

practices of longer duration are renegotiated as indigenous groups enter wider labor markets.

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Society for Cultural Anthropology

JEAN M LANGFORD, CONTRIBUTING EDITOR

Culture@Large in New Orleans

SCA's signature event at the AAA Annual Meeting, "Culture@Large," features four anthropologists in conversation with an interlocutor from outside the discipline. This year's event, "The Militarization of the Social," organized by Cori Hayden (UC–Berkeley), features David Theo Goldberg, director of the UC Humanities Research Institute and professor of comparative literature and criminology, law and society at University of California–Irvine.



David Theo Goldberg

Goldberg's work ranges from interventions in political theory, race and critical theory to initiatives in the digital humanities. His books include *The Threat of Race* (2008), *The Racial State* (2002), and *Racial Subjects: Writing on Race in America* (1997), as well as *The Future of Thinking: Learning Institutions in a Digital Age* (2010), coauthored with Cathy N Davidson. Particularly germane to this year's meeting, Goldberg has brought his intersecting areas of interest together in a recent special issue of the online journal *Vectors*: "Blue Velvet: Re-dressing New Orleans in Katrina's Wake," coauthored with Stefka Hristova.

Goldberg's current work interrogates the increasing militarization of the social. In this session, he will address how New Orleans brings into sharp relief the tensions in governing of and through race, the neoliberalizing recourse to militarizing violence as a response to the challenges of heterogeneity and the recourse to markets and privately run enterprises both for defining and provisioning security and for social (re) development. Post-Katrina New Orleans shows how militarized rationalities shape contemporary regimes of social truth and delimit freedom of thought and expression politically and academically. The forum offers a space to think together about militarizing and the possibilities of "demilitarizing" the social.

In this author-meets-critics format, Goldberg will be engaged by four anthropologists: Brackette F Williams (U Arizona and Open Society Institute); Nadia Abu el-Haj (Barnard C); Teresa Caldeira (UC–Irvine); and David Vine (American U).

Militarization of the Social: A Fieldtrip to Jackson Barracks and Holy Cross

In a new initiative coordinated with Culture@Large, SCA leaves the Sheraton for a field trip that will provide us with two opposing perspectives on the militarization of the social. Widely known for her work on questions of power, difference and materiality in New Orleans, past and present, archaeologist Shannon Lee

Dawdy (U Chicago) joins the Culture@Large panelists for a tour of two sites: Jackson Barracks, at the boundary of the Ninth Ward and St Bernard Parish, and the historic neighborhood of Holy Cross. Colonel Tommy Ryan will guide our tour of Jackson Barracks, focusing on the National Guard's role during Katrina and in reconstruction. Guided by Abraham Santa Cruz, we will then visit the vacant lot in Holy Cross where his grandmother's house once stood. Standing adjacent to the river, Holy Cross is a poorer, more diverse neighborhood than the more heavily publicized Lower Ninth Ward, but equally affected by Katrina. An undergraduate in anthropology at the University of New Orleans, Santa Cruz has stories of encounters with the military during the storm as well as of struggles with city and federal agencies in Katrina's wake. Space on the bus is limited, so consider registering on your arrival in New Orleans. Donations (\$20 professionals; \$10 students) will be used to support the visited communities.

New Horizons in Publishing

Also at AAA, look for the special event "New Digital Horizons for Cultural Anthropology" (Friday, 12:15 pm), a conversation with Chris Kelty, SCA President Danilyn Rutherford, and the journal's new editors Anne Allison and Charlie Piot, on extending the journal into digitality. What new horizons are opened up by the emergence of new forms of knowledge production and circulation?

Contributions to this column should be sent to Jean M. Langford, Department of Anthropology, HHH395, University of Minnesota, Minneapolis, MN 55455; fax 612/625-3095; langf001@umn.edu. The SCA website is found at www.aaanet.org/sca/index.htm. For a direct link to the website for Cultural Anthropology go to www.culanth.org.

Society for East Asian Anthropology

JENNIFER HUBBERT AND GORDON MATHEWS, CONTRIBUTING EDITORS

Francis LK Hsu Book Prize

By Jennifer Robertson (SEAA president, U Michigan)

It is with great pleasure that I announce the winner and runner-up in the 2010 Francis LK Hsu Book Prize competition in East Asian Anthropology. Hearty thanks to the committee (Joshua Roth, chair; Nancy Abelmann, Lisa Hoffman) for their rigorous and thoughtful evaluations of the dozen nominated books.

The winner is Cathryn Clayton for her book *Sovereignty at the Edge: Macau and the Question of Chineseness* (Harvard University Asia Center, 2009). The following is the committee's commendation:

Rare is a book that combines beautiful, flowing prose and elegant argument as is the case with Clayton's monograph. She chose a propitious time to explore the issues of sovereignty and the question of Chineseness: the year prior to the transfer of sovereignty from Portugal to the People's Republic of China in 1999. Notwithstanding guarantees of continuity, it was an anxious time when Portuguese administrators worried that their legacy would soon be forgotten. Clayton writes with a keen eye for the ironies of the Portuguese

dilemma—the desire to promote a favorable perspective of their own long presence in Macau through public relations efforts, educational initiatives, and museum projects without appearing to whitewash a history of colonialism. The Portuguese answered this dilemma with an emphasis on a loose style of rule, what Clayton dubs a "sort of sovereignty," one evident in a laissez-faire multiculturalism over four centuries that stood in stark contrast starkly with the more overt British style of imperial rule. Chinese residents of Macau, however, could only scoff at what they considered the ineptitude of Portuguese rule, as crime rates soared unchecked. The eve of the sovereignty transfer also was a time of anxiety for Macanese (locally-born residents of Portuguese ancestry), who reacted with a burst of existential angst over having to choose either Chinese or Portuguese citizenship. Clayton provides incisive readings of the popular press, museum displays, informally circulating historical pamphlets, street signs, song lyrics and theater productions, which, along with her extensive interviews in both Cantonese and Portuguese, makes for a rich portrait of a frenetic transition-era Macau, in which the sedimented legacies of a long colonial rule were unsettled by the prospect of an unambiguously Chinese future. In so doing, Clayton has contributed to the anthropological understanding of sovereignty. Sovereignty at the Edge will serve as a model of scholarship for years to come.

Jesook Song's *South Koreans in the Debt Crisis: The Creation of a Neoliberal Welfare State* (Duke University Press, 2009) was awarded an honorable mention. The committee offered this commendation:

Song provides a beautiful ethnography of the social and subject forms that emerged with the IMF crisis, arguing that neoliberal technologies and ideologies led to newly aligned distinctions between "deserving" and "undeserving" needy, definitions of productive and desirable labor, and discourses of family values. The book weaves through stories of people experiencing homelessness on the streets of Seoul, examples of how dominant family values denied the presence of women "on the streets," and arguments about how youth were incited to engage in self-development and self-management. Based on her own fieldwork in a group aiming to help people hit by the crisis, Song carefully explains how a particular kind of state aid emerged with the IMF crisis, what she identifies as a "neoliberal welfare society" that focused on rehabilitating people for productive capitalist work. Particularly compelling is the way Song draws on both Marxist analyses and Foucauldian analytics to make sense of the production of these social forms. She argues that a critique of how this welfare regime facilitates the production of workers for the capitalist system is necessary, but also that we must understand how individuals, civil society groups, and non-governmental actors are engaged in (neo)liberal forms of governing and self-making. Moreover, Song turns these very "research" questions back on the researcher, asking how committed student activists—such as herself—became complicit in the neoliberal regime. The committee wishes to note this book's important theoretical contribution to East Asian anthropology—a successful, and challenging, linkage of two prominent modes of analysis and forms of political critique.

Congratulations to both scholars and their fine books!