

Bulletin

Society for the Anthropology of Europe

May 1996
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CAMBRIDGE UNIVERSITY PRESS CONTROVERSY SETTLED

Tony Galt, editor
H-SAE
U Wisconsin-Green Bay

The following statement by Stephen Gudeman and Michael Herzfeld appeared on H-SAE on April 2, 1996:

Following recent consultations between the Syndics of Cambridge University Press and members of the Faculties of Archaeology and Anthropology of the University of Cambridge, the Press has moved decisively to regain the initiative and prestige that were threatened by its recent rejection of Anastasia Karakasidou's book manuscript and by the events that followed. On 21 March, the Press stated that the decision raised "important" issues; that it wished to learn from the experience; and that it was taking seriously, and will respond to, the views expressed by many in the academic world. Specifically, it has instituted, as we suggested, a wide-ranging review of its procedures whereby manuscripts are reviewed for publication. This review is to possess the transparency that it requires, and should benefit academic publishing far beyond the confines of one particular press; indeed, the commitment to consult members of other publishing and academic bodies is, we suggest, the clearest possible indication of the Press's seriousness of intent.

We wish to signal our immense satisfaction and pleasure at this positive development. Since, moreover, it clearly recognizes the sources of dismay over the Karakasidou decision among the international academic community, we recommend ending the moratorium on manuscript refereeing and submission for which we had called a few weeks ago.

(continued on page two)

EUROPEAN ANTHROPOLOGIES

Susan Carol Rogers
Chair, Committee on Relations with European
Anthropologists

This spring's mail to current SAE members includes a copy of *European Anthropologies: A Guide to the Profession. Volume I: Ethnography, ethnology, social/cultural anthropology*, a reference booklet edited by Susan Carol Rogers, Thomas Wilson, and Gary McDonogh. This publication comprises short profiles of the history and current organization of the anthropology profession in twenty-one European countries, written by anthropologists working in each country considered. It also includes a selected list of institutional addresses, handbooks, and directories, organized by country.

Undertaken as a project of the SAE committee charged with exploring ways to facilitate links between American Europeanists and our European colleagues, *European Anthropologies* is intended to help American anthropologists locate and situate work by anthropologists based in Europe, equip those considering European research with an initial professional orientation, and provide us all with the beginnings of a cross-cultural perspective on anthropological theory and practice. The booklet is being distributed as a benefit of SAE membership. Additional copies are available at a cost of \$10.00 per copy (\$7.50 for AAA members) and may be ordered from:

AAA Book Orders
4350 North Fairfax Drive, Suite 640
Arlington, VA 22203-1621

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**SOCIETY FOR THE
ANTHROPOLOGY OF EUROPE**

The Society for the Anthropology of Europe (SAE) was founded at the 1986 Annual Meeting of the American Anthropological Association in Philadelphia, Pennsylvania. Membership is open to all members of the AAA who work in or are interested in Europe as an area concentration.

The *Bulletin* is the newsletter of the SAE and is published three times a year in February, May and October. Deadlines for material to be submitted are as follows:

Winter	January 1
Spring	April 1
Fall	September 1

Allow two to four weeks delivery time. If you don't receive your *Bulletin*, please contact the American Anthropological Association.

Individuals who are not anthropologists or are not based in North America may subscribe to the *Bulletin* without joining the AAA/SAE by sending the \$20 annual subscription fee to AAA, 4350 N Fairfax Dr., Suite 640, Arlington, VA 22203.

All *Bulletin* submissions except those handled by the editors below should be sent to:

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Copies of the *Directory* may be ordered (\$20.00 for members, \$22.00 for non-members) plus postage from:

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Grants and Fellowships Editor:

Archaeology Column:

Graduate Students Column:

SAE MEMBERSHIP REPORT

SAE membership as of April 3, 1996, is 598, with 359 regular and 161 paid student members, for a total of 520. Unpaid members total 78: 44 regular and 34 student.

**REMINDER!:
DON'T FORGET
TO PAY YOUR DUES**

**CAMBRIDGE UNIVERSITY PRESS
CONTROVERSY SETTLED**
(continued from page one)

The Association of Social Anthropologists of the British Commonwealth has moved to criticize CUP's earlier action, and will revisit the issue at next year's business meeting. We believe that this was one of a number of events that helped to persuade the Press of the very widespread unhappiness that the academic community felt over the original decision, and we view its new determination to implement a thorough review of procedures as presaging an important contribution to the protection of scholarly activity.

In addition to those who negotiated with the Press in Cambridge and initiated the ASA action, many others deserve the gratitude of the academic community as a whole. We prefer to name institutions and groups rather than individuals, but those who have been personally involved will have the satisfaction of seeing their efforts swiftly rewarded. We wish to mention: the Society for the Anthropology of Europe and its e-mail network (H-SAE); the ASA and other interested academic bodies in the U.K. and U.S.; the news media in several countries; and, last but perhaps most important, the many scholars -- including students -- who, sometimes at great personal cost, wrote in protest, withdrew their manuscripts, or refused to referee new manuscripts, and so ensured that the message was heard with ringing clarity. We would be remiss if we failed to acknowledge also the officers of Cambridge University Press who joined in the discussion and so helped to propel the process in a forward direction. We have all learned a great deal from this experience, which has ramifications far beyond the particular case that triggered it. A serious commitment has been made by CUP to thinking through the role of academic presses in preserving and protecting freedom of scholarly expression and dissemination, and we believe that

will be a true compensation for all those who have suffered the effects of an impassioned and sometimes wrenching debate. It is time to move on; we are glad to be able to do so and we are deeply grateful to those who have helped to make it possible.

EUROPEAN ANTHROPOLOGIES

(continued from page one)

This project depended heavily on the participation of a considerable number of colleagues, and the editors are grateful for the generous contributions of all twenty profile authors and co-authors.

What's in a Name? A few words might be said about the booklet's title, one of the more thorny problems posed by the project, and one that illuminates some important characteristics of anthropology in Europe. Early on, the decision was made to limit the scope to social/cultural anthropology, rather than covering any of the other three fields conventionally included within American anthropology. Because the four-field organization of the discipline is quite specific to American anthropology, coverage of the fields we consider subdisciplinary would, in most European contexts, require separate treatment as distinct disciplines and it seemed wisest not to take on more than one discipline at a time. When we first contacted potential contributors to invite submission of profiles, then, we used *Sociocultural Anthropologies in Europe* as a working title, meaning to communicate our subdisciplinary focus and to avoid using the general disciplinary name "anthropology" (which we take to also include archaeology, linguistic anthropology, and physical anthropology) for the subdiscipline we had in mind.

In many European settings, though, "sociocultural anthropology" means something considerably narrower than we had supposed. As we knew, it is generally not conceived as standing in any special relationship to archaeology, linguistics or physical anthropology, and none of the profile writers had any difficulty describing the profession exclusive of these fields. In a number of cases, however, sociocultural anthropology is also clearly distinguished from ethnology and ethnography. For example, where ethnology has a long and elaborately institutionalized history, social or cultural anthropology is sometimes associated with specifically British or American styles of inquiry, only recently or barely introduced to academic curricula and research agendas. Our main purpose was not to trace the diffusion of particular styles of anthropology on the European continent, but to compile a set of descriptions of the national variants of a broadly defined mode of scholarship that we would more or less indifferently label ethnology, ethnography, social or cultural anthropology. Clearly, we had not chosen the appropriate name.

There does exist a shared repertoire of names used across the continent that may be readily translated into the English terms with which we designate our subdiscipline. They clearly do not, however, necessarily signify comparable ranges of scholarship, nor are these signifiers always (or even usually) understood to stand in the relationships with each other to which we are most accustomed. The impossibility of finding a term that would be understood throughout Europe to mean

what we meant, of course, begs the question of whether -- or to what extent -- the thing we wanted to designate actually exists across the continent.

Certainly, in virtually all of the European countries, there are institutionalized -- usually well-established -- forms of scholarship that are roughly equivalent to the kinds we pursue; few of the profile-writers had difficulties identifying the discipline(s) of most direct relevance to American ethnology. In the end, it probably should not surprise us that anthropology, like any other bundle of practices and beliefs, is assembled quite differently cross-culturally. We are, after all, professionally committed to the premise that our manner of classifying and ordering the world we inhabit is not necessarily universally shared, and are trained to decipher other ways of classifying and ordering. There is no reason to suppose that it is any less challenging or worthwhile to grasp such variable logics within the scholarly domain than in any other.

But we still needed a name. In the end, we went back to the more general term, European Anthropologies, and used the "Volume I" device to specify more narrowly what we meant to cover. For the moment, no subsequent volumes have been planned. But we hope that this maneuver will incite our colleagues in the other subdisciplines to complete the set.

SECOND EDITION OF THE SAE DIRECTORY AVAILABLE!

The second edition of the *SAE Directory* was published in November 1993, and printed copies and/or computer disks were mailed to persons who placed orders. Future orders may be placed through the Book Order department of the AAA (\$20.00 for AAA members, and \$22.00 for non-members and institutions):

AAA Book Order Department
4350 N Fairfax Dr.
Suite 640
Arlington, VA 22203

The *Directory* lists members of the **Society for the Anthropology of Europe** who sent in their questionnaires by the end of August 1993, with information about their fieldwork experience, research interests, topics on which they would be willing to speak, and membership in similar organizations. Useful as a networking tool, the *Directory* lists telephone and fax numbers as well as e-mail addresses.

The indexes and analysis provided by Susan Parman indicate past, present, and future interests in the anthropology of Europe. You can find out:

- * which universities trained current Europeanist anthropologists (the most frequently listed Ph.D.-granting university was UC Berkeley, followed by Indiana)
- * where most fieldwork in Europe was done (Spain)
- * who is doing (or interested in doing) what kind of research today (geographical area and subject topic). Categories were generated by the contributors, so the

Directory is a cognitive map of current anthropological research interests in Europe (with categories as diverse as "Bardic and Druidic Inventions of Traditions," "European Community," and "Turks in Europe").

SAE 1996 UNDERGRADUATE AND GRADUATE STUDENT PAPER COMPETITION

In 1996, the Society for the Anthropology of Europe will hold its fourth annual student paper competition. Two categories of entries will be accepted: graduate and undergraduate. The following rules apply:

1. Papers must deal with some aspect of European anthropology and/or European anthropology's contribution to the broader field. This rule will be interpreted liberally to include papers of a comparative and/or general theoretical nature.
2. All submissions must follow the standard anthropological format for citations, footnotes, and "References Cited" as outlined in the *American Anthropologist* style guide.
3. All manuscripts must be printed or typed, double-spaced with one inch margins. The smallest allowable type is elite.
4. Maximum length for the body of the text is fifteen typed, double-spaced pages; tables, notes, and references may constitute additional pages.
5. The author's name, address, telephone number, university affiliation and status (undergraduate or graduate) should appear typed on a cover sheet separate from the title page of the manuscript. Include an abstract of 100 words or less. The author's name should not appear elsewhere on the manuscript.
6. Entries that do not conform to the above requirements will not be accepted.
7. Four copies of the manuscript and one cover sheet are to be submitted to the student paper competition Chair by **September 10, 1996**. No late entries will be accepted.

A prize of \$100.00 will be given for the best paper in each category (undergraduate and graduate) and abstracts of 100 words for the winning entries will be published in the *SAE Bulletin*.

Heidi Kelley serves as the Student Paper Competition Chair for the 1995-96 academic year. All entries must be received by **September 10, 1996**. Submit entries to:

Professor Heidi Kelley
Department of Sociology
University of North Carolina-Asheville
One University Heights
Asheville, NC 28804-3299
(704) 251-6980; hkelly@unca.edu

CALL FOR PAPERS

* SOUTH EUROPEAN SOCIETY & POLITICS

The aim of this journal, to be published three times per year from mid-1996, is to provide a forum for comparative interdisciplinary studies of southern Europe, along with country and subnational studies. The editors also hope to encourage work on the region and its social, economic, cultural and political dimensions.

The principal countries of study will be Portugal, Spain, Italy and Greece. Contributions on southern France, Cyprus, Malta and Turkey, particularly where there is a strong comparative component, will also be considered. The disciplines can be any of the social sciences -- sociology, social policy, social anthropology, political science, political economy. Emphasis will be placed on interdisciplinarity and, where appropriate, empirical and quantitative methodology.

Governance, policy-making and political legitimacy; issues of economic development; social phenomena and social policy; social anthropological issues, including cultural and national identity; social, political or economic change in southern Europe, including issues related to European Integration.

The editors are interested in receiving articles for the first few issues. Please contact:

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* MEDITERRANEAN QUARTERLY

Mediterranean Quarterly is the world's guide to the region, a forum for provocative commentary and a source of deep analysis. It delivers global issues with a Mediterranean slant and regional struggles of global impact.

A scholarly journal with the accessibility of a magazine, a magazine with the depth of a scholarly journal, *Mediterranean Quarterly* offers insightful essays from the world's top policy makers, scholars, journalists, and international experts.

Annual subscriptions are \$24 for individuals and \$44 for institutions. For further information, please contact:

Duke University Press
Journals Fulfillment
Box 90660
Durham, NC 27708-0660

ORGANIZATIONS and INSTITUTES

* INTERNATIONAL CENTER FOR MIGRATION, ETHNICITY, AND CITIZENSHIP

The Center's online bulletin board plans five working groups focusing respectively on global migration; U.S. immigration; European migration and ethnicity; refugees and rescue; and citizenship and ethnicity.

In addition to the working groups, the Center's bulletin board will have several key features:

- * Access to an extensive bibliographic data base of books, articles, chapters in books and other resources related to migration, ethnicity and citizenship.
- * A current listing of graduate courses in the New York City area related to migration.
- * A continuously updated listing of events, conferences and presentations in the greater New York City area, and "transatlantic" postings of major events across America and Europe.

- * Access to the Center's resource directory of several hundred scholars, activists and professionals in the greater New York Area and elsewhere, including their current interests, ongoing projects, and recent publications.

For additional information, comments, and suggestions please send a message to the following e-mail address:

276691@NEWSCHOOL.EDU

* RUTGERS CENTER FOR RUSSIAN, CENTRAL AND EAST EUROPEAN STUDIES

The Center for Russian, Central and East European Studies at Rutgers, the State University of New Jersey, is a consortium of units based on the new Brunswick campus that includes the Local Democracy in Poland Program, the Institute of Hungarian Studies, and the graduate and undergraduate academic programs.

The Center's role is to foster a multi-disciplinary and comparative study of Central and Eastern Europe and CIS. It fulfills its role by bringing together scholars from both the humanities and social sciences to participate in public lectures, international conferences, and the year-long seminar offered annually. The seminar's theme IN 1995-96 was **Local Dimension of Transition: Theory and Practice**. The 1996-97 seminar is titled **Locations of Gender: Central and Eastern Europe**. It is co-organized by the Women's Studies Program and supported by a grant from the Ford Foundation.

The first international conference co-sponsored by the Center, **Democratization and Decentralization: Four Years of Experience in Central and Eastern Europe** was held in August 1995 in Cracow, Poland. A multi-year international research project on democratization and decentralization has begun as a result of this gathering.

For further information, please contact:

Joanna Regulska
172 College Avenue
New Brunswick, NJ 08903
tel. (908) 932-8551
FAX (908) 932-1144

PUBLICATIONS

* PETER LANG PUBLISHING, INC.

Peter Lang Publishing Company, headquartered in Bern, Switzerland, has recently made available its new catalog on Asian, African, Oceanic, American, and European Studies, Slavonic Languages and Literature. Many of these books have been published in Europe and might otherwise be difficult to obtain in the United States. Some of the publications are in German; others in English and Russian. For more information, please contact:

62 West 45th St.
New York, NY 10036
Tel. (212) 764-1471
Fax. (212) 302-7574

SYLLABI RESOURCE PACKETS AVAILABLE FOR SALE

A new and updated SAE Resource Packet, entitled "The Syllabi of Members of the Society for the Anthropology of Europe" is now available for sale. The packet contains all syllabi submitted during the past nine months and an index to the more than 200 pages of syllabi. Most of the materials in this edition are new and are for courses given since 1990. Many more materials are included, for example for Eastern Europe, than in the previous resource packets. The cost for this SAE Resource Packet is \$20.00, plus postage. A list of actual costs, depending on the destination is included:

U.S.:	\$20.00 plus \$3.00 postage	\$23.00
Canada:	\$20.00 plus \$5.00 postage	\$25.00
Europe (surface)	\$20.00 plus \$6.55 postage	\$26.55
Europe (air)	\$20.00 plus \$14.25 postage	\$34.25

Prepaid orders only, made payable to SAE, may be sent to:

Elizabeth Evans
Anthropology Program
University of New Hampshire
Durham, NH 03824-3586
Tel: (603) 862-1884

CONFERENCES

* RECONSTRUCTING THE FAMILY, SOCIETY, AND THE LAW IN SOUTHERN EUROPE 1945- 1950

This conference will be held at the University of Sussex, July 2-4, 1996. What happens when wars end? How do people rebuild their lives and communities? The ending of the Second World War, together with the civil wars which accompanied it, provide the historian with a rich terrain in which to explore these questions.

In addition to the history of post-war state policies of reconstruction and repression, scholars are also starting to conduct research at a more local and intimate level.

The themes to be explored at this conference are envisaged as follows:

- * The reconstitution of the family, including psychological after-effects of wartime loss and separation; coping with absence; the search for missing persons; the care of orphans; love affairs and marriages within small communities and their socio-political implications;
- * Settling scores -- whether through 'rough justice,'

denunciations or trials; the nature of courtroom proceedings and judicial procedure as a social phenomenon; role of the police in the immediate post-war period;

- * Wartime property transfers and their post-war repercussions, including the scale and prevalence of looting; the role of the legal system in redressing wartime expropriations; the fate of war profiteers and blackmailers; the plight of returning Jewish survivors and the question of the restoration of their homes and shops after 1945.

The focus of this conference is the locality, understood as any level of the community -- from the village to the city -- below that of the state.

For further information, please contact:

Mark Mazower
School of European Studies
University of Sussex
Falmer, Brighton BN1 9QN
tel. 01273 606755 x 2087
FAX 01273 623246
e-mail: MAZOW@SUSSEX.AC.UK

* REGIONAL DEVELOPMENT AGENCIES IN EUROPE

This conference will be held at the University of Aalborg, Denmark, August 29-September 1, 1996.

Promotion of economic growth by means of specialized regional institutions has become increasingly important in European regional policy, and the seminar will provide an opportunity to review the record of existing institutions in West and East Europe, and discuss the implications for future development strategies.

The seminar will bring together researchers and practitioners in order to encourage in-depth and future-oriented discussions. Contributions in the form of in-depth case studies and comparative surveys are invited.

For further information, please contact:

Henrik Halkier
European Research Unit
University of Aalborg
Fibigerstaede 2
DK-9220 Aalborg Ø
Denmark
tel. 45 98 15 85 22
FAX 45 98 15 11 26

* EUROPEAN ASSOCIATION OF URBAN HISTORIANS

The Association will hold its third international conference at the Central European University, Budapest, August 29-31, 1996

For a listing of sessions, please contact:

Vera Backsai

Economic History Dept.
Eötvös Lorand University
Budapest
FAX 36-1-266-0076
e-mail: BACKSAI@OSIRIS.ELTE.HU

* GERMAN STUDIES ASSOCIATION

The German Studies Association will hold its twentieth annual conference in Seattle, Washington, October 10-October 13, 1996. The program will deal with any aspect of German studies including history, *Germanistik*, political science, sociology, philosophy, pedagogy, and the arts. For further information, please contact:

Glenn R. Cuomo
Division of Humanities
New College of USF
5700 N. Tamiami Trail
Sarasota, FL 34243-2197
tel. (941) 359-4262
FAX (941) 359-4298
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BOOK MARKS

Gary McDonogh
Book Review Editor

* SOCIAL CHANGE, TRANSHUMANCE, AND KINSHIP IN SPAIN

BEEBE BAHRAMI
U Pennsylvania, Philadelphia

Joan Bestard-Camps, *What's in a Relative?: Household and Family in Formentera*. Explorations in Anthropology Series, New York/Oxford: Berg Publishers Limited, 1986 (1991). Translated by Robert Pitt.

William Kavanagh, *Villagers of the Sierra de Gredos: Transhumant Cattle-raisers in Central Spain*. Mediterranean Series, Oxford/Providence: Berg Publishers, 1994.

Just as anthropology's classical small-scale societies are disappearing in an era of rapid modernization and change, so are classical ethnographies a diminishing phenomenon. Yet, here are two studies which each offer a classical monograph of a region in Spain, combined with an awareness of the changes and transformative pressures present in each region.

Bestard-Camps' study is of household, family, and conceptions of kinship on the Mediterranean Balearic island of Formentera. In addition to a thorough review of anthropological literature on social organization, this study offers a complex analysis of kinship, informed strongly by Lévi-Strauss, which goes beyond the anthropological idea of kinship as a classification system, toward a more symbolic system of meanings. Bestard-Camps argues that names, genealogies, marriage alliances, and especially the house itself, are rich systems of meaning that order the cognitive continuity of Formenterans'

universe, even in the face of temporal discontinuity and change. The most striking aspect of his book is the historical and contemporaneous analysis of the built form of the house as an indicator of the definition and the transformation of the relationships of people contained therein. Ethnographically. Bestard-Camps' book presents a consideration of kinship in a society where members of the community are referred to by the names given to their houses and therefore, the house itself becomes a spatial representation of social relationships and continuities in the past and present.

Kavanagh's study among the cattle-raising villagers of La Nava de San Miguel in the Sierra de Gredos mountains, west and slightly north of Madrid, is truly an ethnographic monograph in the classical sense. It offers a meticulous account of the patterns and meaning of village life, beginning with a consideration of the historical, geographic, and economic setting, continuing with details of the village's social organization and institutions, patterns of transhumance, and ending with the systems of perception and meaning in the villagers' world view. The two most distinct aspects of Kavanagh's book are his discussion of the semi-nomadic life of the men of La Nava de San Miguel, and his comparative discussion (most explicit in the Epilogue) of the changes in village life with the changes in economic practices, greater mobility because of increased car ownership and improved infrastructural access in and out of the mountain valley where La Nava de San Miguel is located, the increase in information flowing in and out of the village via television, radio, and increased camping and tourism by outsiders coming to the Sierra de Gredos. Almost anyone who has worked in or visited Spain in recent years is struck by the rapid changes taking place during the post-Francist era. Kavanagh's study in the Sierra de Gredos contributes a grassroots understanding of the fundamental changes and the impact of such changes on traditional village life.

Both ethnographies also offer interesting possibilities by way of comparative perspectives. These two studies are windows into small-scale traditional communities which are both retaining and transforming ways of life and world view as they contend with the pressures of modernization. Bestard-Camps' book can offer a cross-cultural comparison of the social history of housing by way of understanding how family and non-kin relationships are changing and being reconfigured as reflected in the built environment. Kavanagh's ethnography can offer a comparison of the practice of Spanish transhumance with that of pastoral nomadism in the Middle East, where ethnographic studies of transhumance are more abundant.

* MODERNIZATION AND MARGINALIZATION IN FRANCE

Janet Morford
Bryn Mawr College

Kristin Ross, *Fast Cars, Clean Bodies: Decolonization and the Reordering of French Culture*.

This is a fascinating and ambitious effort to demonstrate the relations between the state-led drive to "modernize" France and the French experience of decolonization in the ten or so years preceding the Events of 1968. While Ross sets out to characterize this period as a distinct era with its emblematic

figures and forces, her primary objective is to show that the spread of "modern" ways in the metropole was fundamentally motivated by the experience of decolonization -- by the desire to regain some form of superiority over France's former colonies as they achieved independence. French men and women's search for modernity, she suggests, was at the same time colored by fears of being "colonized" in turn through their adoption of American ways. By explicitly and repeatedly connecting these two aspects of post-war French history, Ross seeks to show who benefited and who suffered from the rapid transformations in modes of production and consumption: rather than eliminating social inequalities, she argues, modernization actually enhanced the alienation and marginalization of those -- French workers and wives, and especially, working-class immigrants -- whose labor made the material comforts possible.

In pursuit of these objectives, Ross offers a critical, and often insightful, reading of a wide range of documents from this period. Her main primary sources are realist perspectives on the period (novels by Simone de Beauvoir, Georges Perec, Christiane Rochefort, films by Jacques Tati, Jacques Demy, Jean-Luc Godard, among others); these are rich and useful sources both because they portray in detail the influx of new commodities and norms and because they acknowledge the ambivalence that these objects and practices inspired. In tracing the relations between modernization and decolonization, she also discusses the concerns and tensions revealed in other media: in popular magazines (notably, in *L'Express* and *Madame Express*), advertisements and promotional newsreels, photographs, songs, comic strips, writings and published interviews. At the same time, Ross incorporates a good bit of the intellectual production of the period into her fresco of post-war France, by highlighting the perspectives of contemporary critical theorists and echoing the insights of various social scientific studies. By drawing simultaneously on this range of materials, and emphasizing the links between the various objects and ideas that "suddenly" emerged on the scene in post-war France, Ross nicely conveys a sense of the texture of this period, while challenging us to think anew about the place and relevance of the things and the ideas we associate with it.

Following the introduction, the discussion is organized into four chapters, each of which seems designed to examine the relations between modernization and decolonization from the perspective of a particular object or set of practices. Yet since each chapter also presents a number of subtexts and side observations, it is not always easy to grasp what each is meant to contribute to the larger argument. Chapter 1, "La Belle Américaine," examines ways in which desires and fears of modernization focused on the automobile -- how the increasing presence and ownership of cars not only enhanced capitalist profit by making workers more movable, but also changed the way people perceived the passage of time, their own mortality, their relations with one another. In this first chapter, Ross also begins to discuss the tensions and similarities between the "old" and "new" bourgeoisies, a theme she takes up again in Chapter 3. Chapter 2, "Hygiene and Modernization," addresses the relation between the promotion (through popular magazines and other discourses aimed at women) of new standards of hygiene "at home" in the metropole, and the elusive search for "cleanliness" in the colonies, first through the use of "clean" and "rational" methods of torture, and subsequently, by efforts to deny any personal involvement in or lasting consequences of the "dirtiness" of the Algerian War.

In my reading, this chapter stands out as the place which most clearly articulates her main argument -- that the post-war frenzy to modernize in the metropole must be understood as part of the effort to efface the stains of France's role as colonizer -- as well as the consequences of these forces for those subjected to them.

Chapter 3, "Couples," sets out to explain why popular attention is focused on the existence of "couples" at various levels (man and wife, Beauvoir and Sartre, Giroud and Servan-Schreiber, *L'Express* and *Madame Express*, France and Algeria), but in fact ends up focusing on the emergent identities of the broad middle-class which was engendered by the spread of mass consumption practices, and its relations to what it sees as inherently "backward" sectors of the population (peasants and immigrant workers). (Although Ross suggests that in the Cold War context, "the couple" was celebrated as an indigenous source of happiness, an alternative to the models offered either by American imperialism or by Soviet communitarianism, it is not clear why, or in what precise ways, notions or practices of couple-hood served this function and thus provide the appropriate entrée to a discussion of the "new" middle class.) Finally, Chapter 4, "New Men," discusses three "notions of (male) subjectivity" that emerged in the post-war period: the "new men" of the newly independent former colonies; the "*jeune cadre*" (young, dynamic middle-manager) of the corporation; and the "new man of the university" -- "structural man" -- by which Ross alternatively seems to mean "man" as conceived by structuralism and the very intellectuals who adopted structuralism. While Ross seeks to clarify these notions by comparing them one with another, this final chapter is essentially oriented towards showing that structuralism in its various guises and Annales-school historiography, as key intellectual developments of the period, contributed to the force of capitalist modernization, by ignoring the massive evidence of historical change underway in the former colonies and by denying the relevance of human agency.

There is much to be commended in this book. Ross very imaginatively invokes and juxtaposes various elements of the post-war era, revealing, for example, the tensions and connections between domains of consumption and gender, between "old" and "new" bourgeoisies, between domestic comforts in the metropole and "modern" forms of torture in Algeria. Her discussion conveys a sense of the novelty once represented by things and ideas that have now become banal, and of the deep ambivalence and fears that even the most self-consciously "forward-looking" French men and women could have felt about the massive and sudden influx of new modes of consumption and ways of life. Her close reading of these novels and films for their ethnographic detail, and her judicious use of a wide range of other documents to illustrate the concerns of this period, are highly suggestive of how such materials may be used for scholarly and pedagogical purposes. Peppered with acute observations and clever asides, illustrated by memorable photos and reprints, her account is engaging and pleasurable to read.

In certain respects, Ross's analysis is not as clear or as probing as one might hope. As indicated above, the analytical intentions of each chapter and subsection are not always manifest, and the larger argument unfolds in a rather circular fashion. The discussion is occasionally burdened by passages whose relevance for the larger objectives is not clear (for

...e, it is not clear what the comparison of the "young
... of the corporation and the "revolutionary cadre" of
... nationalist movements in Chapter 4 contributes to Ross's
... critique of structuralism). In addition, there are several aspects
of the ways in which people in this context experienced
modernization that are briefly invoked, but left largely
unexplored. If indeed we seek to understand the nature of that
experience, it would be helpful to have more evidence and
discussion of how precisely modernization is experienced as
"highly destructive" of an established "artisanal" and "national"
culture (pp. 21-22); how social relations are felt to have been
"impoverished" (p. 108); and what did characterize, in their
own view, the "lived experience" of those whom middle-class
modernizers labeled as "lagging behind" (p. 195)? By
demonstrating in greater detail the nature of these "effects" and
"costs," one could give greater weight to the argument that
modernization was not all that its ideologues claimed.

Fast Cars, Clean Bodies is nonetheless a remarkable book,
which has much to offer to scholars and students of France and
Europe: an original and evocative portrait of a period, a
compelling argument about the relevance of decolonization for
French experiences of modernization, and a timely reminder of
the ways in which our past may still inform our present.

* ARCHAEOLOGY IN GREECE: INNOVATIVE APPROACHES TO THE CLASSICAL WORLD

Charles Gates

Bilkent U (Ankara, Turkey)

Ian Morris, *Death-Ritual and Social Structure in Classical
Antiquity*. Cambridge: Cambridge University Press, 1992.
xviii + 264 pp.

Ian Morris, ed., *Classical Greece: Ancient Histories and
Modern Archaeologies*. Cambridge: Cambridge University
Press, 1994. xiv + 244 pp.

For the past 15 years, Cambridge has been a leading center for
innovation in the field of Classical archaeology. Under the
inspiration of Anthony Snodgrass, the larger aims of Classical
archaeology have been refocused on understanding human
behavior, while not jettisoning the solid contributions of
traditional historical-descriptive research. An eclectic reaching
out to anthropological archaeology, cultural anthropology, and
new trends in historical and literary analysis has marked this
work and infused it with energy and sense of purpose. These
two books, written and edited by Ian Morris, a graduate of this
program, give a good idea of the developments championed by
this school.

Readers of this *Bulletin* may wish to turn first to Morris's
riveting essay on the history of Greek archaeology (1994,
Chapter 2). Morris seeks to explain why the field had become
intellectually threadbare and isolated from developments in
other branches of archaeology. Viewed as one element in the
larger intellectual and political struggles of modern Europe and
the Near East, Greek archaeology was intertwined with the rise
of Hellenism in the 18th and 19th centuries, itself a product of
rivalries first between notably France and Germany, and second
between Europe and the Orient, crystallized in the conflict over
Greek independence in the 1820s. By the later 19th century,
archaeology, with its ability to reveal daily life, changes

through time, and regional variation, was, according to Morris,
a threat to the seamless idealized view of ancient Greece
promoted by Hellenism. As a result, it was marginalized,
with the classification of excavated finds becoming the
praiseworthy pursuit, rather than analysis of social behavior.
Furthermore, since it was institutionally attached to philology,
Greek archaeology had no time for relations with
archaeological developments elsewhere. Here, as Michael
Jameson comments in his response at the end of the volume,
Morris is less convincing. This sort of positivism was
common in archaeology everywhere; indeed, it constitutes the
target of Walter Taylor's 1948 polemic against archaeological
practices in the SW United States.

In tracing developments in Greek archaeology since WW II,
and comparing them with developments in other branches of
archaeology, the essay becomes thin. The real divergences
began in this period, and much more could have been said
about how and why Classical archaeology stood still. But it is
a mark of the importance of this article that 25 years ago,
when I was a graduate student, no comparable treatment of the
field existed -- nor, indeed, could it have been written then.
We, students and teachers, worked in an intellectual vacuum;
we had little idea where we came from, or why, and certainly
no idea that these might be important questions.

Morris's 1992 book is a spin-off of his *Burial and Ancient
Society: The Rise of the Greek City State* (1987), a detailed
examination of Athenian burials from the 8th-7th centuries BC
as evidence for the development of the distinctive Greek
political unit, the city state. But *Death-ritual and Social
Structure in Classical Antiquity* is intended for a broader
audience, a lively read that demonstrates why one should take
an interest in studying burial practices. Funerary rituals are
seen as reflective of social structure, and thus make important
contributions to understanding the Greek and Roman worlds.
Instead of a traditional survey of burial practices in
chronological succession, region by region, Morris proceeds
by themes: first the theoretical underpinnings with remarks on
symbolic and ideational meaning, then the complex evidence
for typology, changes through time, contexts of deposition,
space (placement of graves, and comparisons between regions),
and demography, and finally a case study, the small Rhodian
cemetery of Vroulia.

The 1994 collection presents other approaches to the Classical
world. Of these, the most striking is the archaeological
surface survey. Rare before the 1970s, surveys have become
an accepted and exciting component of archaeology in Greece
in particular, the result partly of quotas imposed on foreign
excavations and the high costs of excavation. Two articles
demonstrate how surveys provide new and unexpected
perspectives on ancient societies: the first an evaluation of
manuring practices as a source for artifact scatter in the Greek
countryside (S. Alcock, J. Cherry, and J. Davis), the second on
shifting settlement patterns and agricultural practices in the
Hellenistic world (Alcock). Other contributions address
questions of the cultural effects of trade (K. Arafat and C.
Morgan on Iron Age interconnections between Athens, the
Etruscans, Massalia/Marseilles, and south Germany; and C.
Gill on what pots mean when traded afar), the social
dimensions of 7th c. BC Protoattic pottery (J. Whitley),
iconography (H. Hoffmann), and the changing interaction
between sculpture and viewer in Archaic and Classical Greece
(R. Osborne). None of these by itself is startlingly new. The

collective impact of the papers, however, is striking. What is absent is the strictly descriptive or chronological, the traditional taxonomic study without connection to larger social contexts. That connection is the important message of these two books.

*** BAVARIAN EARLY MODERN CATHOLICISM**

Maria José del Río
Universidad Autónoma, Madrid

Philip M. Soergel, *Wondrous in His Saints: Counter-Reformation Propaganda in Bavaria*. Berkeley: University of California Press, 1993. xv + 239 pp. 1 map & 14 b/w illustrations. \$30.00 (cloth).

This study focuses on the proliferation of pilgrimage books in early modern Bavaria. After reviewing medieval miracle chronicles and written attacks on these cults by Protestants, Soergel concentrates on the revitalization of pilgrimage texts as confessional weapons in the late sixteenth century. In the new context of the Counter-Reformation, these books were transformed from mere compilations of miracles to apologetic histories of shrines. While this study will interest those concerned with pilgrimages, its main value resides in its reconstruction of the cultural and political context behind the resurgence of a widely-read form of devotional literature. Early modern Catholicism as seen by Soergel was not only a world rich in ritual, but also a culture much more impregnated by the written word than is usually believed.

* * * * *

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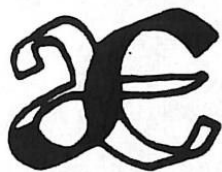
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