

for which SANA and the prize's namesakes are so well known.

The SANA Book Prize will be awarded next in 2010 for books published in 2009 and 2010; other publication dates will not be considered. All entries should be books set in Canada, the US or Mexico; transnational studies that engage these and other nations or that consider "empire" in the broadest sense of the term will be given full consideration.

Items for this column can be sent to Susan Hyatt at suhyatt@iupui.edu. Contributor Matt Thompson can be contacted at thompsmd@email.unc.edu.

Society for the Anthropology of Religion

JENNIFER SELBY, CONTRIBUTING EDITOR

This month we hear from a graduate student on her current research, as part of a new feature in the SAR column promoting the research of young scholars.

An American Poet in Paris

By Kathleen Riddell (McMaster U)

Thirty-seven years after his death on July 3, 1971, fans continue to be mesmerized with Jim Morrison's music with The Doors, his death and his legacy. Pilgrims continue to visit his grave in Paris today. Stephen Prothero explains that "celebrity is the new sainthood...Fans react religiously when their 'heroes' die; treat them as martyrs, who die for a cause" (2004).

The world struggled to understand the mysterious circumstances surrounding his death. In March 1971, Morrison and his long-term partner, Pamela Courson, moved to Paris. Four months later, he was found dead in his bathtub. Little is known about the circumstances surrounding his death: no autopsy was performed and the only witness to his death, Courson, died three years later also at age 27. Morrison was buried in Père-Lachaise cemetery alongside other important historical figures, such as Proust, Chopin, Wilde, Delacroix, Balzac, Comte and Sarah Bernhardt. The grave most "pilgrims" seek out is Morrison's.

After his death in 1971, his grave received relatively little traffic. The Morrison biopic *No One Here Gets Out Alive* (1980) by Danny Sugarman discusses Morrison's life and legacy in mythic terms, placing him in a pantheon among the greatest of gods. The book suggests that Morrison may still be alive, and it sparked interest in his death for a whole new generation of fans, many of whom made the journey to Père-Lachaise. Pilgrimage to his grave peaked in the years following the release of the 1991 Oliver Stone film *The Doors*, and the 20th anniversary of Morrison's death saw a massive influx of fans, which resulted in the closure of Père-Lachaise.

At the grave today, fans read him poetry, leave a picture or note and drink a beer or smoke a joint. Despite the surrounding security guards and barriers, the feeling is one of contentment rather than anxiety. The area is covered with tributes of flowers, condoms, whiskey and beer bottles, acid sheets, joints and cigarettes. The grave has been washed of all its graffiti and barriers have been installed. In the course of my fieldwork at the site in the summer of 2007, I heard many pilgrims comment on the irony of the situation. In life Morrison defied the police and figures of authority and in death he is surrounded them.

The community of people that travel to Paris multiple times a year to commemorate various events in Morrison's life, who organize through online forums, are the focus of my fieldwork. Tribute in Motion is a fan organization dedicated to coordinating annual celebrations on the anniversary of Morrison's death in July. Many see Morrison as a tragic figure whose revolutionary vision was not accepted by society, and ultimately led to his downfall. Members of the Doors Community, another group, invoke Morrison's presence in their gatherings through rituals, repeating his speech and actions, by reciting his poetry in formal readings and listening to his music.

Through reference to events in Morrison's life, and to his lyrics and poetry, many members of the Doors Community have come to organize, understand and interpret their life experiences in terms of a Morrison-esque ideology. Members gain comfort from the knowledge that they suffer in similar ways to Morrison and seek solace in his revolutionary vision. As one fan I met in Paris said, "Jim Morrison is the greatest because he has changed the way I think about life, death and society as we know it. The passion he poured into everything he did is inspiring."

In addition to the grave, pilgrims also visit many of Morrison's former haunts in and around Paris, some on the same day he visited them. The locations consist mainly of bars, hotels and restaurants, but also places he used to go to write, such as the Quai d'Anjou on Île Saint-Louis, Sacré-Coeur overlooking Paris and the Hôtel de l'Oise in St Leu d'Esserent.

The music and lyrics of Jim Morrison endure for his themes are anthems, celebrations of youthful torments. His message is hopeful, promising the personal freedom so important to his acolytes. Pilgrims to the grave are attracted by Morrison's charisma, his vision and his death. Beyond his own life, however, it is the mythology imparted by Danny Sugarman and Oliver Stone that has elevated Morrison to sainthood and created pilgrims among his fans.

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Society for the Anthropology of Work



ANGELA JANCIUS, CONTRIBUTING EDITOR

Iraqi Refugees Search for Work in Detroit

By Daniel Sturm (RefugeeWorks)

Iraqis are one of the largest new refugee populations in the US. In November 2007, when they began arriving by the hundreds, our organization, RefugeeWorks, launched a research project to improve employment services for this new population.

Iraqis aren't really a "new" population. People from the Fertile Crescent have been immigrating to the US for more than 100 years. Many settle in Michigan, where the booming auto industry once attracted skilled workers from around the world. Today, an estimated 500,000 Arab and Chaldean Americans reside in metro Detroit, where the majority of the 12,000 Iraqi refugees slated for US resettlement will likely enter the workforce. Research indicates that a significant portion of Iraqi refugees have college educations and skilled or professional backgrounds. In December 2007, RefugeeWorks organized a trip to Michigan to discuss the issue of employment with refugee service organizations. What follows is a summary of our interviews with case workers and 30 recent Iraqi refugees.

Finances

Many spoke of severe financial losses. The cost of transitional living had depleted family resources. For example, Iraqis fleeing via Jordan must cover the expenses of airfare, housing, food and a horrendous exit visa fee of \$2 per day, per individual, for every day spent in the country. And then there were medical expenses. An optometrist spoke about his son, who was left paralyzed following a checkpoint accident. Their life savings had gone toward his care.



Recent Iraqi refugee family in Detroit, Michigan. Photo courtesy Daniel Sturm

Transportation

Iraqi refugees fear not being able to get to the better jobs in the suburbs using Detroit's unreliable public transportation system. "We

need to be at work on time," one man told RefugeeWorks. "But how can we be? We don't have driver's licenses, and public transportation is a huge problem." A recently ruling of the Michigan Attorney General's office prevents immigrants without permanent residency from obtaining driver's licenses. Despite an official letter of agreement between the secretary of state and the resettlement agency, new refugees have had trouble getting licenses.

Recertification

Those with college degrees fear the paperwork they've brought with them won't be enough. A physician who'd passed through most of the recertification process said his application was stalled because his alma mater hadn't sent a transcript evaluation. Without recertification, he couldn't apply for a residency. Staff at the Arab Community Center for Economic and Social Services (ACCESS) say most physicians from the Middle East have been unable to reclaim their careers. They recommend finding work in related fields, such as public health or the pharmaceutical industry.

Many doubt whether recertification is worthwhile. An information technology professional who'd been a network administrator at the United Nations headquarters in Baghdad was having trouble obtaining copies of the certificates he'd earned, but due to his fluency in Chaldean, Arabic and English, he found work as an interpreter. Discouraged by Michigan's economic problems, an Iraqi civil engineer said his cousin in the construction industry had advised him to look elsewhere. An educational psychologist we spoke with was certain she'd never again be a professor. "All of my publications are in Arabic," she explained.

Limited Employment Services

Social service workers admitted that the timing of Iraqi refugees' arrival wasn't optimal. Michigan's economy was in a crisis and the refugee employment services budget had just been cut by 60%. Job counselors reported workloads of 70 cases or more. Employment specialists had increasingly limited opportunities for their highly skilled clients. Matching clients with jobs requiring "niche" specializations was difficult, and many skilled refugees were under-employed or working at jobs that didn't utilize their skills. Refugees with engineering degrees were delivering pizzas and foreign-trained nurses worked in fast food and janitorial services. It was a waste of talent and expertise.

In addition to the lack of credential evaluation, refugee under-employment is triggered by language, transportation, vocational training and financial barriers. Employers have trouble assessing these factors when screening internationally-trained applicants, and refugees have difficulty marketing their skills. While recognizing the validity of newcomers' professional accomplishments, for job developers the task of providing additional services (such as recertifying programs) becomes

overwhelming in light of increasing client volume and declining budgets. Thus, rather than helping highly-skilled refugees reclaim their careers, they focus on getting them their "first jobs" in the unskilled service sector. "Get that first job and go from there."

Recertification is one of the most critical hurdles Iraqi refugees face in the work world. We suggest establishing a career counseling pilot project that helps with recertification, and are currently working with partner organizations to identify resources and design such a program.

Daniel Sturm is a consultant at RefugeeWorks, a Lutheran Immigration and Refugee Service program. He can be contacted at dsturm@refugeeworks.org. Send contributions and ideas for the SAW column to Angela Jancius, jancius@ohio.edu.

Society for Cultural Anthropology

STACY PIGG, CONTRIBUTING EDITOR

From the Editors of *Cultural Anthropology*

By Kim Fortun and Mike Fortun

Digitalization has changed the production and reception of scholarly work. To explore what this means for the SCA community, we have built a journal website (www.culanth.org) that showcases both individual essays and clusters of essays focused on particular themes or geographic areas. One goal is to make it easier to find and access *Cultural Anthropology* (CA) essays, and use them in teaching. The supplemental pages we have built for many essays include links to related reading and media, questions for class discussion and other resources. The number of these supplemental pages has multiplied over the last year through the efforts of more than a dozen graduate students recruited by CA to work as editorial interns. A page compiled by Michele Stewart (UC-Davis), for example, provides supplemental material for Julie Peteet's 1996 essay "The Graffiti of the Intifada," including a clip of 2008 Al Jazeera coverage of the Peace and Freedom Youth Forum (which has turned Israel's separation wall into a "message board"), a link to 2006 *Jerusalem Post* coverage of controversial photos showing Israeli children writing messages on shells meant for targets in Lebanon, and BBC coverage of graffiti artist Banksy's visit to the West Bank in 2005. Graduate students and postdocs interested in working as CA interns should get in touch with us; a new round of the program will begin in January 2009.

A second goal of the website is to stimulate critical reflection on what the journal has published to date, has yet to publish and should be publishing. Our lists of essays organized by theme and geographic area—many also put together by our editorial interns—are a key place to start. Critical evaluation of these lists can help us understand the journal's

strengths and weaknesses, biases and innovations. Our list of essays on globalization, for example, illustrates CA's early and sustained interest in the topic and authors' efforts to develop methods, empirical material and theoretical frameworks to deal with phenomena that challenged the adequacy of established approaches. The journal was established to allow space for this kind of figuring out, so the globalization list illustrates what we think of as the journal's signature particularly well.

Consider, for example, Brad Weiss's 2002 essay focused on how young men in urban Tanzania inhabit the global in a manner that articulates diverse regional worlds and produces locality. Weiss' approach stems from his argument that many efforts to portray what globalization looks like on the ground obscure how imaginative acts are materially grounded in social activities. Anna Tsing's 2000 essay "The Global Situation" is also part of this signature (and is one of the journal's top downloads) in the way it tracks how anthropology has both adopted ideas about globalization from other fields and fallen into habits of analysis that deserve questioning and renewal.

Our list of essay clusters is now quite long, focusing attention on what CA has published on themes ranging from "Value and Circulation" to "Cities and Urbanism" to "Youth." There are a number of questions we think should be considered in reflecting on these lists: Have authors drawn on rich and creatively configured material, whether ethnographic in the traditional sense, documentary, legal or literary? Have authors leveraged the ethnographic habit of starting with the material, drawing in analytic frameworks as they come to seem relevant rather than as determined in advance? Have authors surprised readers with their sources and types of analytic techniques? Have authors taken advantage of the literary license CA grants to provide rich and provocative portraits of lives in diverse and inevitably changing circumstances? Have authors drawn on and produced critical social theory, especially cumulatively, through a range of work on particular themes?

These questions are similar to questions we ask reviewers to address in evaluating manuscripts submitted to CA (see <http://culanth.org/?q=node/1>) but are of a different order. Reviewers of individual manuscripts are asked to evaluate and cultivate a particular piece of writing in all its singularity, knowing that this singularity in part is situated in prior work. On the journal website we ask people to evaluate the scholarly community from which essays for the journal come, considering how we can cultivate aesthetic, discursive, conceptual and technical grounds for the sustained innovation that the journal was established to publish.

Contributions to this column should be sent to: Stacy Pigg, Department of Sociology/Anthropology, Simon Fraser University, Burnaby, BC V5A 1S6 Canada; pigg@sfu.ca; fax 604/291-5799. The SCA website is found at www.aaanet.org/sca/index.htm.