

alphabetically. Syllabi will be presented and credited individually. When recommending books and articles, please give full references and identify which are critical studies, descriptive works, or reference texts. All materials and queries should be addressed to Thomas Burgess, Dept of Anth, CUNY, 33 W 42nd St, New York, NY 10034; 212/304-2402, fax 212/642-2695, e-mail: toxgc@cunyvm.cuny.edu.

How to join SANA

Once the process of our official appointment as a AAA Section is complete, members of the former SAUSC who received our occasional newsletter and those who added their names at our 1992 or 1993 Annual Business Meeting will be billed for SANA membership as part of their annual Association dues. SANA membership is \$10 per year. If you have never been on our mailing list but would like to have a voice in this new organization during 1994, you

need only send a letter indicating your wish to join, addressed to Membership Services, American Anthropological Association, 4350 N Fairfax Drive, Suite 640, Arlington, VA 22203-1621. You will be billed for SANA membership along with your annual dues. If you are not currently a member of the AAA but would like to join SANA, it will be necessary for you to join the Association at the same time.

Your voice counts

SANA hopes this column will provide a forum for ongoing dialogue on a variety of issues. Reports about current research projects are always welcome, so remember us this summer when you feel the urge to write letters from the field. Contributions should be addressed to Maria D Vesperi, SANA Editor, New College of USF, 5700 N Tamiami Trail, Sarasota, FL 34243; 813/359-4358/4380, fax 813/359-4298.

result of this research strategy is that we have very good relations with the employers/managers, but this has practical and ethical implications for fieldwork with the workers.

An added dimension of complexity arises from the way that Hong Kong entrepreneurs have been negotiating their own access to investment opportunities in China, through mobilizing social connections and the extensive use of gift exchange which can slip across the edge into corruption (see A Smart, "Gifts, Bribes and Guanxi," *Cultural Anthropology* 1993). Since we have good connections with the Hong Kong entrepreneurs it is almost impossible to avoid being integrated into these networks of gift and favor exchange while conducting research, and avoiding it would severely limit research effectiveness. These networks of exchange are extended by the entrepreneurs into their work forces in the form of paternalistic asymmetric reciprocity (see J Smart and A Smart,

"Obligation and Control," *Critique of Anthropology* 1993). Dealing with these issues requires considerable sensitivity, particularly given the differences between Chinese and North American cultural interpretations of gift exchange and the mobilization of social connections.

We provide this account not because we think that it is particularly distinctive, but because we hope that it will serve to stimulate some discussion, and so encourage you to send comments, accounts of your own experiences, or questions about how certain issues might be dealt with. Fastest turnover will be managed with e-mail to asmart@acs.ucalgary.ca or fax to 403/284-5467, or mail to either of us at the Dept of Anth, U Calgary, Calgary, AB, Canada T2N 1N4.

Speaking of e-mail, I received a request for information about an Internet bulletin board focusing on the Anthropology of Work. Can anyone provide me with information?

SOCIETY FOR THE ANTHROPOLOGY OF WORK

Josephine Smart and Alan Smart, Contributing Editors

Correction: The first statement by our new president, Nancy Foner, appeared in the April newsletter, and we left out a whole page! The full text, including the missing page, will appear in the next column in September.

We know that the number of submissions to us as editors of the SAW's section news doesn't reflect the degree of activity among our members, so we would like to urge you to let us know what you are doing, what you are thinking and what is happening in the world or in academia that might be of interest to other members. In the absence of other news, and in the hope of stimulating discussion, we want to start off with some comments on the issue of ethics in conducting fieldwork on work.

While most of the ethical issues that affect anthropology in general are relevant for studies of the workplace, there do seem to be some specific problems that we are likely to encounter. Probably the most difficult of these relate to the issue of gaining access to the workplace. Access in general is one of the most difficult tasks for beginning anthropological fieldwork, and the conditions of access can have a considerable impact on its subsequent course.

In studies of workplaces, however, negotiating access immediately throws the anthropologist into dealing with the potentially conflicting interests of workers and employers/managers. Permission to conduct research, and arrangements for the character of that fieldwork and the disposition of the results have to be carried out up front with those who have control over access, the employers/managers. This process immediately poses the risk of being used as a pawn in conflicts between managers and workers, and the ensuing problems of how one is seen by the workers.

Where a workplace is unionized, these problems can be reduced by simultaneous negotiations with man-

agers and the union (even this assumes the absence of conflicts of interest between union officials and the membership), but this is not possible in nonunionized workplaces. Anthropologists will then generally start out with the permission of the employer, and only subsequently negotiate access with individual workers through requests of interviews with workers. This situation seems to raise some serious potential ethical issues. The inequality that is characteristic of the workplace means that a researcher can be given access to all kinds of information (confidential files, observational access to the factory floor) with the permission of the employer alone. The subsequent solicitation of permission from individual workers hardly resolves the problem, since in a situation of hierarchical inequality, refusal to cooperate with research sanctioned by management may be seen by workers as jeopardizing their evaluation as cooperative employees.

In our own research in China, there is an added dimension to this problem of hierarchical relationships and access. About half of all industrial employment in China is still contained in state-run enterprises. In these factories, the relations of domination are not simply those between employer and worker, but also between representatives of the state and citizens, as well as between providers of enterprise-based social services (such as housing, education for children and health care) and recipients of these services. Being called in for an interview by a foreign researcher in such a context (as has often been the case in research in China) has obvious serious limitations and implications.

We have managed to avoid such difficulties in our research by concentrating upon Hong Kong-run factories, particularly ones run or owned by entrepreneurs whom we met during earlier research in Hong Kong. The

SOCIETY FOR CULTURAL ANTHROPOLOGY

Marilyn Ivy, Contributing Editor

SCA Spring Meetings

The schedule for the SCA spring meetings (May 13-15, 1994, at the Hilton Hotel and Towers, Chicago) is as follows:

Friday, May 13

9:00-12:00, *Plenary Session: The Circulation of Signs under Late Capitalism*

Lila Abu-Lughod (NYU)—The Objects of Soap Opera: Egyptian Television and the Cultural Politics of Modernity

Rosemary J Coombe (U Toronto)—Embodied Trademarks: Mimesis and Alterity on Commercial Frontiers

Ulf Hannerz (U Stockholm)—Trouble in the Global Village: The World According to Foreign Correspondents

Discussants: Alma Gottlieb (U Illinois, Urbana-Champaign), Dan Segal (Pitzer C)

2:00-4:30, *Workshops*

The Cultural Production of Aging under Late Capitalism. Organizer: Lawrence Cohen (UC-Berkeley). Panelists: John Comaroff (U Chicago), Sharon Kaufman (UC-San Francisco), Andrea Sankar (Wayne State).

The Culture of Production under Late Capitalism. Organizer: Don Donham (Emory). Panelists: Nicole Polier (Yale), Bill Roseberry (New School).

The Cultural Production of "the Political" under Late Capitalism. Organizer: Julie Skurski (U Michigan). Panelists: Dipesh Chakrabarty (History, U Chicago), Kathy Hall (Chapin Hall, U Chicago), Claudio Lomnitz (NYU)

5:00-7:30, *Cash Bar*

Saturday, May 14

9:00-12:00, *Plenary Session: Stories They Tell Themselves: Reconstructing "Culture/s" under Late Capitalism*

E Valentine Daniel (U Michigan)—Cultivating Culture in a Cultivating Culture: The Case of an Indian Classical Dance

Hugh Gusterson (MIT)—Modernity in Crisis at a Nuclear Weapons Laboratory

Sylvia Yanagisako (Stanford)—Culture and Capital: Producing the Ties That Bind in Italian Capitalism

Discussants: Michael Lambek (U Toronto), Stacy Leigh Pigg (Simon Fraser U)

12:00-2:00, *SCA Board Meeting*

2:00-4:30, *Workshops*

The Cultural Production of the Body under Late Capitalism. Organizer: Joyce E Canaan (U Central England, Birmingham). Panelists: Anne Allison (Duke), Louise Krasniewicz (UCLA), Maureen McNeil (Mt St Vincent U)

The Question of Culture in the Question of the Popular. Organizer: Lisa Rofel (UC-Santa Cruz). Panelists: Marilyn Ivy (U Washington), [Others TBA]

Music in a Transnational World. Organizer: Timothy D Taylor (Music, Denison). Panelists: Allen Feldman (Nat Dev Res Inst), Charles Keil (SUNY-Buffalo), Henry Kingsbury (Music, Brown), Deborah Wong (Music, U Pennsylvania)

5:00, *Keynote Address: SDI and the American Everyman. Frances FitzGerald*

6:30-8:30, *Reception*