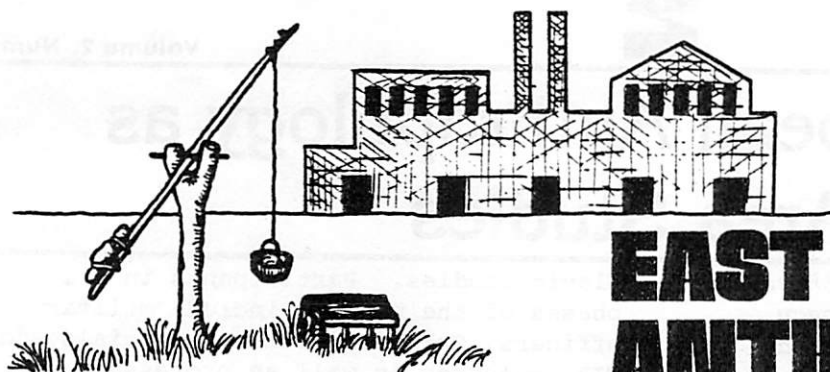


R. Hayden



NEWSLETTER of the EAST EUROPEAN ANTHROPOLOGY GROUP

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Ann Arbor, MI 48109

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NOTE!

If you are going to be in Washington, D.C., for the gathering of AAA, don't miss the annual meeting of EEAG at 5:30, Monday, December 6. See EEAG article below for further information.

Progress Report

Our third issue of the *Newsletter!* Reaction has continued to be, for the most part, favorable. We printed a run of 200 of issue Number 1, and had to xerox 50 more copies. We printed 300 of issue Number 2 and are almost out. A few people have been very helpful in contributing materials. A few have sent in tardy information sheets. But we want and need still greater participation. If this newsletter is to succeed in its purpose of integrating those anthropologists working in Eastern Europe and facilitating communication between them, then we need your help.

If you have not already done so, please complete and send us the form on the last page. This serves a number of purposes. It constitutes the only membership list we have of EEAG and the mailing list for the newsletter. It facilitates the gathering of information for future newsletters. And, finally, it will provide the raw data for a directory of East European anthropologists to be published at some later date.

We also need contributions for future newsletters: new or forthcoming publica-

tions; notices of grants received or proffered; reviews of books or films; requests for assistance; course syllabi and bibliographies; reports on meetings you have attended; offers to organize symposia; short articles concerning relevant institutions; public announcements of births, deaths, marriages, promotions, job changes; criticism; suggestions; or what have you. Send them to the Editor, c/o Department of Anthropology, The University of Michigan, Ann Arbor, MI 48109. The deadline for Volume 2, Number 2, is April 1, but now is not too soon.

The *Newsletter* is made possible by a grant from the Joint Committee on Eastern Europe, with further assistance from the Center for Russian and East European Studies and the Department of Anthropology at The University of Michigan. We thank all three of these institutions for their generosity. The grant, especially with the continued support of the Center and the Department, should allow us (barring even greater inflation than anticipated) to publish and distribute the newsletter without cost for an initial three year period to all with a professional interest in East European anthropology.

The Assistant Editor for this issue is Yvonne R. Lockwood.

Solidarnosci

East European Anthropology as Area Studies

This is the second in a series of three articles by John Cole on East European anthropology. The third, East European Anthropology as Politics, will appear in our next issue.

Over the post-World War II period, the growth of Soviet and East European studies in the United States has evidenced a rather high degree of mutual dependence and similarity of perspective between its academic and government aspects....University academics and State and Defense department specialists have been no strangers to one another. (Walter D. Conner)

There are two characteristics of the Soviet and East European studies community that have especially impressed themselves on me in the ten years or so that I have been studying Eastern Europe. One of these is the preeminence in this community of a few area training centers established at select private universities in the East. These remain the focal points of thought about Eastern Europe and students trained in them have become the cadre for the development of research and teaching programs at other universities around the country. Both the style and the parameters of Soviet and Eastern European studies are set within these institutions.

The second characteristic of this community is its integration into the political establishment of the U.S. Professors move back and forth between university and government service and many of their students find careers in government service as well. The government, of course, takes a hand in supporting this community financially and even participates in scholarship itself. For example, one of the leading journals, *Problems of Communism*, is published by the State Department. The relationship between academe and government is nicely played out at the annual meetings of the American Association for the Advancement of

Slavic Studies. Participants in all phases of the program include military officers, State Department officials and CIA employees as well as professors and students. Radio Free Europe is there. The address to the annual plenary session is always made by a prominent diplomatic or political figure. Not exactly what one finds at the meetings of the American Anthropological Association!

The monolithic character of the East European studies community and its integration into the American political establishment has a number of implications for the nature of its scholarship. One of these is the virtual absence of critical introspection. This is not to suggest that there are no differences of opinion within the community. There is, after all, a fairly significant difference in outlook and policy recommendations between a Zbigniew Brezinski and a Richard Pipes, for example. But there are nevertheless constraints that are placed on the kinds of questions that can be asked and the mode of analysis employed that hold these differences within rather narrow limits. This research does claim to be objective but unlike mainstream American social science it does not claim to be value free. Lying behind the research agenda is a conviction that there is a God-given set of values which characterize the United States and the 'free-world' which stand in marked contrast to the Soviet Union and the other communist states. Moreover, the countries being studied are enemies and the ultimate goal of research is to support the effort of our good way of life to triumph over their evil one. Ideally, research will serve this end by exposing flaws and weaknesses in the communist system which can be exploited for Western advantage. It should also expose the evil nature of communism to provide the rationale and legitimization of a politics of conflict and confrontation.

The main focus of the community's research is on the actions of leaders and of the nature of party and state or-

ganization, and in the compilation and analysis of aggregate economic, social and political data. This research is about how policies are made and implemented and about the effect of these policies on the population at large. It also includes an assessment of how things are going over there, mostly by comparing policy goals with results and by comparing economic and social indicators with those in the United States and the countries of Western Europe. In the main, society is presented as an outcome of policy.

It is safe to say, I think, that anthropologists approach Eastern Europe in a rather different way. One difference is in the 'pig's eye view' that we have developed. The examination of everyday life through research in small-scale communities is our stock-in-trade. As a result we know a lot about what goes on in town and village. From the collection of monographs and articles that we write, it is possible to construct a picture of the dynamics of society, of the range of different interests in the population and the nature of the social relations through which they are expressed. Obviously, the interests of these different social segments do not always correspond with those of the national leadership. As we know, most dramatically from movements like Solidarity, it is not safe to assume that these interests can be ignored as of minor significance. The workings of even communist countries are not just the outcome of the dictates of leadership, but result from the interplay of a variety of social segments. The characterization of any Eastern European country which is not informed by the pig's eye view is almost certainly going to be wide of the mark.

A second difference lies in the nature of the comparative framework that anthropologists use. Since anthropology emerged as a discipline in the nineteenth century, its focus has been on non-western cultures. We are thus trained in a literature about so-called primitive and peasant cultures. Our theories, research methods and habits of comparative analysis are anchored in a literature on the life ways of these cultures and it is this which we bring to bear in trying to understand Eastern Europe. While it is true that the peoples of Eastern Europe

do in some measure share a cultural tradition with the peoples of Western Europe, one is also impressed by the similarities of their experiences to those of other modernizing agrarian societies. I would maintain, for example, that the experience of much of Eastern Europe in becoming an agrarian hinterland of industrial Europe parallels that of other world areas. Similar processes creating agrarian societies geared to production for industrial Europe and the United States took place in much of Mediterranean Europe, North and West Africa, Asia and Latin America. While differing in cultural tradition and climatic and geographical circumstances, these areas came to share many political, economic and social forms as a result of their common experiences. When compared to those cultures, rather than to the industrial northwest of Europe and the United States, the experiences of Eastern Europe appear in a rather different light.

The understanding of Eastern Europe generated by the pig's-eye view and the anthropological mode of comparison thus simultaneously complements the research of the East European studies community and provides the basis for a critical evaluation of its findings. A more precise understanding of the dynamics of East European social formations is achieved by examining forces welling up from below as well as those working down from above. At the same time, an examination of East European states in the context of the transformation of other agrarian societies raises serious questions about the mode of analysis and many of the conclusions about Eastern Europe that characterize the East European studies community. In my mind, despite all their problems, this perspective makes it plain that there have been real accomplishments as well. As a Latin American anthropologist exiled from his home country said at a recent conference in commenting on a paper about agrarian problems in Eastern Europe, "In my country we are trying to achieve the problems that you are trying to solve."

Bibliographic note: Robert F. Byrnes' book, *Soviet-American Academic Exchanges* (Indiana University Press, 1976) contains much information about the East European studies establishment and

about the political motivation behind the origin of the exchanges. While most of the book is about the Soviet side of things, there is a chapter about Eastern Europe. Felice D. Gaer has produced a useful critique of government involvement in scholarship in "Soviet-American Scholarly Exchange: Should Learning and Politics Mix?" (*Vital Issues* XXIX 10(10): 3-18). David A. Kideckel and Steven L. Sampson have written about how the politics of scholarship affects the conduct of fieldwork for anthropologists in Eastern Europe in "Field work in Romania: Political, Practical and Ethical Aspects" (to appear in *Studies in Romanian Society*, to be published at the University of Massachusetts this year. Details on how to obtain the volume will be included in the

next issue of this Newsletter). The thoughts expressed here are developed in more detail in, "In a Pig's Eye: Daily Life and Political Economy in Southeastern Europe" (In *Patterns of Daily Life*. IREX Occasional Papers 1(4):11-31). The quote from Walter D. Conner is from his "Soviet and East European Studies in the National Interest: Academic, Government and Public" (IREX Occasional Papers 1(3):11-17).

John W. Cole
University of Massachusetts

John tells us that he has a number of copies of his article "In a Pig's Eye." He would be glad to send a copy to you if you write to him requesting it at: Department of Anthropology, University of Massachusetts, Amherst, MA 01003.

A Past in Our Future, Some Reflections

We hope that the series of articles by John Cole will stimulate general discussion on the nature of East European anthropology. We solicited your comments with our publication of the first in the series and Joel Halpern responded with the following. We believe this discussion of our field to be to the advantage of us all and we hope for still wider participation. Send us your own ideas and reactions.

American anthropologists have a relatively brief history in East European Research. When Barbara and I left for Yugoslavia in the summer of 1953 there were few fieldwork precedents to guide us. Published research that did exist either had come out of Columbia University's Research on Contemporary Cultures Project (such as Benedict's work on Romanian national character, or Zborowski and Herzog's reconstruction of Jewish shtetl culture) or was based on prewar experience such as Benet's work on Polish peasant customs, Sander's Bulgarian village study and Coon's prewar Albanian research which was not published until 1950. Only Sander's book had an updating chapter covering the initial period of postwar socialism as it impacted on the Sofia suburb of Dragalevtsy.

There were, of course, many other kinds of publications available in history, political science, and sociology which dealt with postwar Eastern Europe; the lack in socio-cultural anthropology was apparent, a not surprising situation since the study of European cultures from the viewpoints of American anthropology had only just begun with a few substantive monographs. The pioneering works of Arensberg on Ireland and Pitt-Rivers on Spain immediately come to mind.

East European anthropological work by American anthropologists had a double marginality, one might even say a triple marginality. The research was looked upon as a secondary part of European studies whose value as a culture area within American anthropology had not been fully legitimized. To the degree that these researches concerned peasant societies or national character, they represented sub-disciplinary concerns which were on the periphery of major anthropological themes. Those repositories of accepted knowledge, the introductory texts, all but ignored both Europe as a culture area and peasantry as an analytical category. This situation has begun to change only recently.

An appropriate question to ask is whether American anthropologists have done any research in Eastern Europe

which merits a wider audience within the discipline? Having begun work in this specific sub-field thirty years ago, I take the question as both a personal one and a general one about our work and that of others who followed our initial efforts in Yugoslavia and elsewhere in Eastern Europe.

Part of the answer is obvious. No single work to date has represented a major theoretical or methodological breakthrough of the kind that would place it at the center of general anthropological concerns. But asking such a question does not address the context in which the work was done. Hofer's characterization of American anthropologists as extensive and migratory swidden cultivators as contrasted with the intensive, sedentary irrigation agriculture of European ethnologists is much to the point.

In embarking on European research, American anthropologists are confronted with a prior history of scholarly endeavor devoted to societal understandings. Not all of it is pertinent, but some is. Our results, therefore, tend to be incremental rather than resulting in quantum leaps--an observation subject to modification when confronted with a richly gifted work whose insights have broad cross-cultural applicability. Nevertheless, this heritage of past research will, I believe, continue to play a role in our collective future.

To look for the full significance of American anthropological work in Eastern Europe, it is necessary to see its impact more generally within the social sciences and humanities, apart from its growing importance within the area sub-discipline of East European studies. This interplay can be seen in fields as diverse as demography, oral tradition, medical anthropology and immigration studies. Historical demography, as worked on by American anthropologists using East European data, provides the perspective of understanding the impact of the Industrial Revolution on family groups because of the importance of extended family structures. This co-joining of history, anthropology and demography to date has proven very fruitful. Similarly the interaction between anthropology and the health sciences has proven useful in alcohol studies and in

investigating longer standing psychiatric concerns.

Anthropological monographs can have broad societal purposes in articulating the backgrounds of various ethnic groups in the United States. Some of these groups are only now beginning to fully view their diverse peasant heritages. Studies of oral tradition focus on folk creativity, providing a useful counterpoint to the justifiable emphasis on peasants as an economically exploited group. Work on the aesthetic aspects of material culture plays a similar role.

The legitimacy of East European studies is now recognized in that they have received considerable recognition in terms of the fact that substantial support has been received from the same organizations which fund most of anthropological research: NSF, NIH (including NIMH and NICHD among others), as well as NEH and NAS. While it is obvious that it is the research ideas which are being supported and not the culture area as such, the recognition is nevertheless significant. Further, to follow up on the earlier issue raised, it is significant that ideas are being generated out of the East European experience which are felt by peer review committees to have significance for anthropology as a whole. Pre-doctoral fellowships granted by NSF and NIH have been critical in enabling students to get started on their research careers. IREX has also begun to play a creative role in this process, but their financial resources have been much more limited.

As Americans living in the midst of a society constantly searching for a useable past, we, particularly as anthropologists, are understandably impressed by the continued vitality of peasant societies and their associated values, even as the nations of which they are a part undergo drastic change. This view derives from our anthropological biases which are congenial to projecting the continuing importance of cyclical time views into linear time futures.

This approach does not confront directly the impact of socialist-communist ideology and central planning over a period now approaching four decades. To fully explore this question we need to distinguish kinds of change specifically

derived from ideology and planning. Justifiably there has been emphasis on this approach in East European anthropology within the past decade.

As I type out these thoughts on a word processor it seems inappropriate to deny the importance of stressing a linear time approach and its creative potentialities. But since linear time stretches before endlessly, without readily discernible direction and minimal predictability, we should, in my view, place our emphases as anthropologists on the continuing interactions between linear and cyclical time phenomena.

Change in linear time is illusory, since it only achieves future meaning as it becomes integrated with aspects of cyclical time phenomena essential to our existence. Peasants become post-peasants and ethnics assimilate but they all seek a liveable, meaningful future for which some of the essential guideposts remain in the past. It is in this context that American anthropologists working in Eastern Europe can make a most significant contribution.

Joel Halpern
University of Massachusetts



Conferences

American Anthropological Association

The 81st annual meeting of the American Anthropological Association will be held in Washington D.C., December 4-7, 1982. This year there are no sessions devoted to East European topics, and among the some 1549 papers relatively few concern East European or East European-American topics. Interest groups which will meet in the AAA Annual Meeting context include:

East European Anthropology Group

The East European Anthropology Group will meet Monday, December 6, at 5:30 p.m. for informal discussion. Please bring ideas for EEAG-sponsored symposia at the 1983 meeting of AAA, or possibly, at other professional meetings, such as the American Association for the Advancement of Slavic Studies. We would also appreciate any suggestions you might have for the Newsletter. At 7:00 p.m., we will move our discussions to the context of a local (probably Hungarian) restaurant for a Group dinner. For further information, contact either of the organizers, Mitchell Ratner or Bill Lockwood.

Research in Socialist Societies Group

The Socialist Societies Group will meet Saturday, December 4, from 12:00 to 1:30 for informal discussion to share information and to develop specific projects to further the anthropological study of socialist societies. For further information, contact either of the organizers, Dan Rosenberg or David Kideckel.

Hungarian Anthropology Group

The Hungarianist Research Group will meet Monday, December 6, from 12:00 to 1:30 in the Dupont Room at the Washington Hilton. The agenda consists of: 1) ways to get books to students and scholars in Hungary since hard currency shortages mean they cannot order anything; 2) who is in the field (in both Hungary and the United States), what they are doing, and what has been published recently; 3) Bela

Maday will report on the data he and Eva V. Huseby have gathered on Hungarian immigrants in their oral history project and what can be done with the data. For further information, contact the organizer, Molly Schuchat.

Gypsy Lore Society

The 1983 Annual Meetings of the North American Chapter of the Gypsy Lore Society will be held in Ann Arbor, Michigan, March 12-13. The program will include symposia on Gypsy Music and Dance, Gypsy Language and Culture, and Gypsy Interethnic Relations. A number of the papers in these symposia concern Gypsies in or from Eastern Europe. Other activities planned include films, a discussion by Nobuyuki Kiuchi of Gypsy studies in Japan, and the annual business meeting of the Chapter. If you would like to participate in a symposium or in some other manner or if you wish further information, contact program organizer William G. Lockwood (University of Michigan).

North American - Bulgarian Conference

The Third Joint North American-Bulgarian Meeting took place at Hellenic College and Harvard University, Boston, Massachusetts, October 10-13, 1982. The conference was sponsored by ACLS-SSRC Joint Committee on Eastern Europe, Bulgarian Studies Association, Coca Cola Company, IREX, NSF, and Indiana University Northwest. Conference participants included a delegation of 15 Bulgarian scholars plus over 50 American and Canadian specialists on Bulgaria from the disciplines of history, literature, linguistics, anthropology, sociology, folklore, ethnomusicology and fine arts. Unfortunately, the Bulgarian delegation included no one from the Institutes of Ethnography, Archaeology, or Ethnomusicology, and only one folklorist. Of most pertinent interest to anthropologists

were panels examining social change, continuity and innovation in folkways and folk music, and political and social organization. The Bulgarians seemed to be impressed by the seriousness of the American scholarship, especially with regard to the younger participants. There were many more American papers in the field of anthropology, folklore, and ethnomusicology than at the two previous Bulgarian-American conferences. Perhaps the primary value of the conference was that it exposed the Bulgarian Academy to current methodologies of our disciplines. For example, almost all the American participants in the folk culture panels dealt with contemporary issues whereas the Bulgarian participants dealt with "survivals" and historical topics. Hopefully, the Bulgarian cultural specialists will become more sensitive to the concerns of Americans working in Bulgaria.

Carol Silverman
University of Oregon

Manifestations

East European Folk Arts Festival

EEAG member Sam Beck has recently taken a position as Program Manager, Department of Public Parks, Providence, Rhode Island. A major component of his duties will consist of outreach activities with various ethnic groups of the area. He will, of course, give special attention to Eastern Europe. Eventually, he hopes that a program in East European culture and society can be established at the Park Museum of Natural History. He contributes the following account of a recent East European Folk Arts Festival he helped to organize and his thoughts on the experience.

The Folk Arts Program of the National Endowment for the Arts and the Division of Public Programming Services of the Providence Department of Public Parks supported a series of Folk Arts Festivals, including an East European festival held September 12, 1982, at Lipett Park,

Providence. Our "Folkarts in the Parks" festivals have been developed to document contemporary cultures in the Providence area. Folk arts are the heritage of particular cultures that have found a place in contemporary society, influencing and being influenced by other cultures. In this process changes occur in art styles, form, content and meaning. Such changes are an important element in the creative contexts in which folk arts are practiced. At the festivals, both older and newer traditions were presented by local folk and revival artists to demonstrate the great diversity of cultural forms present in the city of Providence and environs and to make them visible to the public.

The varied participants in the festival included: East Side Klezmer Band (revival performers of Jewish Traditional music); Middle Eastern Keys (Armenian-American music and bellydance); Pomorze Polish Folk Dance Group (a group including children, teenagers and adults, new immigrants, and first and later generation Polish-Americans); Odessa Ukrainian Dancers of Rhode Island (a choreographed dance group of children and young adults under professional instruction); Laduvane (professional revival performers of Balkan folksong); Michael Bresler (a Providence performer of Jewish fiddle music and book-learned humor); Festival Dancers of Brown University (a student and faculty group interested in Russian and Balkan dance); Janina D'Abate (a collector and teacher of Polish paper cutting); Natalie Michaluk and Barbark Rohrdanz (professional Ukrainian easter egg painters); and Florentine Draghia (recent immigrant painter from Romania).

"Folkarts in the Parks" were not conceived as "ethnic festivals," but rather as the legitimization of artistic people who create for their own pleasure and the pleasure of entertaining others with little or no remuneration. "Folkarts in the Parks" were intended to serve as the basis for further documentation and to provide a more adequate understanding of Providence's rich and varied cultural styles and artistic expressions.

In development of our program, we found that the concept of "folk art," as it is understood by most folk art specialists, was not adequate for our pur-

poses. That is to say, most folk artists participating were not the carriers of "tradition," an unbroken chain of cultural forms passed on from one generation to the next in specific cultural contexts. Most participants, while participating in an ethnic cultural context, did not acquire the folk art through direct lines of succession. Many practiced revivalistic forms of folk art. While the purity of the folk art traditions presented in the East European festival can be brought into question, their social contexts brought forth and emphasized the importance of aesthetic forms of expressions in the formation and development of ethnic identities.

The process of organizing the festivals also demonstrated the complex nature of ethnic "communities," understandable only in their localized adaptations and in response to resource competition. International and local political and religious contexts have facilitated the cultural "communities" to the point that if one group participated as representative of an ethnic community, another group with the same identity would not participate. While the tension of intra- and inter-ethnic group rivalry was present, there was an overwhelming desire to cooperate in bringing about a festival for themselves and for the general public. This attitude should be understood as an attempt to overcome the tendency of ethnic groupings, neighborhoods, and religious groups to share aesthetic manifestations of culture primarily within their own groups. Hence, the broader public remains relatively ignorant of these creative elements generated within the broader contexts of urban life. "Folkarts in the Parks" had the express purpose of creating an environment in which people of East European descent or those interested in their cultures could share their talent and their appreciation. The result was that a broad cross-section of folk art and artists were viewed by over one thousand people.

Balkan Music and Dance Workshops

Two 8-day residential workshops in Balkan folk music, dance, and folklore will be held during the summer of 1983, sponsored by the East European Folklife Center (of Eugene, Oregon) and the University of Oregon Russian and East European Studies Center. These seminars include optional college credit, and will take place June 18-26 in Mendocino, California, and August 21-28 in Kingston, New York. The program includes daily dance workshops, instrument classes, singing instruction, folklore sessions, film showings, and concerts. The teaching staff includes ethnomusicologists, folklorists, anthropologists, dance ethnologists, and performers from the U.S., Canada, and Europe. While the focus is on the Balkan states of Bulgaria, Yugoslavia, Albania, Romania, and Greece, neighboring cultures of Eastern and Central Europe, as well as the Near East, are sometimes included. For further information and application materials, contact:

Mark Levy
East European Folklife Center
290 E. 37th Ave.
Eugene, OR 97405
(503) 342-4130

Exhibition of Macedonian Costume

The University of Oregon Museum of Natural History will present an exhibition of 19th century Macedonian costumes, opening in April 1983. A series of lectures and films on East European (including Balkan, Ukrainian, and Jewish) folklore will accompany the exhibit, culminating in a week-long festival featuring folk dance and song workshops, craft demonstrations, and a concert. The events are co-sponsored by the East European Folklife Center and the University of Oregon Russian and East European Studies Center (Eugene, Oregon 97403). For more information, contact Mark Levy or Carol Silverman, (503) 342-4130 or (503) 686-4877.

Call for Papers for Fifth International Congress of Southeast European Studies

Plans are proceeding for the fifth international congress of the Association Internationale d'Etudes du Sud-Est Européen to be held in Beograd, Yugoslavia, September 11-17, 1984. Eric Hamp, chairman of the U.S. National Committee for AIESSEE, sends us the following progress report:

The first circular letter was distributed to National Committees in the middle of this past summer, and therefore could not realistically receive any firm replies by the declared deadline of 1 October. I therefore agreed in September with the secretariat in Beograd that it will be in order for the American delegation to present titles of rapports, co-rapports, communications, or proposed organized sessions, together with the names of authors and proponent organizers by 1 December 1982. Actual abstracts and drafts of papers are not needed by then, and we can discuss such matters jointly and individually at a later time, preferably during this winter. For the present I urge a maximum of interested scholars of all ages and degrees of advancement to get in touch with me at the earliest possible date.

I also pointed out in Beograd that, despite representations by me and others at a first planning discussion one year

ago in Volos, the original list of proposed themes would surely be considered both unbalanced and of insufficient coverage in fields for many American scholars; anthropology, musicology, fine arts, and art history, for example, are specified with gross inadequacy, and disciplines such as economics, geography, political science, and sociology are scarcely mentioned at all. We agreed that the Congress organizers should expect to receive titles falling reasonably outside the declared themes, so as to represent scholarship as it is pursued in North America.

For further information, please get in touch with me (or with any other member of the U.S. Committee: Charles Gribble, William Lockwood, Gale Stokes, or Peter Sugar). And, once again, please submit proposals so that we may make an impact representative of American Scholarship. Please contact us whether or not you have a realistic hope of attending the Congress: your Committee is anxious to broaden participation, and we hope to discuss that aspect later this year.

Eric Hamp
University of Chicago
Center for International Studies
5828 University Avenue
Chicago, IL 60637

Grants and Fellowships

Ford Foundation Fellowship in East European Studies

The Ford Foundation Fellowship Program in Soviet and East European and International Security Studies is administered by Columbia University. The deadline for the 1983-84 competition is January 31, 1983. Announcement of awards is expected in mid-April, 1983. The

competition is open to citizens of all countries, including students, Ph.D.s, and those with equivalent experience, including non-academic experience. Amounts of award are determined by individual budget statements in consultation with the Fellowship Program. For further information, write Charles W. Thomas, Administrative Director, Soviet/East European and International Security Program, Box 53 International Affairs Bldg., 420 West 188th Street, New York, NY 10027. Telephone: 212-280-3535.

Summer Study in Poland

The Kosciuszko Foundation is sponsoring 9 summer sessions in Poland at three sites during the summer of 1983. The application deadline is February 15, 1983. Curricular programs are 3-6 weeks long and include tours of Poland as well as classroom and extra-curricular activities. For most programs, no previous knowledge of the Polish language is required and college credit is available. Complete costs, including tuition, full room and board, travel in Poland, and round-trip air fare are approximately \$1,500. The three sites are: Jagiellonian University, Cracow; Catholic University of Lubin; and Adam Mickiewicz University, Poznan. The following courses will be offered: Polish Language, History and Culture; Folk Art and Ethnography; Folk Dance Workshop; Economics and Foreign Trade; Teaching the Polish Language; and, Polish Cooking. For further information, write: Summer Sessions, The Kosciuszko Foundation, 15 East 65th Street, New York, N.Y. 10021

Resources

Books to Note

Agrarian Policies in Communist Europe: A Critical Introduction, Karl-Eugen Wädekin. Totowa, New Jersey: Allanheld, Osmun, and The Hague and London: Martin Nijhoff, 1982. x + 324 pp., bibliography, tables, index. \$24.95 (cloth).

This is yet another in a spate of books on Soviet and/or East European agriculture by non-anthropologists. This is more useful than most. Wädekin is Professor of Comparative International Agrarian Policies at Justus-Liblig University in Giessen, Germany. He knows his subject well (he has an earlier book on *The Private Sector in Soviet Agriculture*), and he has excellent control of existing literature, including the little that has been contributed by anthropologists.

Like most books on the subject, this is strong on tables (27 of them) and statistics and weak on the human side of the rural sector. The emphasis is on policy, rather than the effect of that policy on living, breathing people. Nevertheless, it is profitable reading for the anthropologist interested in East European peasantry, past and present.

The author begins with a useful examination of the ideological underpinnings of Communist agrarian policies and the early history of their application in the Soviet Union. He goes on to analyze application of the Soviet model to all of Communist Europe after World War II and to assess why, in the end, Poland and Yugoslavia resisted. The focus of the book is on the period since the early 1960s when reforms were undertaken in socialized agriculture. Comparisons are made between the various Communist countries of Europe, including Poland and Yugoslavia where private agriculture predominates, and the account is brought up to date with an assessment of present problems and intentions of Soviet and East European agrarian policies.

The bibliography, albeit very extensive (54 pp. in all) and very useful, is limited to English language literature.

The Hungarian Folk Song, Béla Bartók, edited by Benjamin Suchoff, translated by M. D. Calvocoressi, with annotation by Zoltán Kodály. Albany, N.Y.: State University of New York Press, 1981. iv + 399 pp., preface, appendices, indices.

This is a new edition of Bartók's classic *Hungarian Folk Music*, published in English in 1931 and long out of print. This enlarged volume is Number 13 in the New York Bartók Archive Studies in Musicology. It includes the editor's historical overview of Hungarian ethnomusicology, a discussion of the interaction of Bartók and Kodály, comparisons of several classifications of Hungarian folk music, and a guide to Bartók source materials. In addition, annotations of Bartók's texts and music examples are provided by Zoltán Kodály. Other appendices include a list of variants and reprints of Bartók's materials published elsewhere, a

tabulation of material compiled in accordance with the procedure Bartók used in *Yugoslav Folk Music*, and a thematic index of melodies.

And More to Come

The following books are scheduled to appear in the very near future. We will review them in later issues of the Newsletter.

Settlers and Sojourners: A Study of Serbian Adaptation in Milwaukee, Wisconsin, Deborah Padgett. Palo Alto: Rutgers Press.

This is an in-depth, anthropological study of the Milwaukee Serbian community, utilizing a framework for understanding ethnic group persistence that is adaptive rather than assimilationist or pluralist. The emergence of Serbian-Americans as an ethnic group is considered in the context of their adaptive capacity upon arrival, the opportunity structure they entered at their final destination, and the adaptive strategies which they pursued in response to the challenges they met. The study includes a detailed historical account of the three major waves of Serbian immigration and a descriptive analysis of the social, religious, and cultural parameters of Serbian life in Milwaukee. Publication is expected in the near future.

The Dynamics of East European Ethnicity Outside of Eastern Europe, edited by Irene Portis Winner and Rudolf Susel. Cambridge: Schenkman.

This is a collection of articles, several by anthropologists, first presented at an international conference under the same title as the book. The emphasis is on East Europeans in the United States and Canada, but other papers deal with Croats in Austria, Lapps in Sweden and Soviet Jews in Israel. A wide variety of disciplinary, theoretical and methodological approaches are represented. Publication--long delayed--is again imminent.

The Social Function of Bosnian Muslim Folksong, Yvonne R. Lockwood. Columbus, Ohio: Slavica.

This is a study of the social meanings, functions and contexts of lyric song in Bosnia-Herzegovina, Yugoslavia. The work, based on 18 months fieldwork, focuses on Muslim women's song tradition. Included as appendices is an extended corpus of song texts and music. Publication is expected Spring 1983.

Transylvanian Villagers: Three Centuries of Political, Economic and Ethnic Change, Katherine Verdery. Los Angeles and Berkeley: University of California Press, expected Spring 1983.

This book--a history of Transylvania masquerading as a village study--examines transformations in the political and economic environments of a community of peasants, from Transylvania's entry into the Habsburg Empire (c. 1700) to the present. It considers the effects of processes of state centralization on relations between peasants and other social classes, through time, and discusses the place of peasants within the economy as it changed from feudalism to dependent capitalism to socialism. These political and economic developments are used as an explanatory framework for interpreting changes in the meaning of ethnic identification and the character of ethnic politics for Transylvania's different nationalities; the result is a contextualized and historical view of ethnicity in Transylvania and, especially, of the experience of its rural Romanians.

Among the People: Native Yugoslav Ethnography, Milenko S. Filipović. Ann Arbor: Michigan Slavic Publications.

This is a collection of reprinted articles by the late Serbian ethnographer, Milenko S. Filipović. Some have appeared earlier in English language journals but most have previously been available only in Serbo-Croatian. Papers are included under the subheadings: Social Organization and Groups; Group Property and Exchange; Kinship and Marriage; Death; Ecology; Origins. Publication is expected by December 1982.

**EAST EUROPEAN
ANTHROPOLOGY
GROUP**

Fall 1982

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Mailing address: _____

Telephone: Work _____ Home (optional) _____

Education (note highest degree completed, institution and year; students note institution, and degree and date expected): _____

Geographical interests: _____

Topical interests: _____

Current projects: _____

Major Publications (attach separate sheet if necessary): _____

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