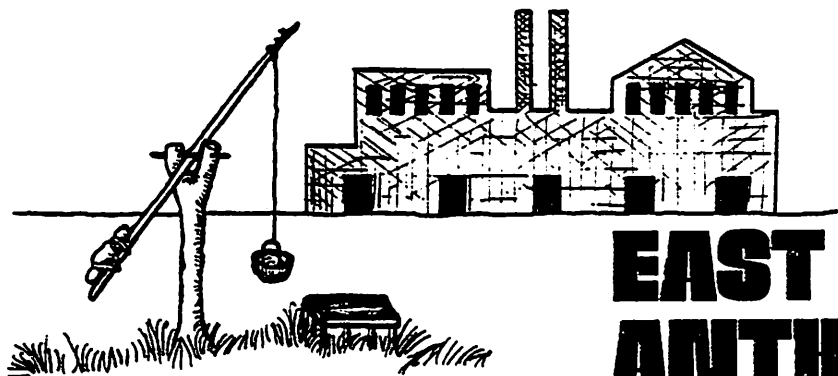


R. Hayden



NEWSLETTER of the EAST EUROPEAN ANTHROPOLOGY GROUP

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From the Editor

We have been gratified by the many contributions people have sent us for this issue. We received so much, in fact, that we could not fit it all into this issue. But that's fine too, as it gives us a head start for Fall 1983. This is no reason, of course, to slack off. Keep the material coming: new or forthcoming publications; 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 3, Number 1, is October 1, but *now* is not too soon.

We have also been gratified by the many requests to be added to the mailing list, both from America and abroad. And many of our readers have finally submitted information sheets. 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. If you have already submitted a form, give this one to an interested friend.

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.

East European Anthropology as Politics

Anthropology and the Evil Empire

This is the third and final installment of John Cole's series on East European anthropology. Following it are two more contributions to the discussion, by Oriol Pi-Sunyer and Joel Halpern. You too are invited to participate. In our next issue, we will print any further materials submitted and John will reply to comments which have been made concerning his series.

For the second year in a row international programs are in deep trouble. Once again the Reagan administration has failed to include any funds in its budget for support of Title VI of the Higher Education Act or for the Fulbright-Hays Act. Without these two programs most foreign cultural and educational exchange programs will grind to a halt. This will undermine not only Soviet and East European studies, but all foreign area studies in this country. Naturally this threat has provoked a response. There is presently an intensive lobbying effort underway to urge congress to restore funding for these acts at the current level of about \$26 million (equivalent to the cost of one F-15 fighter plus a couple of loads of fuel and ammunition). It is likely that the effort to save these programs will succeed. Yet whatever the outcome of the budget process, it is clear enough that the Reagan administration has no use for scholarly and cultural exchanges. Why?

Certainly the political right, including the Reagan administration, regard the Soviet Union and its "satellites" as the enemies of the United States and of all "freedom-loving peoples everywhere." They are quite sure that the Communist Party can survive in the Soviet Union and Eastern Europe only through terror and repression of the people in the countries where it rules. Moscow is the center of an "Evil Empire" which includes all places under communist domination, and directs the communist parties of the West as well. Moreover, the Soviet Union is relentlessly seeking to ex-

pand its empire and to this end creates mischief wherever it can. It spawns revolution, revolt, and terrorism, and generally works to destabilize legitimate governments around the world. Anti-nuclear groups, the Freeze Movement, and any other group or movement in opposition to Reagan's policies is a tool of the Soviet Union. The members of these groups and movements are red-baited as anti-American, communists, or Soviet dupes.

Policies directed against communism in general and the Soviet Union in particular have a secular justification since the Soviet Union is the enemy of the United States and the Free World. Under the Reagan administration, the secular arguments are backed by fundamentalist religious thinking as well. This was set forth by Ronald Reagan in his March address to the National Association of Evangelicals in Orlando, Florida. He denounced the Soviet Union as the focus of sin and evil in the modern world, and explained that Marxism-Leninism was actually the world's second oldest faith, "proclaimed in the Garden of Eden with the words of temptation, 'Ye shall be as gods,' substituting a faith in man for a faith in god. He also proclaimed that "we are enjoined by Scripture and the Lord Jesus to oppose it [communism] with all our might." Near the end of his address he assured his audience that, "Communism is another sad, bizarre chapter in human history whose last pages even now are being written." Clearly, since communism is a demonic force, no compromise or accommodation with it is possible. To do so would be to make a pact with the devil.

This ideology certainly is consistent with the denunciation of detente as a goal of foreign policy and its replacement by a new and uncompromising cold war. Statements by some of the zealots in high places in this administration indicate that even a nuclear war might not be too high a price to pay for the destruction of the Evil Empire, even if it also meant the destruction of many American cities

and the death of millions of its citizens. The realization in Europe that they could be sacrificed in a battle between super-powers without much troubling American leaders has fueled a peace movement there and strained diplomatic relations between Washington and most of the capitals of Western Europe.

Given the ideological underpinnings of the right's world view, their dissatisfaction with scholarship designed to inquire into the nature of society and culture in communist (and other!) countries becomes clear. They *know* what communism is like and what its origins are, so research on these topics is, minimally, a waste of time and money. They do not want a scholarly community that searches and questions. They do want to use the educational system and the media to propagate their ideology and to mobilize the American people behind their political policies and military initiatives. In this quest to indoctrinate the American public, scholarship and reporting about objective conditions of life under communism and analyses of Soviet and East European politics can be inconvenient. In so far as these suggest conclusions that question doctrine or policy, they are regarded as subversive. Spokesmen and women for the right have made it clear that they have no interest in promoting academic life which allows for contending perspectives. Education and research, they insist, should promote "the traditions and values of democratic capitalism." It should strengthen the will of Americans to resist communism throughout the world.

The right's policies translate ideology into an assault on the existing system of education and research on Eastern Europe. (This is not to suggest that we are being singled out for special treatment. The entire system of education and research is under siege.) Ironically this comes at a time when many groups are sounding the alarm about the sad state of education in the United States and about the paucity of our efforts to train area and language specialists. In spite of this, the Reagan administration continues its efforts to reduce foreign area training and to limit this training to a few prestigious universities. It is attempting to defund existing research and exchange programs and to replace them with programs

under its political and ideological control.

Within the private sector, a series of new foundations have been established over the past decade, such as the American Enterprise Institute and the Institute for Educational Affairs, dedicated to conservative political thought. Among their goals is support for right-thinking scholars and education of corporate philanthropists on the wisdom of withdrawing support from the existing "anti-capitalist" academic establishment and directing it through the new foundations to conservative scholars and institutes. Similarly, the established government foundations are being undermined at the same time that the administration attempts to create new foundations more tightly tied to its ideological and policy requirements. Efforts, presently underway, to create a National Council on International Research and Manpower, is a case in point.

The net effect of the withering of support for existing programs and the simultaneous establishment of new ones is to stifle open debate and critical scholarship and to replace them with scholarship dominated by a single perspective. Creative research is to be replaced with hack work in support of government policy and the right's ideology.

Anthropologists can hardly be enthusiastic about these initiatives from the right. I stand with Marvin Harris in insisting that, "Anthropology is opposed to the view of those who would have themselves and no other represent humanity, stand at the pinnacle of progress, or be chosen by God or history to fashion the world in their own image." While we no longer subscribe to a simple relativism that holds all cultures to be equally valid examples of the human condition, we have come to appreciate the value of an intersubjective dialogue between cultures in our mutual search for an improvement in the human condition. At the same time, we have also learned much about class, ethnic, racial, and gender differences within cultures. We are, as a consequence, skeptical of any group which claims to speak for all of the citizens of a country. We mistrust the Soviet government's claim to represent all of the peoples of the Soviet Union, but we also reject Ronald Reagan and the right in their claim

to represent the American people as well as God's will. We deeply resent and will actively resist the efforts of the right to impose their ideology on all of us.

I am afraid that many of our non-anthropological colleagues in the Soviet and East European studies field will be enthusiastic supporters of the right, or at least accepting of their initiatives. On the other hand, large segments of the scholarly community involved in other areas of the world are more likely to mobilize against these efforts. Certainly a substantial segment of the Latin American studies community can be counted on and so can many of the scholars who work in Asia. I expect that within the East European studies community, however, it will be the anthropologists who will be most distressed by the present trends and I hope that we will take the lead in raising objections. I think that it is important that we make our opposition to the political takeover of Soviet and East European studies known to colleagues within our academic associations and universities. I also hope that we will do our best to educate politicians and the public about these matters. In addition, it is important to publicize our own perspectives on Eastern Europe and communism, and to make clear the policy implications of our differences with the right.

There are four common assumptions about communism and the Soviet Union held by the right that we could immediately address:

- 1) *Marxism and Leninism are of satanic inspiration.* Whatever differences here are in other aspects of our analysis, I expect that few of us will support this one. We are more likely to explain the various communist philosophies in terms of the conditions under which people have lived at various times in the past.
- 2) *All communist countries and parties are controlled from Moscow.* This is certainly inaccurate even if we consider only the obvious examples of Albania, China and Yugoslavia.
- 3) *All revolutionary movements and terrorist groups are created and controlled by Moscow.* While it would be silly to claim that Moscow does not

give some measure of support and comfort to many of these movements, it does not approve of all of them and it is highly doubtful whether it has *caused* any of them. The causes are to be found in local conditions of repression and conflict.

- 4) *Life under communism is intolerable.* Life in the countries where we have conducted our research is difficult, but it is difficult elsewhere, too. Moreover, it is certainly arguable that material conditions of life have improved significantly under socialism and that this is a product of communist rule. The extent to which people's lives have improved in other ways as well is certainly worth discussing.

You will no doubt wish to add to the list. I am confident that we will act to oppose the Reagan administration individually and collectively.

Note: My understanding of the right, its tactics and its goals is based on two years of reading what the right has to say and following its actions in the press. The quote from Harris is from the third edition of *Culture, People, Nature*, page 4. The comments on Reagan's address to the Evangelicals is based on excerpts from his address published in the *New York Times* on March 9, 1983. My understanding of the proposed National Council on International Research and Manpower is based on a proposal for the establishment of such a council dated March 16, 1983 and prepared by Robert E. Ward of the Center for Research in International Studies at Stanford.

John Cole
University of Massachusetts at Amherst

Solidarity

East European Anthropology: A Comment from the Sidelines

Oriol Pi-Sunyer is an anthropologist who works primarily in Catalonia, especially on problems of political processes. We welcome these reactions of a West European anthropologist to John Cole's series on East European anthropology.

John Cole's two recent articles in the *EEAG Newsletter*, "East European Anthropology as 'Anthropology'" (Vol. I, No. 2, pp. 1-3) and "East European Anthropology as Area Studies" (Vol. II, No. 1, pp. 2-4) have, in my case at least, accomplished one of the author's desired results: the critical examination of Eastern European phenomena in the broader context of social theory. It is in response to John's invitation to engage in debate that I venture a commentary on his overview of the state of the art in Eastern European research.

In his first paper, John argues that "the most significant aspect of the social formations that we study . . . is that they are socialist societies" and that socialism in Eastern Europe "can be characterized as a strategy to solve the problems of a set of poverty stricken agrarian states through industrialization, urbanization and reorganization of agricultural production." This theme is repeated in the second paper: "I would maintain . . . that the experience of much of Eastern Europe in becoming an agrarian hinterland of industrial Europe parallels that of other world areas."

In my judgement, the argument for socialism, in its Eastern European form, as essentially a response to peripheralization is not sufficiently convincing. There are at least two assumptions, one respecting the condition of capitalism in Europe, the other touching on the antecedent economies of Eastern Europe, that call for some examination. I would suggest that the unitary capitalist world economy, theoretically self-regulating, but in reality requiring the regulatory mechanisms of British financial institutions, fell apart in the aftermath of World War I. We could ex-

press the matter differently and say that the old core states of Western Europe underwent such a decline that their capacity to project economic power externally was severely reduced. The monopoly of Western political and military power suffered a similar fate, not the least due to the success of the Russian Revolution and the Bolshevik consolidation. If this reading of history is essentially correct, there are some obvious problems with a peripheralization thesis, as well as some issues of chronology since socialism in Eastern Europe—the Soviet Union excepted—is a post-World War II phenomenon.

The second assumption of the model is a generalized image of pre-socialist societies as impoverished agrarian states. While no doubt a convincing case can be made that many Eastern European countries fitted such a description, there were enough others that did not do so to strain the generalization. Perhaps what we need here is to allow ourselves the luxury of a little imagination. If a map of Europe had taken on a somewhat different configuration after World War II, would Austria and Finland fall into the rubric of poverty-stricken agrarian states? And if we may be allowed to play map-maker in the other direction, would Czechoslovakia meet the definition? But it is not even necessary to speculate on the boundaries of systems. While I make no claim to having more than a general knowledge of Russia, I doubt that the growth of Russian industrial production prior to World War I is in dispute. Perhaps it is sufficient to note that after the middle 1880s, the production of iron in Russia increased at a rate unparalleled in the Western world, and that steel production rose even faster. By 1913, Russia had outstripped France in steel and had taken fourth place in world production. If I were to make my own assessment on the forces behind social and political change, I would give great weight to the growing strength of capitalist industrialization from mid-century to World War

I. It was the fact, rather than the absence, of industrialization that made revolution in Russia likely, some would say inevitable.

In short, I suggest that while the experience of peripheralization, or the very fear of peripheralization, has some explanatory value, there is much that it does not account for. Nevertheless, these are indeed societies with a good deal in common, and most obviously in the fields of politico-economic organization and ideology. In this respect, I find myself fully in agreement with John: we are discussing socialist societies of a particular type--granted, to be sure, the reality of different expressions. Where I am fairly certain we differ is in the matter of causation. John, if I understand him right, opts for a fundamentally economic interpretation, while for me politics is not subordinate to economics. To put the matter in a nutshell, I offer that a proper understanding of the means of production requires of us a proper concern for the means of coercion.

These socialist societies have in common a general model of the state, a variant of command economics. It is by no means a totally new construct. As anthropologists interested in process, we should remember that the ancestral forms of such systems appeared more or less at the same time in Eastern and Western Europe: during the age of absolutism in the West and in the reign of Ivan IV in Russia. I interpret the current politico-economic model, an entity which we may term the party-state, as a fundamentally Russian invention. Nor am I simply making a case for very distant origins: nineteenth-century industrialization, capitalist to be sure, was closely geared to the needs of an autocratic and absolutist state, specifically the demand for rail and rolling stock for eastward expansion, and orders for armaments and naval construction.

Much as John finds it remarkable that many anthropologists considering Eastern European societies fail to pay sufficient attention to the economic dimension, and in particular to strategies for development, I am myself somewhat surprised by an apparent reluctance to examine political systems and their ideological validation.

I can, of course speculate on the reasons why this should be the case, and these run from assumptions inherent in some interpretations of the materialist paradigm to an understandable reluctance to raise sensitive and difficult questions. Whatever the reasons, I believe that such restraint carries a cost. No doubt we all have our own view of the discipline and its role. In this respect, I suggest that the primary social function of the anthropologist is what William H. McNeill has recently termed "the care and repair of the public myth"--the presentation and transmission of general statements about the world and its parts, and in particular about nations, cultures, and politics. As McNeill observes, this cannot be done by dodging the important questions. Another way of expressing the same idea is to note that anthropologists, by nature of their experience and their intellectual training, are especially well-equipped to keep a watching brief on the collective memory.

If I have digressed, it is for a purpose. John argues convincingly that one of the problems that East European specialists have to contend with is an area study perspective, and in particular the political-ideological distortion that comes into play when a field is dominated by a governmental-academic establishment. The intellectual range is bound to be narrowed and warped when analysis is based on the premise of an adversarial relationship.

Can one make a case for another set of constraints, perhaps in part as a response to necessity, perhaps in some degree a reflection of paradigmatic assumptions, that also act to limit enquiry and channel analytical procedures? Frankly, I cannot do much more than pose the question, but if East European anthropology suffers from a series of influences that tend to constrict and deform, this may have some bearing on another point raised by John: the limited degree to which the work of Eastern European specialists has entered the mainstream of anthropology.

Oriol Pi-Sunyer
University of Massachusetts at Amherst

Research and Policy: The Case of American Anthropological Work in Eastern Europe

The following is another reaction to the Cole series, this by Joel Halpern, the pioneer of American ethnology in Eastern Europe. He specifically addresses the issues raised in John's last article, East European Anthropology as Area Studies (Newsletter EEAG, Volume 2, Number 1, pp. 2-4). Here Joel presents some of his own ideas on the interrelationships between scholarship, government funding, and government service, as well as some history regarding his own early involvement in East European Studies.

American anthropologists have long been concerned about the proper relationships between scholarly enterprise and governmental subsidized research and policy making. These concerns have been with the field from the beginning. In the North American context, one only has to mention the names of institutions such as the Bureau of Indian Affairs and the Bureau of American Ethnology to indicate the historic roots of these issues.

Anthropologists, with their primary involvement historically in the study of cultures outside the western tradition and their emphasis on band and tribal societies, most often have found themselves working in some sort of colonial context. This relationship has only changed in a major way over the past generation of researchers, in the course of the last two decades. This was a period which saw both the establishment of new nation-states in Asia and Africa, which was closely connected with and ran parallel to our involvement in the Indochina War and the related disillusionment with American foreign policy.

This same period, from the mid-1960s to the mid-1970s, also witnessed the beginning of the growth of American anthropological research in Eastern Europe. The field continued to develop in a dynamic way in the late 1970s and, as this newsletter indicates, had become a defined area speciality within anthropology by the 1980s. It was also during this period that there developed a grow-

ing political consciousness among anthropologists and an increasing use of Marxian analytical techniques. The varieties of East European socialism came to be viewed by some as representing possible models for the developing countries.

We have all lived through these events, but they have had different individual impacts. In order to assess meaningfully the interrelationships of governmental policy and financial support to American anthropological endeavors, I believe it is useful to employ a perspective which is both historic and cross-disciplinary. Such a perspective is partly personal, deriving from my graduate training at Columbia in 1950-56, and research at Harvard in the mid 1960s and early 1970s. I began my studies at Columbia simultaneously pursuing graduate work in anthropology and at the Russian Institute, involved simultaneously in two different intellectual worlds.

At that time, there appeared to me to be little relationship between my courses in anthropological linguistics and Soviet literature, economic planning and community studies, Soviet jurisprudence and social organization, Russian imperial history and Andean archeology. Today, intellectual perspectives have altered and even to bracket these courses is to suggest possible relationships.

Disciplinary boundaries are now less significant. Historians and political scientists use anthropological approaches and often study local communities in order to understand the ways in which national policies are effected. Anthropologists have studied history and are concerned with national and regional structures. In this respect the Marxian approach has been influential.

Despite severe warnings from a few anthropology faculty I pursued my seeming separate interests, not because of a grand intellectual vision as a neophyte graduate student, but because both

areas of study intrigued me and because I wanted to relate national histories to cultural processes at the local level. It was only later that it became clear that I was actually entering a world where Slavic and East European studies had already developed extensive and close relationships with anthropology and its related disciplines. This relationship had been aided by extensive government funding. My teachers at the Russian Institute discussed in detail their experiences in treaty negotiations with the Soviets and the ways in which they personally observed the consolidation of Soviet power in Eastern Europe. At the same time I listened to lectures of Marcuse as well as Kerensky.

Anthropology had more obvious elements of connection with the old left. In class I heard of experiences of the Abraham Lincoln Brigade in Spain. This was also the era of McCarthy; I recall a fellow student who had been dismissed from his teaching position at the City University and tried to interest me and others in joining the CP USA. It was also at this time that one of our anthropology professors was eventually forced to leave Columbia because of her support of North Korean charges of U.S. germ warfare. A decade later I was subsequently to discover elements of a similar history at Harvard.

But anthropologists had also been involved in government supported research and in some policy related matters although not, as far as I am aware, in actual diplomatic negotiations. Complex webs of mutually supportive relationships involved anthropologists of preeminence with distinguished Slavists, some of whom were instrumental in establishing the basic framework of area studies at American universities in the postwar period. From the anthropological side there were Margaret Mead and Conrad Arensberg and earlier Ruth Benedict at Columbia, and in somewhat different roles, Clyde Kluckhohn and Carleton Coon at Harvard. Among the Slavists, most important from an anthropological perspective was the historian Philip Mosely at Columbia. Critical to the development of East European anthropological studies was the scholarly collaboration between Mead and Mosely with Arensberg. They were al-

so vital to my own education in terms of course work and doctoral studies.

These relationships are well documented in the literature. The earliest publication is probably that of Ruth Benedict's short monograph on *Rumanian Culture and Behavior*, originally issued in 1943 and reprinted in 1972. (Full references to all publications cited are given in this year's *Annual Review of Anthropology* in an article on East European research co-authored with David Kideckel.) This work grew out of Columbia's University's wartime project, Research in Contemporary Cultures, which Benedict began under a grant from the Office of Naval Research. These matters are detailed in Mead's preface to *Life is With People: The Jewish Little-Town of Eastern Europe*, by Mark Zborowski and Elizabeth Herzog (1952).

Pasted on the flyleaf of my copy is a 1958 newspaper clipping about Zborowski. It is an AP dispatch of November 20 headed, "Ex-Red Spy Convicted; Judge Applauds Verdict, Russia-Born Harvard Research Assistant Found Guilty of Perjury in Federal Court." The story states, "Zborowski, a research assistant at Harvard University . . . faces a maximum five years in prison. The Russian born anthropologist has admitted that he was a Soviet agent abroad 25 years ago. He came to this country 25 years ago in 1941." (There may be a tie to the Rosenberg case in this McCarthyesque account, since testimony against Zborowski was given by Jack Soble. I have not researched this matter and am not aware of details of his subsequent career.) The possible linkages are intriguing. The view of a quarter century ago clearly was that a sinner was eternally damned or as the judge is quoted as saying in revoking bail prior to sentencing, "I am not going to have him run around loose." Or, as the inference of the article would have it, Harvard types of that ilk are not to be trusted, even though at that time the Russian Research Center was involved in a massive study of Soviet postwar immigrants under a contract from the Air Force. From the perspective of the 1980's working on a grant funded by the Department of Defense might be seen as intellectually compromising and even professionally

polluting, while a background of service in Soviet intelligence (if that indeed was Zborowski's history) would not be viewed sympathetically by most contemporary Left intellectuals. But the 1930s were a time when the Soviet Union seemed like the best hope to some.

As far as I know, these matters seem not to have intruded on the productive collaboration between Mead and Mosely which Mead details in her introduction to *Communal Families in the Balkans: The Zadruga, Essays by Philip E. Mosely and Essays in his Honor*, based on a 1973 conference at Indiana University. This fruitful relationship began in 1941 when Mead and Gregory Bateson began interviewing Mosely "on attitudes of German neighborhoods in Transylvania as they illuminated German attitudes towards Lebensetelle" (p. xix).

"In the spring of 1942, he collaborated with a group of anthropologists in a report by the Council on Intercultural Studies to the Provost Marshall General's Office, which proposed interdisciplinary area studies as a wartime measure. This became important after the war and helped lead to the founding of institutes, such as the Russian Institute at Columbia University, of which Mosely was one of the inaugurators in 1946 and its director from 1951-55" (pp. xix-xx).

Mead succinctly documents the nature of their collaboration in the context of Mosely's wartime service and the postwar follow-up. "Mosely provided Ruth Benedict with initial contacts and direction for a study on Romania, a piece of research she completed while he was in Moscow with Secretary of State Cornell Hull in the autumn of 1943 In 1947 the Salzburg Seminar on American Civilization was established by Clemens Heller and a group of other Harvard students, with Mosely's patronage" (pp. xx).

Mosely received his training at Harvard in history under William Langer and studied in Moscow in the 1930s at the time of the purges. His initial work was *Russian Diplomacy and the Opening of the Eastern Question in 1838 and 1839* (Harvard University Press, 1934). But Mead documents his beginnings in anthropology (p. xviii). "After he found a teaching position at Union college, he applied for a Social Science Research Council fellow-

ship to continue his study of international relations However, the SSRC committee, in an action almost without precedent, gave him a fellowship but urged that he change his field of interest and study living peasant people in southeastern Europe . . . he went to the London School of Economics. There he studied population problems under Carl Saunders and anthropology under Bronislaw Malinowski. He then followed the SSRC instructions and proceeded to Romania to work with . . . Professor Dimitrie Gusti."

This is a fascinating bit of our intellectual history. A similar action was taken with a prominent Latin American historian. I inquired a few years ago at the SSRC offices in New York but was told that when they moved from Park Avenue their old files were discarded. During his stay in the Balkans Mosely also traveled in Yugoslavia and Bulgaria and formed lasting ties with scholars in ethnology and related disciplines in these countries.

My own research in Yugoslavia was a direct outgrowth of this relationship. I was disinclined to interview Soviet migrants for the Harvard project, and Mosely introduced me to the Yugoslav ethnologist Milenko Filipović in 1952. At that time Yugoslavia was the only East European country readily accessible to western scholars. Filipović was then visiting the United States under a Rockefeller Fellowship which had been postponed because of World War II and which Mosely had helped arrange. (Details are in Milenko Filipović, *Among the People: Selected Writings of Milenko S. Filipović*, Department of Slavic Languages, University of Michigan, 1982.)

The continuing ties between history and anthropology are evident in a recent publication by Wayne Vicinich, who recently served as president of the American Association for the Advancement of Slavic Studies. This monograph, *A Study in Social Survival: Katun in the Bileca Rudine* (of Hercegovina, Yugoslavia) is a scholarly study of the transhumant society in which he grew up. It is published by the Graduate School of International Studies at the University of Denver (in 1975) as one of several monographic essays in honor of the Czech scholar Josef Korbel who later be-

came a faculty member and administrator at that institution. Korbel's original placement there was aided by Mosely in the late 1940s after he left Czechoslovakia, when the initial postwar government in which he served was replaced by the Communist assumption of power.

These detailed examples have been cited here to illustrate the fruitful interrelationships between scholarship, government funding and government service. Other examples of current importance are the Kennan Center at the Smithsonian which acknowledges the role of George Kennan in diplomatic service and scholarship. IREX, so important in funding many researchers, is a more immediate example to anthropologists. Their conferences bring together academics

and policymakers.

Such relationships can, of course, be abused and exploited. It is also necessary to refuse those situations which compromise integrity or independence in research, especially crucial in the nature of anthropological work. While many anthropologists would tend to reject the role of scholar-diplomat, government funding is essential to most of our work. Sometimes it comes indirectly, as through IREX. At times we may have an obligation to oppose or criticize particular government actions, but an inherent adversary relationship can only be harmful to all concerned.

Joel Halpern
University of Massachusetts at Amherst



Gypsy Musician, Skopje, 1967

WGL

IREX

IREX is the single most important institution for anthropologists working in Eastern Europe. It behooves each of us to keep as up to date as possible on its status and future. With this in mind, we reprint the following article taken from the Newsletter of the American Association for the Advancement of Slavic Studies, Vol. 22, No. 4, pp. 1-2 (Fall 1982).

IREX, the International Research and Exchanges Board, has administered the principle U.S. advanced research exchanges with Eastern Europe and the USSR on behalf of the American university community since 1968. Although established in the private sector in order to insulate these sensitive exchanges from destabilizing shifts in the political climate, IREX works closely both formally and informally, with pertinent federal agencies--principally the Department of State and the U.S. Information Agency (the former U.S. International Communication Agency).

Funding comes from a mix of federal and private sources, including the corporate sector, with which there are marginal but growing ties. Private support and funding have provided IREX with critical flexibility and independence, while government support has brought an identity and leverage which would otherwise not have been available in dealings with the state agencies which are IREX's exchange partners. On the other hand, private support is fragile during times of economic recession and inflation, and always subject to funding fads, while the government has a natural tendency to link programs to diplomatic and policy purposes as the level of its contribution rises. Nevertheless, this mix of government and private sponsorship has resulted in a highly effective balance of interests that is one of the program's great strengths. Despite funding exigencies and the problems inherent in organizing access to research in closed societies, the exchange programs have been successful, and indeed, indispensable. They have survived a difficult period in the aftermath of the Soviet invasion of Afghanistan, and remain a

fundamental component in the nation's research and analysis of the Soviet Union and Eastern Europe.

IREX's fundamental responsibility of nurturing U.S. research capability on the USSR and Eastern Europe--through administration of the exchanges and related activities and through innovative programs designed to remedy gaps in the field--has determined our main goals in the coming period: (1) continued insulation of the programs from political events and pressures insofar as possible, and preservation of their academic integrity; (2) constant efforts to normalize access and conditions of research for our specialists by pressing against the limits of the permissible in restricted settings; (3) the recruitment of outstanding young talent, especially in contemporary social science and policy disciplines underrepresented on the exchanges, and the provision of language and area competence necessary to make overseas research productive; (4) the recruitment of scholars to pursue research in the non-Russian areas of the USSR and equipping them to conduct that research; (5) the establishment and maintenance of cooperative projects in the humanities and social sciences to build a network of U.S. scholars working intensively with their Soviet and East European counterparts on topics of mutual interest; (6) the development of closer links with the various public constituencies of these programs in order to transmit more effectively the insights and experiences of exchange scholars to colleagues in government, business, and the media.

The task of preserving past achievements in these programs and building upon them will be no easy one. Whatever the persistence and persuasiveness of IREX staff contribute in pressing ahead with the Soviets and East Europeans, one must not overlook the importance of the international context in fostering such progress. It could be argued that the successes of the 1970s were due in large part to the then improving Soviet-American relationship, within which the Soviets were willing to make concessions to various American constituencies in return for anticipated economic and political benefits from the United States. What was crucial to such successes was perhaps less a matter of specific negotiating techniques

than the context of a growing Soviet-American relationship which conditioned and permitted a greater flexibility on both sides. The breakdown over the last three years of that broader search for accommodation has created an entirely different situation and will almost surely make scholarly cooperation more difficult, for important "contextual incentives" will now be missing.

In the post-Afghanistan, post-detente period, then, the academic exchanges will be marked by a renewed fragility. Heightened concerns about possible foreign misuses of academic programs for military and industrial purposes have already affected both the Soviet and East European exchange programs. Fortunately, representatives of both the government and academic communities are sensitive to these issues, and substantial progress has been made in maintaining a balanced approach to the interlocking concerns of academic integrity, scientific innovation and growth, and national security.

Evidence of the strength and viability of the programs is provided by their very survival in the face of the dramatic downturn of Soviet-American relations since late 1979. Although the sponsoring governmental umbrella agreement under which the exchanges with the Soviet Ministry of Higher Education take place has not been renewed since it expired in late 1979, the IREX programs continue on the basis of a mutual understanding. The private exchange of senior scholars between the American Council of Learned Societies and the Soviet Academy of Sciences was formally renewed for the period 1981-85, and the various exchanges with the countries of Eastern Europe are also in place.

The dramatic cuts which threatened the exchange programs during the national budget review of fall 1981 have been averted. The extraordinary outpouring of support from both the academic community and from supporters throughout the government was crucial in shaping the discussions and decisions which guaranteed their continuation. At this writing, the USIA has approved a grant for the 1982-83 programs with no cuts from the previous year. Furthermore, the Ford Foundation, after more than two decades of pioneering and

generous support, is closing its relationship with IREX with a significant capital grant intended to contribute to IREX's stabilization over the next decade. The National Endowment for the Humanities has also made the commitment of an incentive matching grant of \$500,000 per year over a six year period in an effort to ensure the basis for multi-year planning. While the annual yield from the Ford and NEH grants taken together will constitute only about a third of IREX's current annual budget, that sum represents a major investment toward continuity.

IREX continues to see a diversified pattern of stable long-term support. Given the spectrum of natural interests and functions which their organizations represent and their integral relation to the health of the university base, IREX, the National Council for Soviet and East European Research, and the Kennan Institute are exploring the possibility of legislation establishing a common endowment which would provide a core of annual funding for the critical research sponsored by each of these three bodies, and also provide a program of major fellowships and grants to be used by the universities themselves. IREX's highest current priority therefore is to work with sister organizations, including the AAASS, towards the development of a coordinated national program that would assure continuity of recruitment, training, field access, and advanced research in Soviet and East European Studies.

Daniel C. Matuszewski
Associate Director, IREX

Grants

A grant opportunity that may have escaped the notice of many anthropologists working in Eastern Europe is the Volkswagen Foundation's program, Research on Contemporary Problems in Eastern Europe. These are available to foreign as well as German scholars. In the past, the program has supported projects primarily in contemporary history, political science, sociology and economics in post-1917 USSR and post-1945 Eastern Europe. But many of the problems which interest American ethnologists--worker migration, interethnic relations, "modernization", rural-urban relations, etc.--fit squarely within their scope. For further information, write to Dr. N. Marakrens, Stiftung Volkswagenwerk, Postfach 81 05 09, 8000 Hannover 81, West Germany.

Resources

Dissertations

Robert Joseph Ficca, *A Study of Slavic-American Instrumental Music in Lyndora, Pennsylvania*. Ph.D. dissertation, University of Pittsburgh, 1980.

Records

Transylvanian Wedding Music, recorded and annotated by László Kürti. Ethnic Folkways Records FE4015 (1983).

Hungarian Folkmusic in the United States, recorded and annotated by László Kürti. Ethnic Folkways Records FE4020 (1983).

These recently released records by EEAG member László Kürti make a fine pair, dealing as they do with Hungarian traditional music in the Old World and the New. Both consist of field recordings, with all the background noise and lack of fidelity that that implies but also with the assurance of authenticity.

The Transylvanian record is devoted specifically to the music of Calata/Kalotaszeg, an ethnically mixed region west of Cluj-Napoca/Kolozsvár. All the material on this record seems to have been recorded at a single Hungarian wedding in the village of Inaktelke/Inucu. It is quite varied in genre, including all major sections of the wedding ritual--church music, dance music and songs at various stages of the ceremony, dance calls, farewell speeches by both bride and groom, even one Romanian dance tune played at this specific wedding for Romanian guests, all with sufficient annotation (6 pp.) My only complaint is the misnomer; more properly the record would have been titled Hungarian Wedding Music in Transylvania.

The Hungarian-American record is a good sampling of musical tradition in the East Coast communities--dance music recorded at various picnics and Social Club dances, Gypsy music, a fine selection of immigrant songs, and re-recordings of several old 78s originally pressed in the 1930s. Both pre-war and post-war immigrants are represented, although emphasis is on the former. There are six pages of accompanying notes, including music and both original Hungarian and English translations of song texts.

Book Notes

Among the People: Selected Writings of Milenko S. Filipović, edited by E. A. Hammel, Robert A. Ehrich, Radmila Fabijanić-Filipović, Joel M. Halpern, and Albert B. Lord. Papers in Slavic Philology 3. Ann Arbor, Michigan: Michigan Slavic Publications, Department of Slavic Languages and Literatures, University of Michigan, 1982. xx + 295 pp., map, 19 photographs, bibliography. \$18.00 (cloth), \$9.00 (paper).

Until his death in 1968 Milenko Filipović was the dean of Serbian ethnology. All that generation of American anthropologists who went to Yugoslavia prior to 1968 (who were, of course, the first American anthropologists to work in Eastern Europe), benefited profoundly from his help, his advice and his friend-

ship. The present work, then, is a labor of love and of gratitude. The editors include an archeologist (Ehrich), a folklorist (Lord), two anthropologists (Hammel and Halpern) and Filipović's daughter Fabijanić-Filipović, an accomplished ethnologist in her own right. Some of the photographs included in the book were contributed by two others whom Filipović initiated into the world of Yugoslav ethnology, Andre Simić and William Lockwood. (The other photographs were contributed by one or another of the editors or, in the case of a few, stolen from a Yugoslav coffee-table book by the publisher.)

The book consists of a brief preface by the editors dealing with the history of the publication, a short but useful introduction by Hammel and Halpern appraising Filipović's work and methods, and 21 of Filipović's articles grouped under 6 headings: Social Organization and Groups; Group Property and Exchange; Kinship and Marriage; Death; Ecology; and Origins. All of the articles have been highly edited, down to about half their original lengths, to reduce repetition within and between papers and to eliminate much of the detail that typified the work of Filipović (and others working in that tradition). The editors argue, wisely, that everyone who needs that detail should be able to read the originals. Two of the articles were originally published in English but all the rest have been translated from the original Serbo-Croatian. Each section of articles has a short introduction by Hammel and Halpern. Filipović was a very prolific writer and one of the most useful parts of *Among the People* is the 388 item bibliography of his works (not including reviews and other minor pieces), complete with subject index, which is appendaged to the collection of articles. There is also a bibliography of obituaries for Filipović.

It is unfortunate that this book appears in this series, unknown to the vast majority of Balkan ethnologists and lacking the distribution mechanisms to bring it to their attention, for it is a work that all would surely want on their bookshelf.

Pre-Writing in Southeastern Europe: The Sign System of the Vinča Culture ca 4000 B.C., Shan M.M. Winn. Calgary: Western Publishers, 1981. 421 pp., bibliography, 2 maps, 1 chart, 39 figures, 8 tables, appendix, catalogue. \$30.00 (hard cover), \$20.00 (paper).

This is a meticulously detailed study of a standardized and conventionalized sign system incised on ceramics of the Vinča culture, 5th and 4th millennium B.C., north-central Balkans. It is claimed that this predates the earliest examples of writing in Mesopotamia. Two hundred sign types are identified, classified and analyzed. The author argues that the system functioned as part of religious practice and did not develop into a writing system because there was no need of such in this traditional horticultural society. The work is completed by a catalogue consisting of sketches with annotations of the 900+ artifacts utilized, mostly from the sites of Tordos (335), Vinča (169), Jela (145), Banjica (90), Divostin (55), and Medvednjak (50). Western Publishers' address is P.O. Box 20193 Station B, Calgary, Alberta, Canada.

Tissus Valaques du Pinde, Assimina Stavrou. Etudes et Documents Balkaniques 5. Paris, 1982. 185 pp., bibliography, map, 2 diagrams, 38 photographs. No price (paper).

This is the fifth in the series of useful Balkan ethnographies edited by Paul Henri Stahl. (See *EEAG Newsletter* Vol. 1, No. 1, pp. 7-8.) It is an excellent example of the traditional style of work done on the continent: a finely detailed study of material culture--in this case textiles--set into the social, cultural and historical context of a folk society. The fieldwork was conducted 1978-1980 in four Vlach villages of the Grevena district, Greece Macedonia. The book consists of three sections, approximately equal in length, devoted respectively to the technique of textile work, the textiles themselves, and the context (especially social organization and belief system) in which they can be understood. As with other monographs in this

series, it will be distributed to appropriate research institutions without charge; contact Paul Henri Stahl, Laboratoire d'Anthropologie Sociale, 11 Place Marcelin Berthelot, 75005 Paris, France.

Land of Pain: Five Centuries of Gypsy Slavery, Ian Hancock. 1982. Published by and available from the author, Department of English, University of Texas at Austin, Austin, TX 78712. vi + 30 pp., 2 maps, 3 figures, bibliography. \$8.00, plus 80¢ postage (paper).

The focus of this well-documented account is the enslavement of Gypsies in Wallachia, Moldavia and, to a lesser extent, adjacent countries until 1864. This was one of the uglier episodes of East European history, yet one not given the attention it merits in most historical accounts of the region. *Land of Pain* is a labor of commitment. The author, a Romniac himself and a professor of sociolinguistics at the University of Texas, wrote and published the monograph in an attempt to rectify the neglect and general ignorance. To his detailed account of Gypsy slavery in the area now Romania, he has added (lest readers think this was a phenomenon isolated in either space or time) a short description of contemporaneous abuse in Western Europe, primarily the systematic deportation of Gypsies to the Americas, and the continuation today of discriminatory laws in the United States directed specifically at Gypsies. He could of course have added the holocaust to this litany of mistreatment.

The material in this book was, according to the author, submitted to a wide variety of East European area journals (*Slavic and East European Journal*, *East European Quarterly*, *Slavonic and East European Review*, and *Slavic Review*) but it was rejected by all. A letter from the editor of the latter stated it was "not an appropriate submission...[because] the focus is specifically on the Rom" (p. v.), as if Gypsies were not part of the East European mosaic! Consequently, "because the academic world does not yet appear ready to believe that the enslavement of Gypsies ever happened, or that it is significant enough to warrant being

brought to the attention of the larger community" (p.v.), the author published the work himself. He promises to incorporate it into a full-length book to be published at some later date.

The Planners and the Peasants: An Anthropological Study of Urban Development in Romania, Steven L. Sampson. Monographs in East-West Studies 4. Esbjerg, Denmark: Institute of East-West Studies, University Centre of South Jutland, 1982. 96 pp., bibliography, 2 tables, Danish resume. \$7.00 (paper).

This monograph is a much abridged version of Sampson's doctoral dissertation (see *EEAG Newsletter*, Vol. 1, No. 1, pp. 11-13). In it he examines the planning process in Romania, with special emphasis on the urbanization of one rural community, in Brasov county, central Romania. Brasov county is Romania's most industrialized and urbanized region, already at the level intended for the entire country by 1995. Therefore, this case study serves as a predictor of problems and possible solutions for Romania's planners and administrators, and, by extension, for planners and administrators elsewhere in the socialist world and beyond. Sampson examines the planning institution at national, regional and local levels, explicating at each both the formal aspects (e.g. organizations, bureaucracies, etc.) and the informal social processes (i.e. how people work their way through or around these formal aspects). He thus demonstrates precisely how plans work (or fail) and how the local community is integrated by planning into socialist society. He concludes with a list of concrete recommendations for turning "'actually existing socialist planning' into a more genuine socialist-communist planning" (p. 10). This is an important study of how socialism works. It is also an important demonstration that the anthropological enterprise need not be relegated to the "primitive" and peripheral.

Book Reviews

Readers of the *EEAG Newsletter* might be interested in a recent synthetic history of Eastern Europe: Robin Okey's *Eastern Europe 1740-1980: Feudalism to Communism* (University of Minnesota Press, 1982). Although any book that compresses 240 years of that messy history into 230 pages is going to have shortcomings, I don't know of another book that summarizes as succinctly and (for the most part) clearly as this the major aspects of political, economic and social history for the area. It focuses on the twin themes of economic underdevelopment and nationalism, and it takes an approach to these that I find bearable, although I place slightly different emphasis, especially concerning the issue of nationalism. The interpretation is interactive, and political and economic history are nicely interwoven (so many histories treating parts of Eastern Europe emphasize one at the expense of the other). The Habsburg territories tend to be treated more fully than those of the Ottoman empire. Although I know little about the latter, I felt a bit uneasy at some of the parallels drawn with the Habsburg empire--I would have thought they deserved greater differentiation. In general, the book seeks admirably to find the unifying features of the region's history; it treats the Communist period as constituting a marked break with continuities repeatedly pointed to for pre-Communist times.

The book is worth considering as a text for courses on Eastern European socialism, since it is written as an essay with minimal referencing and footnotes and relatively little jargon. The author does presuppose, however, an ability to keep a lot of names straight, and he tends--inevitably, for such a short work--to fall into a galloping style, reducing complex social processes into single sentences that pound along at too great a rate. Nonetheless, even though I wouldn't call it a really terrific book, I found it a very useful overview for my course, and I think it puts its emphases in the right places.

Katherine Verdery
Johns Hopkins University

Articles

A recent issue of *Serbian Studies* (Volume 1, Number 4, Spring 1982) contained two articles by members of EEAG: "The Serbian Family in America: Cultural Continuity, Syncretism and Assimilation," by Andrei Simić, and "Demographic and Social Change in the Village of Orašac: A Perspective over Two Centuries," by Joel M. Halpern and Richard Wagner. Both merit your attention.

Lajos Vincze has two articles in press which should be of interest to those working in the Sub-Carpathian region: "Perception of Obscenity and its Sociolinguistic Implications in a Hungarian Peasant Community" to be published in *Central Issues in Anthropology*; and "Peasant Herding Associations in Hungary and Rumania", to be published in *Livestock Production and the Community*, Allenheld, Osmun, and Co.

We direct your attention to an article by Era Skold Westerlind, a doctoral student at the University of Stockholm: "Women's Work and Modernization in Gorsko Selo, a Yugoslav Village" in the Swedish anthropological journal, *Antropologiska Studier*, 30-31 (1981). The article is in English.

A New Hungarian Folk Museum

A museum of Hungarian folk art was recently opened in Florida by Americans of Hungarian extraction, mainly through the organizational efforts of the Cardinal Mindszenty Society of Florida. The museum is situated in the Cultural and Civic Center of Ormond Beach. Exhibits are so organized as to represent four regions of the Carpathian Basin: Transdanubia, Transylvania, the Great Plain, and the Northern region. Interested persons may contact Mrs. John F. Horvath, 546 Ruth Street, Port Orange, FL 32018.

The Molokan Heritage Collection

The Highgate Road Social Science Research Station, Inc., an enterprise of Stephen P. and Ethel Dunn devoted to the study of Russian and Russian-American ethnology, sent the following announcement of a series of materials on the Molokans. Order from Highgate Road Social Science Research Station, 32 Highgate Road, Berkeley CA 94707.

Volume I: REPRINTS OF ARTICLES AND TRANSLATIONS

The best articles and translations about Molokans and Spiritual Christians we can select from our library. These 11 selections come from many sources and were published as early as 1880 to as late as 1978. The short topics include an introduction to peasant life in central Russia, a description of a Molokan wedding in the Transcaucasus in the 1880's, several articles by Klibanov about the Molokans and the way Spiritual Christianity has changed and its impact on the country, a report on settlement in the Transcaucasus, a story of the Molokans in Armenia, and a discussion of Molokans in America.

Book: 120 pages
Available: May 1983
Donation: \$10.00

Volume II: MOLOKANS IN TURKEY

This is a detailed summary of a book published in Turkey in 1971 with diagrams. It was translated for us by two Turkish students and describes in much detail how the Molokans lived, what they ate, how they worshipped, got married, etc. The author diagrams the layout of the home, their diet, their agriculture, and much more. Although not entirely complete this book is probably the only one with such detail. We will supplement it with an excerpt from our book, THE PEASANTS OF CENTRAL RUSSIA, to include more detail on how Russians dressed, ate, and lived so that you can see what details changed and what stayed the same.

Book: 150 pages
Available: Jan 1984
Donation: \$10.00

Volume III: WHERE MOLOKANS LIVED IN RUSSIA

Just last year a remarkably detailed map was published in the Soviet Union by a historian who studied Russians who lived in the Transcaucasus in the 19th century. Most of them were Spiritual Christians, including Molokans. The map shows all the Russian villages in the Transcaucasus from 1830 to 1917. The author also lists the more than 300 villages in alphabetical order showing the population at different times. We are enlarging the map and printing it in color making it much easier to read and understand. In addition, we are including a series of diagrams to show how the Molokan movement grew as the Russian Empire expanded from 1400 to 1900.

Colored Maps: 2 x 3 feet
Available: Aug 1983
Donation: \$10.00

Volume IV: THE ORIGINS OF MOLOKAN SINGING

This tape will contain examples of familiar Molokan songs sung by Molokans in America with comparisons to almost identical Russian peasant songs. A description of historical events will be included so that the listener can learn about Russian history and how Molokans used the music of the Russian people to pursue sacred Molokan spiritual goals as they migrated around the Russian Empire. A map and outline booklet is included allowing the listener to follow the comments using geographical and historical references.

Tape Cassette: 90 min.
Book: 6 pages with map
Available: July 1983
Donation: \$10.00

Volume V: SPIRITUAL CHRISTIAN COMMUNALISTS IN 19th CENTURY RUSSIA

by A.I. Klibanov (Translated from Russian by Stephen P. and Ethel Dunn)

This book contains more information about Molokan life in the Caucasus and is an ideal sequel for your study of the Molokan movement after reading Klibanov's HISTORY OF RELIGIOUS SECTARIANISM IN RUSSIA (1860's - 1917).

Book: 300 pages
Available: Jan 1984
Donation: \$20.00

HISTORY OF RELIGIOUS SECTARIANISM IN RUSSIA (1860's - 1917)

by A.I. Klibanov, 1965 (Translated from Russian by Stephen P. Dunn and Ethel Dunn and published by Pergamon Press in 1982).

In 1965, the Soviet academic press published 3,000 copies of this informative history which includes much information to help you understand how the Molokans got started. In 1982, only 750 copies were published in English and are now available: from most bookstores for \$50. We made special arrangements with the publisher to provide a \$10 savings to Molokans. So far we have sold 150 copies to the Molokan community and can still offer the discounted price until the book is sold out.

Book: 450 pages
Available: Now
Donation: \$39.60

Meetings

Workshop on European Anthropology

Robert J. Theodoratus sends us the following brief report of a recent meeting on European ethnology. Why can't we have a conference that would address the same questions in Eastern Europe?

This past spring, March 29-April 2, 1982, I participated in and presented a paper at the Workshop on European Anthropology in Berlin which was sponsored by the Museum für Völkerkunde, Berlin. The individuals who participated in and presented papers represented an excellent cross-section of specialists in Völkerkunde, Volkskunde, social anthropology and folk life studies from Germany, Sweden, Switzerland, Italy, The Netherlands, Austria, Great Britain, and the United States. From the United States the two invited participants were Alan Dundes, from the University of California and myself. My paper was on "The Contribution of American Cultural Anthropologists to European Ethnology." The general purpose of the workshop-conference was to examine and seek some common understanding between ethnologists, Volkskundler, cultural anthropologists, and social anthropologists so that we might work toward both a common understanding of each group's methodology but to seek a greater degree of communication and cooperation between all groups.

Robert J. Theodoratus
Colorado State University

First Yugoslav Studies Seminar at UCLA

The first Yugoslav Studies Seminar at the University of California at Los Angeles took place on December 2-4, 1982. Three professors from the University of Zagreb and one from the University of Sarajevo took part, as well as one each from Indiana and Michigan Universities, the University of Southern California, UC Berkeley and UC Santa Barbara. Three UCLA professors presented papers and two specialists on Yugoslav affairs from the Rand Corporation and the Chase Manhattan Bank also participated. The Seminar was sponsored by the Yugoslav Studies Program, the Council on International and Comparative Studies, and supported by the Center for Russian and East European Studies at UCLA.

In a friendly and open atmosphere, Yugoslav and American scholars, students and members of the community exchanged views and debated various aspects of the overall theme of the Seminar: Yugoslavia and the United States--Mutual Perceptions: Politics, Economics, Culture. The high quality of the presentations and the lively discussions brought new information and ideas and, by general agreement, made this event--the first of a series--a total success.

Three exhibitions were held in connection with the Seminar: "Tradition and Transition: Posters from Yugoslavia", "Dance Descriptions in Yugoslavia" and "Festive Dress Worn at Dance Occasions in Yugoslavia, Twentieth Century".

During the Seminar, members of the Organizing Committee for Yugoslav Studies at UCLA and members of the Yugoslav Committee on American Studies in Zagreb, present at the Seminar, held a joint meeting at which they discussed their experiences and their plans for the future. The Yugoslav Studies Program at UCLA plans to have the second Yugoslav Studies Seminar during the winter quarter of 1984 with "Bosnia and Hercegovina" as its topic.

A Film in the Making

Andrei Simić sends us the following information on his film project:

We are pleased to announce that the Serbian-American Ethnographic Film Project has received grants from the National Endowment for the Arts (Folk Arts Program) and the National Endowment for the Humanities for the production of a 50-minute documentary film dealing with Serbian immigrant culture in the Chicago area. The film will be entirely *apolitical*, and will focus primarily on expressive culture, that is, on music, ritual, food, dance, and the like. Work began in March

and will continue intermittently over a year's period.

The Executive Producer is Dr. Andrei Simić of the Department of Anthropology of the University of Southern California, and the Producers are Dr. Edward Levine of Loyola University of Chicago and Vikram Jayanti of the Center for Visual Anthropology of the University of Southern California. The project is especially grateful to those organizations and individuals within the Serbian-American community who have offered their official and moral support. In this respect we would especially like to mention the Sloboda Serbian Singing Society of South Chicago.

All inquiries should be addressed to Dr. Andrei Simić, Department of Anthropology, University of Southern California, Los Angeles, California 90089-0661.

An Invitation

Not enough articles on Eastern Europe in the Slavic journals? Then do something about it! We are pleased to pass on to readers the following invitation from the editor of Slavic Review:

I have always thought it regrettable that the *Slavic Review* received for consideration far fewer manuscripts on East European topics than on Russian, and I am seeking ways to let specialists on Eastern Europe know that we welcome their contributions. Naturally, all manuscripts must be evaluated by experts before being accepted for publication, but well composed articles based on original research stand a good chance of passing the test. I appreciate your assistance in getting this message to your readers.

David L. Ransel
Editor, *Slavic Review*

The editorial office of Slavic Review is at the University of Illinois, Room 200, 911 West High Street, Urbana, IL 61801-3088.

And If All Else Fails

The following article is reprinted from the Ann Arbor News, October 24, 1982.

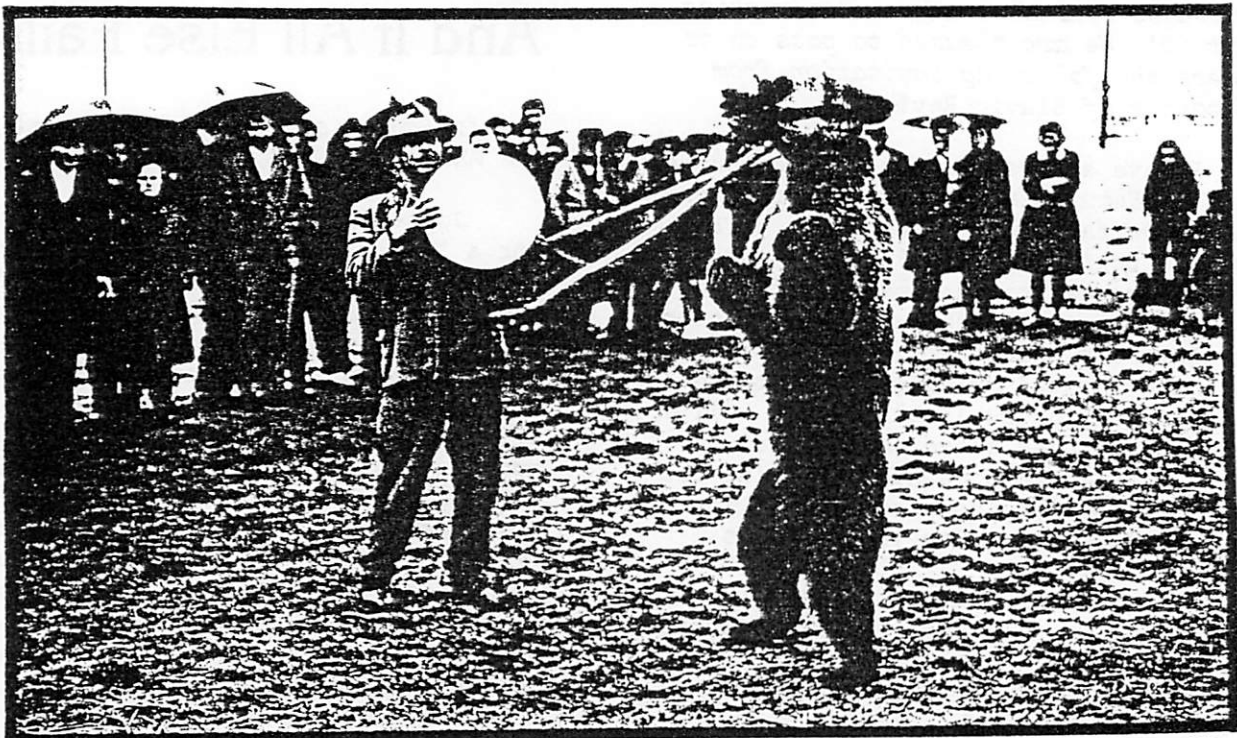
Jobless professors are the targets for a "halfway house" set up by five colleges and universities in western Massachusetts to give aid and support to unemployed scholars. "It gives them an identity even though some of them are in a state of transition. It shows they are officially members of the academic community. And they are very talented and accomplished people," said Patricia Cahill, a spokeswoman for Five Colleges Inc. The program, set up by the University of Massachusetts and Amherst, Mount Holyoke, Smith and Hampshire colleges, does not give the jobless professors any money. But it does provide them an academic base, a place to continue their scholarly research and secretaries to type their resumes and grant applications....

Film Fest

Images de l'Ethnographic de l'Europe

On November 20-28, 1982 at Cannes, France, a festival and conferences was held devoted to films of European ethnography, Images de l'Ethnographie de l'Europe. It was organized by the Centre de documentation et de création cinématographique and the Office municipal d'animation de Cannes, with the assistance of several French anthropologists who work in Europe. Over 40 films were shown, mostly documentary but including a few fictional feature films which treat ethnographic subject matter. Many filmmakers were present to introduce their own work. The program was divided into three sections: Mediterranean Europe; Anglo-Saxon Europe and Scandinavia; and Central Europe and the Balkans. Participants in the latter section consisted of Vilmos Voigt and Mihaly Hoppal (Hungary, the only participants who came

from Eastern Europe), Claude Karnoouh (France, a member of the organizing committee), Marianne Mesnil (Belgium), and William Lockwood (USA). Roughly one-third of the films shown dealt with Eastern Europe. The selection varied widely in subject matter, style and technique and, consequently, provided a very good starting point for the discussions that followed. Twice the proceeding deviated from the subject of European ethnography: once when the assemblage was joined by the noted French filmmaker, Jean Rouch, who presented a retrospective of classic ethnographic films, and again on a day devoted to a homage to French Canadian film. Participation was kept small enough so that meaningful discussions could be held and discussions throughout were spirited but friendly. It is intended that this be the first of an annual event.



Bear Leader, Hercegonia, 1967

WGL

Cooperation

Cathy Ribic, a graduate student in the Department of Anthropology of Arizona State University preparing for fieldwork in the Balkans, is requesting some information from anthropologists who have conducted field studies in Yugoslavia, Bulgaria or Greece. She would like to send a very brief (2 page) questionnaire on dowry and family organization to those willing to help. If you can assist her, please drop Ms. Ribic a note or phone her and she'll send you the questionnaire. Contact: Catherine A. Ribic, Department of Anthropology, Arizona State University, Tempe, AZ 85281, phone: (602) 965-6213 or 966-71116.

Joann Kovacich, a student at Boston University, is doing research on ritual practices (i.e. both traditional religious practices, especially the Slava, and secular political rituals) amongst the Serbs, both past and present. Although she is more interested in the dynamics and social change of ritual in relation to governing ideologies in Yugoslavia itself, she would also value any information on ritual practices of Serbian immigrants. If anyone has any references or relevant field observations please contact: Joann Kovacich, Department of Anthropology, Boston University, 232 Bay State Road, Boston, MA 02215.

Personals

EEAG charter member Eric Hamp (University of Chicago) suffered a heart attack February 11 in Chicago. He was rushed to a hospital and the next day, surgeons performed a triple bypass. From all reports, it is already too late to wish him a full recovery. We heard stories that, Eric being Eric, he was found busily reading the New York Times in the recovery room in order to catch up on what he had missed and by the following day, was already making one and two hour long telephone calls around the country in his customary fashion. You can't keep a good man down! Best wishes, Eric.

Gail Kligman (University of Chicago) was awarded the 1982 Chicago Folklore Prize for her book *Căluș: Symbolic Transformation in Romanian Ritual*. It was reviewed in the *EEAG Newsletter* Vol. 1, No. 2, p. 12; we liked it too!

Eugene A. Hammel (University of California at Berkeley) was recently elected as a member of the National Academy of Sciences, one of a very small number of anthropologists to be so honored. Our congratulations.

Since our last *Newsletter*, Katherine Verdery (Johns Hopkins University) was promoted to Associate Professor with tenure. Congratulations, Katherine!

Lajos Vincze (Bowling Green State University) was awarded a grant from the National Academy of Sciences as an exchange scientist to Hungary. He will go for three months, March-May, 1983, to gather data regarding language maintenance, bilingualism, and ethnic identity of the Romanian minority in Eastern Hungary.



Kalderaša, Bosnia, 1968

WGL

**EAST EUROPEAN
ANTHROPOLOGY
GROUP**

Spring 1983

Name: _____

Professional address: _____

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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