

cial-psychological "loss of self-identity" associated with the loss of work (really, job) posited as characteristic of "postindustrial" social formations. A focus on work ethics has aided my current work on disability technology. By creating criteria of legitimacy, disability policy—and the physical form disability takes as technology—serve to define the legitimate boundaries of the labor force in employment social formations.

SAW, through its sponsored symposia and the AWR, provides useful tools to

encourage a work ethnology. To have kept any theoretical focus under current conditions is itself an accomplishment. As AWR review editor, I have encouraged reviewers to focus on the implications of the work under review for the general theory of work, but such injunctions haven't been sufficient to foster a broader, cumulative cultural theory of work. We in SAW welcome the ideas of all anthropologists regarding what we can do to further theoretical development.

SOCIETY FOR CULTURAL ANTHROPOLOGY

Jane Atkinson, Contributing Editor

Here is the schedule for the SCA Annual Meeting, "Culture and Memory," to be held in Boston, May 17-19.

Friday, May 17

9:00 Nancy Munn (Chicago) "Cultural Constitutions of Memory: Three Cases," with discussion by Edward Casey (SUNY-Stony Brook, Philosophy)

10:15 Julie Taylor (Rice) "Aides-de-Memoire and Collective Amnesia in the Wake of the Argentine Terror," with discussion by George Marcus (Rice)

11:30 Thomas Csordas (Case Western) "Embodied Imagery and Healing of Memories," with discussion by Harriet Whitehead (Duke)

2:30-4:30 Workshops

"Schemas and the Recreation and Transformation of Culture," organized by Sherry Ortner (Michigan).

"Memory and the State," organized by Jonathan Boyarin (New School).

"Memory and Psychoanalysis," organized by Katherine Ewing (Duke).

"Research Reports in Culture and Memory," consisting of volunteered presentations. (If you would like to present current research at this session, contact conference organizer Robert Paul at the Institute of Liberal Arts, Emory University, Atlanta, GA 30322; 404/938-3603.)

Saturday, May 18

9:30 Fredrik Barth (Oslo and Emory) "Multiple Authorities in Balinese Religion and the Problem of Cultural Reproduction," with discussion by Debora Battaglia (Mount Holyoke)

10:45 Kay Warren (Princeton) "Producing Cultural Knowledge and Memory: Mayan and North American Anthropologists," with discussion by June Nash (CUNY-CUNY)

2:00-4:00 Workshops

"Memory and Cognitive Psychology," organized by Claudia Strauss (Duke).

"The Janus Face of Memory in Eastern Europe," organized by Andrew Lass (Mount Holyoke).

"Media and Memory," organized by George Lipsitz (UC-San Diego, Ethnic Studies).

"Research Reports in Culture and Memory," consisting of volunteered presentations. (Please contact Robert

Paul at the above address if you wish to contribute.)

5:30 *Invited Lecture* by Edward Casey (SUNY-Stony Brook, Philosophy) "Between a Hard Memory and a Soft Place"

Sunday, May 19

9:30 Conference Overview by Paul Connerton (Cambridge)

10:30 Open Discussion

11:30 SCA Business Meeting

Registration and Hotel Information: Hotel and conference registration forms are being mailed to all SCA members. Nonmembers should request these forms from the Society for Cultural Anthropology, AAA, 1703 New Hampshire Av NW, Washington, DC 20009 immediately in order to take advantage of the hotel's conference rate (\$99 single or double).

On another topic, the Society for Cultural Anthropology will as usual sponsor or cosponsor a number of invited sessions at the AAA meeting in Chicago in November. Sherry Ortner is organizing these sessions and offers the following information:

We are interested in sponsoring sessions that address in some way the overall AAA meeting theme, "Nationalism, Ethnicity, Race and Racism," as well as a diverse array of sessions that address theoretical and ethnographic questions surrounding the concept of culture. Proposals should be sent as soon as possible to the Program Chair, Sherry Ortner, Dept of Anth, 1054 LSA, U Michigan, Ann Arbor, MI 48109.

In addition, SCA is pleased to announce the development of a new "flagship" session, comparable to the excellent sessions ("Author Meets Critics," "Anthropology's Interlocutors") developed by the AES in the last few years. The SCA session will be called "Culture at Large," and will deal with the diffusion, use, abuse and transformation of the culture concept in other disciplines. A colleague in history recently remarked at a conference that anthropology has lost control of the culture concept. It certainly seems to be the case that the culture concept has by now been widely diffused, but is "losing control" the relevant metaphor, and in any event, what are the implications of this diffusion, both for the other disciplines and for anthropology? Each year a different discipline (or in some cases interdiscipline) will be targeted for discussion: history, philosophy, feminist studies, literary studies, cultural studies, etc. At some point in the future anthropology itself should almost certainly be added to the list. Watch this space for further announcements, both about the November meeting panel and the longer term.

SOCIETY FOR HUMANISTIC ANTHROPOLOGY

Paul Stoller, Contributing Editor

SfHA Outstanding Fiction Award

Amid the music, dancing, slipping and sliding of New Orleans, SfHA hosted a well-attended reception, meeting and awards ceremony. During the ceremony, the first Victor Turner Award in Ethnographic Writing was presented to Kirin Narayan for her *Storytellers, Saints, and Scoundrels*. In the January column, I wrote about Narayan's award-winning book (it also shared the Elsie Clews Parson Award) as well as Michael Jackson's *Paths Toward a Clearing*, which, along with two other ethnographies, was singled out by the Turner Prize jury. In a future column I will write about Dorinne Kondo's *Crafting Selves* and Smadar Lavie's *The Poetics of Military Occupation*, the other ethnographies cited by the Turner Prize committee.

SfHA is perhaps best known for its annual poetry and fiction competition. This year attracted a wealth of fine submissions in both poetry and fiction. Greg Reck, the chair of the fiction committee, submitted the following report of Susan Scott-Stevens's "The Djinn Tree," the winning short story of the 1990 SfHA fiction competition.

"The Djinn Tree" combines excellent writing and ethnographic context to produce a memorable story of mysticism, culture conflict and the struggle to be an anthropologist. Set in rural Pakistan, the story centers around an encounter between Silver, an anthropologist, and the *djinn*, or spirit protector of the village of Ranameeto. Silver has been asked by the people of the village to talk with the *djinn* to convince him of the value of the government dam project that would destroy the village and the banyan tree in which the spirit resides, but which would also bring electricity and "progress" to the region. The *djinn*, drinking Silver's offering of Bombay gin, speaks and argues vehemently with her and their encounter explodes in a climax full of symbolism. The story speaks especially meaningfully to issues of development anthropology and the many gray areas that comprise ethical decision making in that arena.

SfHA also recognized as Honorable Mention for the fiction award Grant Olson, for his short story, "The Switchmaster." Both stories will be published

soon in a special issue of *Anthropology and Humanism Quarterly*.

What Do Anthropologists Do?

Although ethnographic photos and films are, in the words of John Homiak, images on the edge of the text, they sometimes reveal much more than the photographer or the photo editor intends. Such is the case with the two photos on the front page of the December issue *Anthropology Newsletter*, featured under the headline, "What Do Anthropologists Do?" One photo depicts an anthropologist "dressed" for the field. Wearing "field" khakis and a pith helmet, and clutching his "field" binoculars, he is ready to comb the field for data.

At first glance, the second photo stands in stark contrast to the first. It depicts a formally dressed anthropologist in front of a blackboard filled with terms from an American language. Anthropologists have a long history of writing exotic terms on blackboards.

The juxtaposition of a field photo and classroom photo reinforces the impermeability of boundaries (us/them; field subjectivity/office objectivity; fact/fiction; documentary/story) which has, during the last 15 years, been seriously questioned, if not eroded, by arguments made by philosophers, literary theorists, specialists in cultural studies and humanistic anthropologists.

If these two photographs, which were given prime space in the disciplinary newsletter, "represent" what anthropologists "do" in 1991, then the discipline—or at least most of its institutions—is grossly out of touch with contemporary disciplinary cross-currents. Are these the images we want to project? Do we want these images to "represent" anthropology to the general public?

Evidence of this kind of isolation has surfaced, according to my sources, at the annual meetings. Why is it that sessions scheduled for large ballrooms are often sparsely attended while panels scheduled for much smaller rooms are often overflowing with people? Does this represent the malaise of disciplinary fragmentation? Should we/I be asking these questions? The elders of the Songhay of the Niger have an apt saying: "The person who looks backward as he/she walks forward eventually falls into a hole."

SOCIETY FOR LATIN AMERICAN ANTHROPOLOGY

Scott Whiteford and Helen Pollard, Contributing Editors

The general editorship of the SLAA Publication Series is open. After establishing this excellent series, Jeffrey Ehrenreich will concentrate his energies on the *Latin American Anthropology Review*. This is a key position, and we urge interested colleagues to either contact Jeffrey directly or send their vitas to Paul Doughty. Colleagues who have authored or edited manuscripts on Latin America are encouraged to submit their manuscripts to be considered for the series. We would like to remind colleagues who are interested in reviewing books that the *Latin American Anthropology Review*

welcomes the opportunity to expand its list of reviewers. Interested people should contact Jeffrey Ehrenreich, Dept of Soc and Anth, Cornell College, Mount Vernon, IA 52314; 319/895-4482.

Mesoamerican Archeology and Ethnohistory Conference

The Midwest Mesoamericanists will hold its 14th Annual Conference on Mesoamerican Archeology and Ethnohistory at North Central College, Naperville, IL, on March 16, 1991. Please send the title of your presentation to Don