women returning to the Dominican Republic following abuse, isolation, or even simple homesickness.

Although Brennan's writing is clear and engaging, there are points in the text in which this reviewer longed for richer, more intimate ethnographic details. There is little discussion of the particulars of what is being sold in Sosúa along with fantasy, namely sex. Still, *What's Love Got to Do With It?* is a book that offers profound insights into women's work, sexual commerce, international tourism, and the global economy. It is essential reading for scholars and students of gender, sexuality, and political economy in Latin America. In writing about sex workers, Brennan is careful neither to glamorize them nor to portray them simply as victims of gender oppression. By highlighting the structural roots of Sosúa's sex trade and sex workers' responses to their situation, Denise Brennan has created a much-needed ethnography of commercial sex. In sum, Brennan's work is a compelling account of global sex tourism, with all its contradictions and complexity.

Stories in the Time of Cholera: Racial Profiling during a Medical Nightmare. Charles L. Briggs with Clara Mantini-Briggs. Berkeley: University of California Press, 2004. 430 pp.

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This is a powerful book, sweeping in scope, rich in detail, and disturbing in content. Briggs and Mantini-Briggs have