

tion has been dominated by the recent past and based entirely on evidence supplied by documentary sources. Approaching the study of history through the exclusive use of written sources and biased disciplinary perspectives distorts a people's understanding of the human past, and robs them of the opportunity to give meaning, purpose and value to their own identity/identities. In Uruguay, schools have been responsible for constructing a narrow view of history, one that has helped shape a rather monolithic image of the country's identity. These views about the past have failed to recognize the breadth and diversity of the country's past and trace its changing configuration through time.

The textbooks used between the 1940s and the 1980s served to fix a particular version of history that reinforced a static depiction of Uruguay. This narrative of the past portrayed Uruguayan society as homogenous and hyperintegrated—a nation who sought to identify itself with Europe and remain distinct from other Latin American countries. It is only in more recent textbooks (1995-present) that this image has begun to be contested. The most striking transformation lies in the recognition that Uruguay has received contributions from many different human groups through time relocating the country back into an Latin American context.

In spite of these efforts, history education, as presented in official school textbooks and education programs, still privileges the last 500 years of written history at the expense of the 10,000 years that went before. Moreover, the contribution of indigenous groups and Afro-Americans to the formation of Uruguay's population continues to be underestimated in the national discourse about the past. This runs counter to recent genetic and demographic studies that demonstrate that this contribution has been much more important than previously thought. Even though there are no indigenous groups living in the country at present, there can be no doubt that Uruguay shares a *mestizo* background with the rest of Latin America.

Please send brief contributions of no more than 670 words to santosf@tivoli.si.edu.

Society of Lesbian and Gay Anthropologists

BARBARA WEST, CONTRIBUTING EDITOR

I want to take some time in this issue to introduce everyone to the newest member of the SOLGA executive board, Student Representative Ken Rowe. Ken comes to us from the California Institute of Integral Studies in San Francisco, where he is about halfway through the coursework for the humanities PhD concentration in social and cultural anthropology. His research interests are with new, queer synagogues and churches that are tangibly part of mainstream religious denominations and traditions. Ken's interest in this topic also is evident in his work at the Center for Women and Religion at the Graduate Theological

Union in Berkeley and on the National Religious Leadership Roundtable of the National Gay and Lesbian Task Force. During his tenure as Student Representative, Ken wants to take a close look at the ways recent queer graduates are carving out work for themselves both inside and outside the academy when so few positions are announced for queer anthropology. He also wants to work toward making linkages with queer caucuses in other disciplines.

This last goal certainly is one that many in SOLGA would like to see materialize over the next few years. One way to make this happen is to support our colleagues who have been putting together the Lavender Languages Conference for the past eight years. The Ninth Conference has been postponed until Feb 15-17, 2002, because of the terrorist attacks suffered in New York City and at the Pentagon in Sept. Another way to make these connections is to support our queer and queer-friendly colleagues in Canada. There are significant plans underway to hold some progressive anthropology sessions—and hopefully some progressive LGBTQ anthropology sessions—at next spring's meetings of the Canadian Sociologists in Windsor, Ontario. Perhaps when we all get together this month we could brainstorm some sessions to propose for those meetings.

Speaking of getting together, remember that SOLGA has put together a wonderful program for this month's AAA Annual Meeting! We have seven sessions spread out over every day of the meetings (except Sunday), during which there will be 42 papers presented and four discussants making connections between these works. Sessions cover topics such as queer bodies and spaces (Wednesday, 6:00-7:45 pm); queer community and kinship (Thursday, 10:15 am-12:00 pm); an anthropology of sex (Friday, 1:45-3:30 pm); sexuality and inequality (Saturday, 8:00-11:45 pm), "intersexions" and (inter)nationalisms (Saturday, 1:45-3:30 pm), sexuality more generally (Thursday, 1:45-3:30 pm); and sexuality in East Asia (Friday, 10:15 am-12:00 pm). Also remember to keep Saturday evening (6:15-7:30 pm) for the all-members' business meeting, to be followed by a party at 8:00 pm. For board members, remember that the Board Meeting will be on Friday from 12:15-1:30.

My last bit of news this month also is concerned with the AAA Meeting, but is of a much more sobering nature. Many of you who are on the SOLGA listserv have been discussing this issue for awhile, but knowing that about half our membership does not (or cannot) subscribe to this list I wanted to make sure everyone is aware of this development. As many of you may know, the AAA has a policy of not holding meetings in states that have sodomy laws on the books, *unless* they are held in a municipality within such a state that has anti-discrimination laws. Apparently, New Orleans is such a municipality within such a state, since we are scheduled to meet there next year. Unfortunately, on Aug 11, 2001, a m-t-f pre-operative transsexual vacationing in New Orleans was arrested under the state sodomy law on the charge of "soliciting with the intent to

commit a crime against nature." This incident throws the wisdom of the AAA's policy loophole into question. We still are in danger of arrest when we go to New Orleans. As a group we need to continue pushing for real reform, real action and real clout within the systems in which we work, live and play. This is one such arena. Come to the DC meeting prepared to talk about the issues, propose sessions for next year dealing with discrimination, and maybe push for decisive and supportive action from our leadership at the AAA.

Please send your comments, new column ideas or other information to Barb West at bwest@uop.edu. To sign up for the SOLGA listserv, send a message to listserv@american.edu with "subscribe solga-1" in the body of the message.

Society for Linguistic Anthropology

RICHARD J SENGHAS AND JAMES STANLAW,
CONTRIBUTING EDITORS

At the time we submit this column, many of us are still reeling from the attacks on the World Trade Center in New York City and the Pentagon in Arlington, VA. We mourn the extensive loss of life and extend our condolences to all those affected. We cannot help but think of all the violence committed throughout the world, intended or otherwise, whether as acts of aggression or as reactions to perceived aggression. Let us, as linguistic anthropologists, redouble our efforts to understand humans and their communicative practices so that we may somehow avert such violence in the future. Clearly, we are needed.

Linguistics at the Annual Meeting

Quite a few linguistic sessions appear on the preliminary program for this year's AAA Annual Meeting. Searching the AAA preliminary program (see the AAA website) for terms such as "linguistic" and "language" brings up a list of the usual suspects, along with some new names—well over 20 sessions! The AAA Executive Program Committee is sponsoring a double session on Thursday titled "Global Processes/Local Choices: Identity, Ideology, Rights and the Loss/Revitalization of Languages." Part I will be organized and chaired by both John B Haviland and William Sturtevant; Part II will be organized and chaired by Sally McLendon.

The SLA is sponsoring three invited sessions. "The History of Ideology and the Ideology of History: Temporality in and through Linguistic Ideology" will be organized and chaired by Miyako Inoue. "Performing Affect" will be organized and chaired by Michele Koven. "Anthropological Linguistics and Language Policy: Public Debates and Our Possible Roles" will be organized and chaired by Richard J Senghas.

Several other sessions look quite promising, and there are enough sessions to make staying through Sunday afternoon worthwhile. Because of space constraints, we cannot list them all here,

though topics cover such issues as language theories; joking and identity; Caribbean, Native American, Uto-Aztec, Mayan and Sign languages; literacy; language policies; education; and cognition.

And finally, don't forget to come see many of your SLA colleagues at the SLA Business Meeting on Friday evening. Be sure to double-check the final program to confirm all times and locations.

Edward Sapir Book Prize

The SLA announces the Edward Sapir Book Prize of the Society for Linguistic Anthropology, awarded to a recently published book that contributes significantly to our understanding of language in society or the ways in which language mediates historical or contemporary sociocultural processes. The award marks an outstanding book while also raising the visibility of the SLA as a representative of professional linguistic anthropologists. For details, see the October Awards Alert column.

Send news, contributions and comments to SLA contributing editors Richard J Senghas at richard.senghas@sonoma.edu and Jim Stanlaw at stanlaw@ilstu.edu. SLA President Susan Gal can be reached at s-gal@uchicago.edu. Alessandro Duranti, editor of the *Journal of Linguistic Anthropology*, can be reached at jl@anthro.ucla.edu.

Society for Medical Anthropology

ANN MILES AND FRED BLOOM, CONTRIBUTING EDITORS

Student Membership

By Sabrina Chase (Rutgers U)

This year the SMA will sponsor a unique session at the AAA Annual Meeting titled "Getting Your Articles Published: Strategies for Medical Anthropologists." The event will be an informal panel discussion targeting entering faculty, graduate students and others considering a first-time submission to one of the major medical anthropology journals. However, because the panel will bring together so many experienced editors, it will be useful for anyone trying to launch their work into circulation. The panel will comprise seven current and former editors—specialists in publishing innovative work. Mac Marshall and Gay Becker will represent *Medical Anthropology Quarterly*; Byron Good and Mary-Jo D Good will represent *Culture, Medicine and Psychiatry*; Peter Brown and Stacy Leigh Pigg will represent *Medical Anthropology*; and Betty Levin will represent *The American Journal of Public Health*. The goal is to provide authors with concrete guidance, answer questions and increase the chances of successful submissions. Peter Guarnaccia will moderate the session, to be held from 6:15-7:30 pm on Thursday, Nov 29. This session is free and open to all.

Other student activities will include a meeting of the Student Membership Committee open to all graduate and undergraduate students, to be

held from 12:15-1:30 pm on Saturday, Dec 1. We will focus on generating opportunities for mentorship, identifying successful strategies for an initial publication and exploring career opportunities for new medical anthropologists. Bring your lunch and join us!

AARG

By E J Sobo (Children's Hospital, San Diego)

The AIDS and Anthropology Research Group (AARG) will present two paper prizes on Thursday at 6:15 pm. Also, unique this year is the heavy participation of AARG members in the visual anthropology session "Texts in a Film/Video Format: Innovations in African Imagery as Ethnographic Evidence." This session will feature Kearsley A Stewart (Northwestern U), who will present "All The World Is A Stage: Ugandan High School Students Send A Video Message To The World"; and Laura Arntson (Save the Children), who will present "Everyone's Child' and Ethnographic Evidence of The Liminal Worlds of AIDS Orphans."

CONAA

By Nancy Anderson (UCLA) and Lauren Clark (Colorado Health Sciences Center)

Prominent among events this year will be the Dec publication of the CONAA Founders' Papers in a special issue of the *Western Journal of Nursing Research*. Originally presented in an invited session titled "The Anthropology of Nurse Anthropologists" at the 1986 AAA Annual Meeting, the papers were edited and compiled into a booklet for CONAA members in 1991 by Evelyn Barbee. These papers were written by CONAA luminaries Elizabeth Byerly, Margarita Kay, Madeleine Leininger, Agnes Aamodt, Pamela Brink and Oliver Osborne, as well as discussants Noel Chrisman and Evelyn Barbee. This new publication will include the original papers, new authors' addenda, an introduction by Evelyn Barbee and an editorial by Nancy Anderson.

CONAA has prepared a session for the 2001 AAA Annual Meeting that will focus on the theme "100 Years in Anthropology: The Transformation of a Discipline." Although the session was not scheduled for presentation, we plan to celebrate the contributions of CONAA founders, current and past members, and past presidents during the business meetings at both the AAA (Friday at 7:45 pm) and SFAA Annual Meetings.

The CONAA Board has worked to boost membership over the past two years. We recognize the need to improve and increase collaboration with anthropologists, particularly medical anthropologists. Therefore, we plan to use the session rejection by SMA/AAA as impetus to explore ways to increase dialogue between nurse anthropologists and anthropologists and enhance mutual understanding and communication. Nurse anthropologists, anchored in both nursing and anthropology, see the immanent logic and rationale for our dual foci. We invite our medical anthropologist colleagues in SMA to join us in co-sponsored sessions and mutually productive dialogue.

CAR

By Lisa Bourgeault (UC-Berkeley)

Congratulations to Susan Erikson, winner of the Council on Anthropology and Reproduction (CAR) First Annual Student Paper Award for her submission "German Prenatal Diagnostic Technology Use a Decade after die Wende: 'Old' Differences in the 'New' Vaterland." Erikson is a PhD candidate in anthropology at the U of Colorado-Boulder. She will receive the award at the CAR business meeting.

The deadline for the CAR Second Annual Student Paper Competition will be in Feb 2002. Contact Gail Landsman at landsman@csc.albany.edu or Lisa Bourgeault at lisabour@uclink4.berkeley.edu.

To submit to this column, contact Ann Miles at miles@wmich.edu.

Society for Psychological Anthropology

KEVIN BIRTH, CONTRIBUTING EDITOR

Many readers don't realize that the column is turned in a month and a half or more before it appears in print. This column must be in by Sept 17, and I like to submit a little early. Yesterday, Sept 11, I was on Queens C's academic quadrangle when I heard the collective wail that accompanied the second of the World Trade Center towers falling to the ground. Shortly after, the college was closed. Even though we are miles from "ground zero," I hear the effects. The highways and access roads to all the nearby hospitals are limited to emergency vehicles; there is a ceaseless din of sirens and the occasional roar of fighter jets flying overhead. Depending on the direction of the wind, I can smell the smoke and dust. This morning, the college's panoramic view of the Manhattan skyline has a huge cloud of smoke and dust where the towers used to be. I have former students who worked in that part of Manhattan. I wonder what has become of them. Almost all of us in New York City know somebody who is missing. I also found a message from a student awaiting me this morning: "This is to inform you that I won't be able to attend class. . . . It has been advised that Muslims in traditional Islamic clothing stay out of public areas. . . ." The nature of the tragedy cuts in so many different directions that it is still difficult to comprehend.

I had a column prepared for this month on how undergraduates view and compare psychology and anthropology. It will appear, but somehow right now I cannot bring myself to submit it. I hope readers can forgive this. Life is not going on as usual right now. It is not possible to walk on campus without seeing the plume of smoke, and watching the smoke and watching my students watch the smoke affects how I think about anthropology. The humility and sadness I feel today is very different from the elation I felt a