

extended far beyond what I considered my geographical area (Mesoamerica). In the next book (Oceanic Homosexualities, 1992) I organized the material on homosexuality in a vast arc extending from Madagascar to the Arctic Ocean within the Adam typology, and concluded that a distinct "profession-defined" type was unnecessary.

A gender-to-gay transformation is important in my book *American Gay* (1996), though much of it focused on racial-ethnic differences and on basic but hotly-contested concepts like role, couple, and community in North American lesbian/gay contexts. The primary organizing principle of the books Will Roscoe and I did on the Abode of Islam and sub-Saharan Africa (*Islamic Homosexualities*, 1997, and *Boy-Wives and Female Husbands*, 1998) is geographical. In the latter book, I used HRAF codings to look at correlations of the existence of a type of homosexuality in "traditional" cultures with other social structural variables such as inheritance rules. There did seem to be patterns, though they were muted by the simultaneous existence of more than one of the kinds of relations in a particular culture.

When I was in graduate school, the view was still popular that if anthropologists amassed detailed analyses of many domains in a particular place, a holistic ethnography would come together, and that if enough detailed analyses from many places amassed, the structured variability of human cognition would become clear. Such hopes for ethno-science have long been abandoned. But most anthropologists are still hyper-particularist. Now the same structure of beliefs exists with "local histories" in the place of "rigorous semantic analysis of cultural domains." I am quite certain that local histories are not going to add themselves up into a coherent history of a particular place, still less a universal history or any sort of model or explanation of cultural variability in either space or time.

Personally, I like detail. I would like much richer detail about erotic subjectivities of those who from the outside are classified as being in age-stratified, gender-stratified, or "modern gay" homosexual relations. If such detail is ever amassed from a range of societies, a quite different synthesis than that in *Homosexualities* will be possible. Even if there was some funding for such research, I will be long dead before it can be limned. Indeed, I was astounded to still be alive and healthy after the Islamic and African books and to be faced with the necessity of moving on to global comparison of the data on forms of homosexuality. But there I was.

There are probably too many cases in *Homosexualities* (as also in my revised dissertation history/comparison of anthropological linguistic theory groups and theorists). However, I wanted to include examples of each subtype from diverse times and places. I was also determined to counter the view of a single monolithic type existing at a time, to show that there were relations that were not stratified by status and age-stratified ones and gender-stratified ones at the same time and place, even though one type was most written about (e.g., gender in contemporary Latin

America, age in classical Greece). Material on Athens, Rome, China and Japan appears in the sections about each main type, and I repeat that even in contemporary American cities, there are homosexual relations structured by differences in age and gender as well as officially egalitarian "gay" relationships. Again, concurrent forms make any sorting out of the sociocultural correlates of particular forms fuzzy. The African patternings do not entirely hold up. I guess this is retroactive justification for my earlier focus on smaller geographical swathes. I am well aware that most readers will dip in to the parts about the cultures that particularly interest them. I can only hope that my comparative focus brings something to what I have written about the particular cases (as in the models I have revered since my youth: Eric Wolf, Barrington Moore, and Max Weber).

Submissions

Do you have short book or movie reviews? Information about good websites? Short pieces about your research? We'd like to publish these, along with news about AAA issues of concern, such as the COL-GIA report, the SOLGA name debate, and so on. Please send submissions to Todd White at ctw@usc.edu or by snail mail at: Dept of Anth, U Southern Calif, Los Angeles 90089-0032 or to our Co-Chairs Lawrence Cohen cohen@uclink.berkeley.edu or Sandy Faiman-Silva sfaimansilva@bridgew.edu. If you would like to contribute to the SOLGA column, or if you would like information about SOLGA's list-serve, please contact Elizabeth Stassinis at estassinis@annamaria.edu or at Anna Maria College, Paxton, MA, 01612.

Society for Linguistic Anthropology

RICHARD J SENGHAS AND CYNDI DUNN,
CONTRIBUTING EDITORS

Preview of SLA Sessions: Part I

The SLA and linguistic anthropology will be well-represented at the annual meeting this November. This month, we begin listing sessions as space permits. The balance of session announcements will appear in next month's column (as space permits). We end this month's column with a preview of the SLA Invited Sessions.

The Society for the Study of the Indigenous Languages of the Americas (SSILA) is holding its 39th Conference on American Indian Languages (CAIL) as part of the AAA annual meeting. The CAIL schedule of sessions is included in SSILA Bulletin #119 (8/11/2000). The majority—but not all—of CAIL sessions will be held during the first two days of the AAA meeting. For more information about SSILA, see www.ssila.org.

"Remaking the Subject for Participatory Democracy: Ethnography As Performance" features performances by well-known, border crossing performance artists Guillermo Gomez-Pena and Luis Alfaro, a 'witnessing' piece by Cindy Cruz, a piece on Seattle, Chiapas and LA by Greg Tanaka,

and a response addressing how global capitalism hinders multivocality by international cultural theorist Peter McLaren. Thurs, 8-9:30 am, Union Square #5 & 6.



"Linguistic Anthropology of Education," organized by Stanton Wortham (U of Pennsylvania) and Betsy Rymes (U of Georgia), explores what a linguistic anthropology of education might contribute by drawing on central concepts from contemporary linguistic anthropology in order to analyze educational phenomena. The introductory paper, by Wortham, introduces "the linguistic anthropology of education" as a field and provides an example from fieldwork in an urban US school. The subsequent five papers present case studies in the linguistic anthropology of education. Each paper defines one or two central concepts or analytic strategies that were developed in contemporary linguistic anthropology and then uses them to analyze educational data. Collins uses the concept of metadiscourse to explore identity construction and literacy practices in an urban US middle school. Jaffe uses the concept of participation structures to explore language use in a Corsican bilingual school. Aikman uses the concept of language ideology to explore language revitalization in the Peruvian Amazon. González also uses the concept of language ideology but applies it to the study of identity construction among US Latinos in a dual-language immersion program. Rymes uses the concept of indexicality to compare narratives in urban and rural US classrooms. Sat, 1:45 pm.

An invited session sponsored by the Council on Anthropology & Education may be of interest to SLA members. Katherine Schultz and Ellen Skilton-Sylvester have organized "Historical, Empirical and Theoretical Reconsiderations of the Ethnography of Communication in Education." Panelists include: Frederick Erickson, Shirley Brice Heath, Marcia Farr, Nancy Hornberger, Jenny Cook-Gumperz, Mira-Lisa Katz, Katherine Schultz, Ellen Skilton-Sylvester, Gail Weinstein, Rachel Reynolds, Janise Hurtig, Jennifer Cohen, and Brian Street.

Laada Bilaniuk and Jennifer A Dickinson have organized "Blurring the Lines: Crossing Borders of Gender and Language in the Post-Communist World." Papers include "Carnavalesque Transgressions of Language and Gender in Ukrainian Pop Culture" by Laada Bilaniuk (U of Washington); "The Edge of Obscenity: 'Mat,' Maleness, and the Boundaries of Allowable Discourse in Post-Soviet Russian Texts" by Joe Peschio (U of Michigan); "The Only Job for a Woman Abroad is on Her Back: Crossing Borders of Gender and Language Among Transnational Traders in Ukraine," by Jennifer A Dickinson (U of Alberta); "The Rise and Fall of a Wall and a Dialect: Observations of Shifting Linguistic Behavior among Former East Berliners" by Anja Vogel (U of Nevada, Las Vegas); and "Russian Citizens, Soviet Women: Gender and Nationality as Linguistic Constructions in a Moscow Suburb" by Jon L Jensen (Carnegie Mellon U). Alain M Lemon (U of Michigan) is the discussant. Weds, 4-5:45 pm.