

Bulletin

Society for the Anthropology of Europe

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SAE PHENOMENAL IN PHOENIX

As usual Carole Counihan, SAE Secretary and Contributing Editor to the AAA *Anthropology Newsletter* has given a comprehensive summary of the activities and SAE Board decisions which took place at the Annual Meetings in Phoenix. I would only like to add a more personal comment about the excitement which seemed palpable during the entire five-day period. The many SAE-sponsored sessions were well-attended, even when two sessions were scheduled during the same time period. Informal reaction to the two SAE-invited sessions was extremely complimentary and many non-Europeanists commented on the European presence in Phoenix. A growing number of SAE members are taking the

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1989 PROGRAM FOR THE AAA MEETINGS in Washington, DC

The program committee of the Society for the Anthropology of Europe (Linda A. Bennett, Memphis State University, Chair; Caroline Brettell, Southern Methodist University; and Frank Dubinskas, Boston College) has received the following ideas for sessions for the 1989 AAA meetings. SAE members interested in participating in one of these sessions are requested to contact the session organizer.

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GUEST EDITORIAL

How is it Possible for Anthropology Departments Not to Employ Europeanists?

Sam Beck
Cornell University

Two critical issues are raised in Carole Counihan's April 1988 column, framed as questions that are simultaneously rhetorical and probing. The first question is: Do anthropologists who study Europe suffer a pervasive bias in the discipline of anthropology? The other question which follows from the first is: Why are there so few jobs for Europeanist anthropologists?

No serious response to these questions is expected since those Europeanists with tenured academic positions find such questions irrelevant and those without such jobs cannot respond for concern that their comments will sound like sour grapes. However, the questions do strike a chord of truth among those of us who have joined the Europeanist ranks since the closing of the glorious 1960s when it seemed that the previous decade of job-plenty would continue and the apparent interest in Europe would expand.

But why is the study of Europe not appreciated in our discipline? Or why not appreciated sufficiently to generate a demand in the job market? In attempting to answer such questions, we should not trouble ourselves with false arguments related to ethnocentrism, chauvinism, or

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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 four to six 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 SAE/AAA by sending the \$10 annual subscription fee to AAA, 1703 New Hampshire Avenue, NW, Washington, DC 20009

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

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SAE Publications Chair
Department of Anthropology
The University of the South
Sewanee, Tennessee 37375
(615) 598-1452

All other business with SAE should be addressed to:

AAA
1703 New Hampshire Avenue, NW
Washington, DC 20009

Copies of the *Directory* may be ordered (\$4.50 for members, \$6.00 for non-members) from:

AAA
1703 New Hampshire Avenue, NW
Washington, DC 20009

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BITNET_RASSON_J@PLU=

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Mary Fechner
2031 Alfred Ave., #2N
St. Louis, MO 63110
(314) 773-5191

**PUBLISHERS' WORKSHOP
ANOTHER SAE SUCCESS**

A full room of Europeanists were eager to hear what four panelists representing four leading publishers had to say about "Publishing European Ethnography." Participants were Jessica Cooper, of Cambridge University Press, Marlie Wassermann of Rutgers University Press, T. David Brent of the University of Chicago Press, and Gail Ullman of Princeton University Press. After a brief introduction by Panel Chair and newly-elected SAE President-Elect, Michael Herzfeld, in which he stressed the rising interest in Europe and recent work done there, which he viewed as being connected with the development of "reflexive or critical anthropology," the four panelists made brief presentations followed by an intense and wide-ranging discussion.

The first speaker, David Brent, indicated an interest in the notion of reflexivity, but pointed out that he had been warned to stay away from European ethnographies because they "don't sell." He pointed to the fact that from his perspective, "anthropologists are supposed to study the other," which Europeanists do not do. He said his press would not reject a monograph just because it focused on Europe but that, conversely, they had no commitment to a specific area. They

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REMINDER

**YOUR ANNUAL MEMBERSHIP
RENEWAL IS DUE**

SAE MEMBERSHIP STILL GROWING

As of December 31, 1988, there were a total of 467 members. Of this total, 373 members had already paid their dues: 116 students and 257 regular members. As the reminder above suggests, a number of us have not paid our dues for 1989. We will have an updated count in the May issue.

INTRODUCING THE NEW BULLETIN COMMITTEE!

At the SAE General Business Meeting in Phoenix, Pat Gibson, Publications Chair announced that a new *Bulletin* Committee was being formed to improve the quality and expand the coverage of the *Bulletin*. Beginning with the May issue, the entire *Bulletin* committee will be in place and functioning. Jill Dubisch is the new Book Review Editor, Deborah Reed-Danahay is the Features Editor, Susan Parman (see separate story) is the Grants and Fellowships Editor, Judith Rasson will author a regular column featuring news about European archaeology, and Mary M. Fechner will provide a column whose special focus is graduate students.

Guest Editorial (Continued from page one)

provincialism. For the establishment of regional and areal specialization, much like the development of academic disciplines in general, has been an effort to limit the scope of study, utilizing theories and methods that provide the parameters for discourse and that allow for the discovery of meaning and insight not possible in any other way. The dichotomization of primitive and complex societies is no longer relevant, since anthropology has accepted history as a necessary analytic tool.

If our discipline is biased against the study of Europe, how is it that anthropologists in rather large numbers are carrying out research in Europe? [Ed's note: as of 12/31/88 SAE had 467 members]. Rather than asking why Europeanists are not sought in anthropology departments, the more critical question is how is it possible for anthropology departments *not* to employ Europeanists?

I do not believe the discipline is anti-European. Neither do I subscribe to the idea of an "original sin" in which Europe (The West) is perceived as an "Evil Empire" out of which the scourge of capitalism grew. The expansion of Europe has been a struggle for power over the productive capacities of peoples that has coincided with more or less successful attempts to dominate how and what they think. It is precisely these historical conditions concerning the expansion of capitalism from which I draw the significance of the anthropological study of Europe.

Capitalism -- as a political economy, as a world view, and as a meaning system -- rearranged the fundamental values, social and productive relations, and innovative potentials of people who lived truly authentic lives. By authentic I mean lives imbued with a sense of wholeness that indigenous people of the world claim in their cosmologies as unalienated, uncommodified, and unreified experience. Capitalism has in most instances destroyed, transfigured, disguised, submerged or at best brought into a struggle for survival organically whole societies, those that anthropology used to study as traditional ones. Undeniably, Europe was responsible for capitalist domination of much of the rest of the world. And, as Goody pointed out, "Anthropology, like trade, followed the flag."

World War II brought into relief the neglect of non-Western societies by American higher education. The War dramatized our country's ignorance of the world outside our immediate experiences. Since the 1950s higher educational curricula have slowly expanded to include previously neglected areas of the world: Asia, Africa, Latin America, and — to a much lesser degree — Eastern Europe. The expansion of anthropology as an accepted discipline among the other older and more established disciplines is explained by this postwar drive to make the *other* not only comprehensible but profitable.

Anthropology is embedded within European intellectual traditions. Our modern notions of the primitive and civilized, the development of natural history, the emergence of the modern state and its attempt to simultaneously separate while enveloping or penetrating society, are all based in European experiences. To separate Europe from the anthropological other of the Third World limits the potential for insight and understanding that anthropologists are particularly able to generate. Is it possible to address issues of colonialism, development and underdevelopment, or social and cultural change without also addressing the role of Europe and its hegemonic forces?

We live in a commoditized and fetishized world in which nature and humanity are violently transformed into things. An understanding of the origins and perpetuation of such violence in the present certainly requires an understanding of the development of Europe. It is for this reason that I find it incomprehensible for departments of anthropology to be without a Europeanist.

Stanley Diamond has eloquently presented the complexity of these ideas in a poem that he has allowed me to reproduce here:

Shooting Swans in Syria by Stanley Diamond

A Chromium-plated machine gun
Descends from the last run
Of the Orient Express
Just short of shooting swans in Syria
Gripping the arm of a malleable
Molybdenum sheikh
Who has learned to stand
In his desert green Cadillac
With a glass turret
Enclosing the horizon
Sensing the pulse of birds
At the microsecond

Of the exploding heart
The pairing swans see without being seen
Just another gravity machine.
(From *Totems*, Open Books Publications, 1982.)

SAE PHENOMENAL IN PHOENIX
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opportunity to expand contacts and to make new friendships of a professional as well as personal nature. Not only was the SAE presence noted by non-Europeanist anthropologists, but the publishers who participated at the Friday noon workshop "Publishing European Ethnography" organized and chaired by Michael Herzfeld (see separate story) were made aware of some of the frustrations Europeanists experience with regard to out of print books, excessive prices, and lack of paperback editions for classroom use. The breakfast roundtable included more participants covering a broad spectrum of topics. The ongoing popularity of this event was borne out by the line of hopeful SAE members waiting for a last-minute cancellation. An especially poignant moment occurred when Susan Carol Rogers "retired" from the presidency. Those of us who have been associated with Susan from the first efforts to establish SAE are well aware of the immensity of her contribution. Onward to Washington, DC!

1989 AAA WASHINGTON PROGRAM
(continued from page one)

**Village Dynamics: Reconstructing Social,
Economic, and Political Life in Prehistoric
Europe**

Organizer: Judith Rasson, Department of Anthropology
Pacific Lutheran University,
Tacoma, WA 98447
(206) 535-7739 (O); 537-0443 (H)

Political Rituals in Western and Eastern Europe

Organizer: Jan Kubik, Department of Sociology
The College of Wooster, Wooster, OH 44691
(216) 263-2219 (O)

Session will examine formal and substantial similarities and differences between political rituals in Western and Eastern Europe, in light of Maurice Bloch's theories and of the organizer's recent research in Poland.

The Meaning of Monuments

Organizers: Peter S. Wells (Mpls) and Carole Crumley (UNC-Chapel Hill)
Center for Ancient Studies, 206 Wolwell Hall
9 Pleasant Street SE, Minneapolis, MN 55455
(612) 625-2503

The papers in the session will focus on the significance of material remains of the past to modern Europeans. The "objects" considered will be material (settlements, hillforts, standing stones, burials, etc.) both prehistoric and historical, while the issues will be cultural anthropological — what those objects mean to contemporary communities.

Issues which papers might address: (1) modern political use of ancient monuments; (2) ethnic identity and monuments of the past; (3) religious pilgrimage to early monuments; (4) who "owns" the monuments and the past that they represent? (5) folk belief and tradition surrounding standing monuments; and (6) ancient sites and modern experience (e.g., experiments in living in reconstructed Iron Age villages).

Left Party Politics and New Political Movements

Co-Organizers: Jane Schneider (CUNY) and Katherine Verdery (Johns Hopkins)
The Graduate School and University Center
The City University of New York
33 West 42nd Street
New York, NY 10036-8099
(212) 642-2278

Abstract: For several decades in both Western and Eastern Europe, the solidarity of organized working classes has constituted a major axis of ideological formulation. Beginning in the 1970s, however, this axis has become problematic. In the West, political parties that once articulated the value of labor have entered a decline, while in the East, the constitution of actual solidarity working classes has been greeted with alarm by Communist Party governments. In both East and West, alternative values and vehicles of political articulation have emerged, whether in the guise of "new social movements," the return of religion, or the emergence of ethnicity. In this panel, anthropologists working in Europe address these transformations, critically evaluating the Habermas thesis of a shift from "labor" to "communications" as a central organizing "trope."

European Island Cultures and Communities

Organizers: Marie I. Boutte and William Douglass (Nevada, Reno)
Department of Anthropology, Business Building
University of Nevada-Reno
Reno, NV 89557-0006
(702) 784-6704

Gender, Class, and Space in Southern Europe

Organizers: Gary W. McDonogh (New College) and Teresa del Valle (Pais Vasco)
Division of Social Sciences
5700 North Tamiami Trail
New College of the University of South Florida
Sarasota, FL 34243-2197
(813) 359-4380

The Old and the New Right in Europe

Organizers: Same Beck (Cornell) and Minka DeSota (Wisconsin, Madison)
Field and International Study Program

New York State College of Human Ecology
Van Rensselaer Hall
Cornell University
Ithaca, NY 14853
(607) 255-6579

PUBLISHERS' WORKSHOP
ANOTHER SAE SUCCESS
(Continued from page two)

Medical Anthropology in Europe

Organizers: Marie I. Boutte (Nevada, Reno) and Ronald Frankenberg (Keele University)
Department of Anthropology
Business Building
University of Nevada-Reno
Reno, NV 89557-0006
(702) 784-6704

**American Anthropologists in Spain and Their Spanish Colleagues:
The Nature of their relationships**

Organizers: Gary McDonogh (New College) and Davydd Greenwood (Cornell)
Division of Social Sciences
New College of the University of South Florida
5700 North Tamiami Trail
Sarasota, FL 3424302197
(813) 359-4380

Symbols and Mechanisms of Unity: Toward a European Community

Organizer: Susan Parman (CSU, Fullerton)
Department of Anthropology
California State University, Fullerton
Fullerton, CA 92634
(714) 773-2284 or (714) 993-5802

The symposium will focus on the emergence of new symbols and integrating mechanisms which are developing in response to the formation of the EC in 1992. Possible ideas for papers: new symbols which transcend national identity, e.g., new symbols of "Europeanness" or regionalism; the emergence of new mediating associations which integrate local values and structural relationships with European politico-economic needs; the emergence of certain archaeological sites or cultural centers as definers of Europeanness; realignment of ideas of European marginality; analysis of literary or musical themes for ideas of marginality, unity, integration, etc. (from science fiction to popular music or television shows) that reflect attitudes toward the EC; relationships between the EC and the United States which affect definitions and policies of the EC.

If any SAE members wish to propose ideas for symposia, panels, workshops, or roundtables not listed here, you are encouraged to do so. The program chair would appreciate hearing from everyone by early February who is planning to submit session proposals. Please contact Linda Bennett, Department of Anthropology, Memphis State University, Memphis, TN 39152, (901) 678-2958/2080 (O) or (901) 278-8252 by early February. All abstracts for SAE sponsored sessions must arrive in Memphis by **March 10, 1989**.

would be most interested in manuscripts that deal with debates in other areas from the field, which are "a good read, or theoretically interesting." In the latter case, it must make a contribution to a more general theoretical issue. He concluded by pointing out that it was up to the Europeanists to demonstrate the "otherness" of Europe in order to make it more interesting.

Marlie Wasserman of Rutgers University Press agreed with much of what David Brent had said, but then mentioned the problems experienced by a "medium-sized press" without an endowment. She does not specialize in anthropology, but in all the social sciences. They usually print about five books a year in anthropology, and the "number on Europe is declining." She pointed to the "happenstance" factor in publishing, and the role luck plays in some situations. Themes such as gender, medicine, and religion are especially interesting to her. Even in the situation of history, which represents a significant portion of their sales, "American history sells, European doesn't." She sees this carrying over into anthropology in general, although she also pointed out that anthropology as a discipline is not as successful as other fields. She sees this to be a combination of our small size, and our diverse topical and regional concentrations. She concluded with a rather depressing publishing history of a European ethnography which she was "proud to publish," but which did not do very well, and indicated it was up to Europeanists to support publishers by purchasing books on Europe.

Jessica Cooper, the new Anthropology Editor of Cambridge University Press, described her ideal monograph to be a "well-researched, beautifully written" book which would be attractive to a large audience, a "sophisticated" book. She presented a brief history of the press, which originally published works by anthropologists connected with the university such as Meyer Fortes, Edmund Leach, and Jack Goody, and their students. However, they have expanded their focus, and do publish works on Europe — usually one or two a year, but as many as three (1981) or four (1980). She does not see Europe as a growing market. Conversely, she sees it holding its own.

The last presentation was made by Gail Ullman, of Princeton University Press. Ms. Ullman, who was featured in the February, 1988 *Bulletin*, reiterated her commitment to European anthropology which, she continued, arose from a good list in fields at the press such as European history. Currently, Princeton University Press is publishing three to four anthropological works on Europe a year, but the sales have not been impressive. "Are you buying each other's books?" she challenged. She repeated many of the guidelines which she had noted last year, including the likelihood of books under 350 pages (including footnotes and bibliography) being more successful. Dissertations usually require major revisions, and that in any case, it was important to contact her early, and "catch my attention." She also offered some statistics: Of about 120 to 150 manuscripts which are submitted, approximately 25 to 30 are actually published. She does not insist on theoretical works. She does believe that a

book must be understandable, and be useful to a broader audience. Princeton translates about half their books for a European readership, so it is important to make a manuscript interesting to this audience as well. Finally, she stressed the importance of good photographs, which she "likes." These needed to be black and white, made with good equipment, and done while in the field.

Michael Herzfeld opened up the discussion by pointing to the rising number of graduate students who were working in Europe, and the increase in SAE membership. A lively discussion ensued, in which complaints about current pricing policies of many publishers were raised. The tendency to offer only hardbound books was also criticized, and there was general agreement among faculty members about a commitment to keeping the costs down for their students. Gail Ullman announced that Princeton is planning to begin to offer paperbacks and make them available for a price between \$12.50 and \$14.50, so that the publishers will be able to test whether, in fact, they are partly responsible for the unsatisfactory sales. Various SAE members mentioned their success in publishing in the countries where they did field work, or in offering books to ethnic groups such as the Basques, who tend to purchase books in relatively high numbers. Other members complained that books on Europe tended to be out of print. They found this difficult to understand when publishers such as Waveland Press were apparently successful in their reissues of European ethnographies. The general feeling by many of the SAE members in the audience was that this was an extremely helpful and practical discussion. It was hoped that SAE would continue such dialogues with publishers in the future and that we might schedule such a workshop on a regular basis.

CONFERENCE NEWS

* EUROPEAN COMMUNITY STUDIES ASSN.

The Inaugural Conference "The European Community in the 1990s: Emerging Concepts and Policies" will be held by the European Community Studies Association at George Mason University in the Washington metropolitan area, from May 24 to 25, 1989. The conference seeks to combine an analysis of events which have led to the unified market decision; current political, economic, legal, sociological, scientific and technological developments within or related to the European Community; and likely future scenarios. For more information, please contact:

Desmond Dinan
Program Chair
Department of History
George Mason University
Fairfax, VA 22030

* EUROPEAN CONSORTIUM FOR POLITICAL RESEARCH

The European Consortium for Political Research will hold its 1989 Joint Sessions of Workshops at the Fondation Nationale des Sciences Politiques in Paris, April 10-15, 1989. For detailed information on the workshops, please write to:

EPCR
University of Essex
Wivenhoe Park
Colchester CO4 5SQ
Essen, UK

* SOCIETY FOR SPANISH AND PORTUGUESE HISTORICAL STUDIES

The Society will convene its 20th annual meeting in St. Louis, April 20-23, 1989. For more information, please contact:

Suzanne Hiles Burkholder
Department of History
University of Missouri, St. Louis
St. Louis, MO 65211

* 1989 FACULTY SEMINARS ON GERMAN POLITICS, HISTORY AND INTERNATIONAL RELATIONS

A seminar for college faculty on German politics, history and international relations will be held June, 1989. The sessions will be held in English, and are designed principally for undergraduate college teachers. The sessions in East and West Germany are scheduled for June 9-28, 1989. Pre-seminar sessions will be held in Erfurt, Dresden, Weimar; the seminars will be held in East Berlin, Potsdam, West Berlin and Bonn. The seminars will be presented by German university faculty, political leaders, and foreign office experts. Participants will be responsible for the cost of travel to and from Berlin. For more information, please contact:

Lester H. Brune
History Department
Bradley University
Peoria, IL 61625

* THE GERMAN STUDIES ASSOCIATION

The German Studies Association will hold its thirteenth annual conference in Milwaukee, Wisconsin in October, 1989. The program committee invites proposals on any topic in German studies, including history, *Germanistik*, political science, sociology, philosophy, pedagogy, and the arts. Proposals for entire sessions and for interdisciplinary presentations are encouraged. The deadline for proposals is **March 1, 1989**. For application materials and information, please contact:

Eric D. Kohler
History Department, Box 3198
University of Wyoming
Laramie, WY 82071

* AMERICAN ASSOCIATION FOR THE
ADVANCEMENT OF SLAVIC STUDIES

The 21st National Convention of the American Association for the Advancement of Slavic Studies, hosted by the Midwest Slavic Conference, will be held November 2-5, 1989 in Chicago. For more information, please contact:

AAASS
128 Encina Commons
Stanford University
Stanford, CA 94305-6029

* TENTH INTERNATIONAL ECONOMIC
HISTORY CONFERENCE

The Conference will take place in Leuven, Belgium, August 19 to 24, 1990. A selective listing of major themes includes the following:

- * The European Discovery of the World and its Economic Effects on Pre-Industrial Society, 1500-1800.
- * Foreign Loans, Debt and Economic Development in the 19th and 20th Centuries.
- * The Structure and Strategy of Small and Middle-Size Enterprises Since the Industrial Revolution.
- * Education and Economic Growth Since the Industrial Revolution.
- * The Economic Effects of the French Revolution on the Long-Term Development of Europe.
- * Structures and Dynamics of Agricultural Exploitation: Property Increase; Investments; Credits; Markets.
- * Economic Planning in the Post-1945 Period.
- * Ethnic Minority Groups in Town and Countryside and their Effects on Economic Development, 1850-1940.
- * Women in the Labor Force.
- * Unemployment and Underemployment in Historical Perspective.
- * Growth and Stagnation in the Mediterranean World in the 19th and 20th Centuries.
- * Liberalism and Paternalism in the 19th Century.

For further information, including the names of panel organizers, write to:

Joseph Goy
EHSS
54 Blvd. Raspail
Bureau 926 B
75270 Paris

or

Herman van der Wee
Centrum voor Economische Studien
Universiteit Leuven
2b, van Evenstraat
B-3000 Leuven

WHILE YOU'RE UP,
GET ME A GRANT

by Susan Parman
California State University, Fullerton

The above title was the informal name of a graduate seminar on grantsmanship taught by Fred Gamst at Rice University. The ironic quality of this title — the connotation that getting a grant can be done with about the same ease as getting a cup of coffee — has remained with me through many a grant and fellowship application process.

The purpose of this column is to provide information about a variety of grants and fellowships available to Europeanist anthropologists at all academic levels, from pre-doctoral students to full professors. If there are particular organizations that you would like to see featured, or particular questions that you would like addressed, please write to me. This column will evolve in response to readers' suggestions.

This column will not attempt to duplicate the information provided by each agency's program announcement. For a complete description, write or call the agency. The column will describe the general purpose of the funding agency, list the programs, and then focus on one or two programs which seem particularly useful to anthropologists. The programs singled out for special attention are starred.

IREX (International Research and Exchanges Board)
126 Alexander Street
Princeton, NJ 08540-7102
(609) 683-9500

Contact names: I was told that anyone who answered the phone could provide information; but the program announcement lists **Stan Zylowski** as the person to contact regarding Developmental Fellowships, **Livia Plaks** regarding Grants for Collaborative Activities and Travel Grants for Senior Scholars, and **Barbara Sassone** regarding Grants for Independent Short-Term Research.

IREX administers research exchange programs with socialist countries in Eastern Europe and with the USSR. As their bulletin says, it is "the leading US channel for communication with the USSR and Eastern Europe in social, political, economic and cultural studies and in strategic research and analysis." They have a variety of programs for both doctoral candidates and established scholars:

1. Individual Research Exchanges (available to all academic levels from senior graduate students to full professor): USSR (APPLICATION DEADLINE November 1), East Europe (APPLICATION DEADLINE October 15), Mongolian People's Republic (new program; see program announcement). Command of the language is required.

2. Language Training Programs (available to all academic levels):

a. On-Site Language Training: in the USSR these grants are limited to non-Russian languages; in East Europe grants may be used in all countries except the German

Democratic Republic. APPLICATION DEADLINE

October 15.

b. Summer Exchange of Russian Language

Teachers: American teachers of Russian spend 8 weeks at Moscow State University. APPLICATION DEADLINE:

January 15.

c. Slavonic Studies Seminar in Bulgaria:

American scholars with some formal study of Bulgarian spend August at Kliment Okhridski University in Sofia or at Kiril and Methodius University in Veliko Turnovo.

APPLICATION DEADLINE: December 1.

*3. Developmental Fellowships (available to all academic levels): prepares scholars to do research in the USSR and East Europe. APPLICATION DEADLINE: February 15.

Fellowships are open to applicants outside of Soviet and East European studies "in fields such as archaeology, anthropology, business, economics, geography and demography, law, musicology, political science, psychology, and sociology to gain language and area background necessary to conduct subsequent research in the USSR and East Europe." The person to whom I spoke suggested that pre- or post-doctoral anthropology students who want additional training, for example, in non-Russian languages, in preparation for doing research in East Europe or the USSR, could apply for a Developmental Fellowship to support language training in the United States. The student is responsible for applying to the language-training program; he/she does not have to have been accepted into the program at the time of application (for example, a student could submit an application by February 15 for a program beginning in the Fall of 1989 for which he/she has not yet been notified of acceptance). The fellowship may include academic tuition or tutoring, language training, stipend support, and/or research allowance. Fellows are required to apply to an overseas IREX program following their tenure.

*4. Short-Term Travel Grants (available to senior scholars): funds one- or two-week stays in USSR, East Europe, or Mongolian People's Republic. APPLICATION DEADLINE: October 1 (for use within a one-year period after December 1) and April 1 (for use within a one-year period after June 1). These grants are intended to aid collaborative projects, attendance of lectures or seminars, and individual research.

a. Collaborative Activities and New

Exchanges: supports US scholars engaged in collaborative research [symposia, research, publications ("but not publication costs"), exchanges of data, comparative surveys, jointly designed software, brief visits to plan such projects, etc.] and enables US scholars to invite Soviet, East European, or Mongolian scholars to their campuses for collaborative activities.

b. Travel Grants for Senior Scholars: covers

airfare for US scholars invited by a host country for consultation, lecturing, getting acquainted, etc.; does not apply to international conferences unless these conferences focus on East-West issues; may be awarded to US scholars outside the field of Soviet and East European studies.

c. Grants for Independent Short-Term Research:

provides round-trip airfare and stipend support (up to two weeks) for follow-up research by scholars with prior field experience.

RECENT DISSERTATIONS

Nandani LYNTON *The Cross-Kulturization: Early Romanticism and Indo-Germanic Ideology in Anthropological Perspective.* (Ph.D., Cornell University, Ph.D. Program in Anthropology), 1988.

This study uses anthropological theories of culture change to analyze an intellectual movement influential in the early development of nationalist ideology in Germany. Examining the socio-historical and political situation of the late eighteenth century German lands, and stressing the role of marginal groups in effecting ideological change and cultural revitalization, the study views the early Romantics as part of the pan-German intellectual and bourgeois *Kulturization*. The Romantic formation of Indo-Germanic ideology is traced through the group's idealization of India and medieval Germany to its full-fledged millennial view of history and program for the future. The discussion emphasizes the early Romantics' adherence to ideals of mediation and synthesis, and tracks themes such as holism, organicism, language, the *Volk*, and notions of hierarchic encompassment in the school's literary works and communal forms. The Romantics' Indo-Germanic ideology was adopted by early nationalists involved in inventing a German cultural identity embodying bourgeois ideals. The study thus documents the way that a socially and ideologically marginal reformist community used and transformed themes and symbols that fed into a new and powerful politico-cultural ideology. It illustrates one case of acculturation to modernity.

JOURNALS...JOURNALS...JOURNALS...

* SOCIOLOGIA RURALIS

Sociologia Ruralis, first published in 1960, is mainly concerned with theoretical and empirical contributions from the social sciences on rural issues in Europe and the developing countries. It is published three times a year, with contributions in English, French and German. Each volume contains fourteen to sixteen articles with summaries in these three languages. The journal also publishes Discussion Notes and carries a Book Review section. Contributions are accepted from both members and non-members of the European Society for Rural Sociology. On occasion, Special Issues are published concentrating on a specific theme. For such Special Issues the Editors may invite an acknowledged expert to act as guest editor. The Editors are always open to suggestions for improving the Journal's quality and utility. A complete set of guidelines for the submission of articles is available from the Managing Editor and also appears in the journal. Non-member and institutional subscriptions are DM 85,--. Members of the European Society for Rural Sociology (ESRS) receive *Sociologia Ruralis* as a part of their membership (see related article). For further information, please contact:

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student members; DM 200.-- for sponsoring members. For further information, please contact:

The European Society for Rural Sociology
Hans-Joachim Becker, Secretary Treasurer
Agrarsoziale Gesellschaft e.V.
Postfach 1144/1145
3400 Goettingen, Fed. Rep. of Germany
Tel. 0551-45995

*** INTERNATIONAL JOURNAL OF MORAL AND SOCIAL STUDIES**

The *International Journal of Moral and Social Studies* publishes papers of about 6000 words from any relevant discipline. It has a particular interest in work lying between disciplines, but also publishes specialized factual and theoretical articles in Philosophy, Sociology, Anthropology, Law History, Politics, etc., provided that these are written in clear, concise and untechnical language so that they are intelligible in adjacent subjects. There are three issues a year, in Spring, Summer and Autumn.

Contributions should be sent in duplicate, with postage included should a return be requested, to:

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**ORGANIZATIONS
AND
INSTITUTES**

*** THE EUROPEAN SOCIETY FOR RURAL SOCIOLOGY**

Since its foundation in 1957, the main aim of the European Society for Rural Sociology (ESRS) has been to foster closer relations among rural sociologists and other social scientists with an interest in rural life. To this purpose it regularly publishes a journal, *Sociologia Ruralis*, and organizes congresses at approximately intervals of two years. The organization of a training seminar for young social researchers is a new activity. The Society is a founder member of the International Rural Sociological Association (IRSA), established in 1976. Members of other societies incorporated in IRSA who are not of European nationality, may become associate members of ESRS on payment of a reduced fee. All members are entitled to receive *Sociologia Ruralis* and the Society's *Newsletter*, and to a reduction on congress fees. Applications for membership should be sent to the Secretary Treasurer of ESRS. Annual fees: DM 70.-- for ordinary members; DM 45.-- for associate members; DM 20.-- for

*** NETWORK FOR ANTHROPOLOGY IN AND OF FENNOSCANDIA AND NORDEN GENERALLY**

The Network for Anthropology in and of Fennoscandia and Norden Generally was founded at the 86th Annual Meeting of the American Anthropological Association in Chicago on November 18-22, 1987. At that time, the organization established its preamble:

"More and more anthropology (in the broadest sense) is being undertaken in northwestern Europe by indigenous and nonindigenous anthropologists, while at the same time, Scandinavian and Finnish anthropologists gain ever more prominence through their work at home and abroad. To some extent, these disparate groups share both pragmatic and substantive interests in the Fennoscandian scene. An open discussion to explore these matters will, at the very least, establish a network for future consultation, collaboration, and symposia on appropriately refined topics. Participants will compile a comprehensive mailing list for distribution at a later date."

A second draft has been compiled from the preliminary list of "anthropologists and fellow-travelers with connections in Fennoscandia and Norden generally." In addition, questionnaires have been made available to those who would like to become a member. The organizers are also interested in any suggestions to make a later edition of such a network list more useful. To receive a questionnaire, or a copy of the list, please contact:

Co-organizer and Chair:
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CALL FOR PAPERS

* THE AMERICAN ITALIAN HISTORICAL ASSOCIATION

The American Italian Historical Association has issued a call for papers for their 22nd Annual Conference, "American Italians Celebrate Life: The Arts and Popular Culture," to be held at the Ramada Hotel, Fisherman's Wharf, San Francisco, November 9-11, 1989. This conference is co-sponsored by Saint Mary's College of California and focuses broadly on how American Italian Culture celebrates life through the artistic expression of the informal **folk tradition** as well as **formal arts**. Examples of **folk tradition** include immigrant theater, puppeteers, musicals, vaudeville, circus and comedy, folk dancing, crafts, artisans, "fests," street entertainment, popular music, television and videos. **Formal arts** include the visual and performing arts (film, sculpture and painting, architecture, design, theater and dance) as well as literature and music. Scholars in **any** discipline are invited to submit proposals for papers and panels on any aspect of the conference theme. Proposals on the general history, sociology and demography of Italian ethnics in the West are also welcome. A special session will highlight this unique experience.

A \$500 prize, the Vincent Visceglia Award, will be given for the best paper presented at the conference. Please submit a brief prospectus along with your curriculum vita or short biography to Professor Paola Sensi-Isolani, Chair, Department of Anthropology/Sociology, P.O. Box 4613, Saint Mary's College of California, Moraga, CA 94575. Phone (415) 631-4476. Deadline is **March 20, 1989**.

Presenters, chairs and discussants are expected to become members of the American Italian Historical Association prior to the conference. The AIHA is an interdisciplinary academic association founded in 1966 whose purpose is the study of the Italian American experience. The Association publishes its proceedings and a quarterly newsletter. The basic membership is \$25. For more information, please contact:

American Italian Historical Association
209 Flagg Place
Staten Island, NY 10304

CALL FOR MANUSCRIPTS

Peter Lang Publishing, Inc., in New York is the American Branch of the Swiss scholarly publisher Verlag Peter Lang, founded in 1926. They specialize in monographs, critical editions, and reference books in all fields in the humanities and social sciences. Most of the books are highly specialized in subject and are printed in small editions for sale chiefly to research libraries and individual scholars. One subject that has occupied the attention of a number of their authors and editors is the relationship between cultures living in different parts of the world and existing during different historical periods. As a

result, they publish a line of books called Lang World Studies, a series of books made up of titles in anthropology, sociology, and geography.

In the coming year, they intend to keep on exploring this exciting question of the relationship between cultures with works such as *Italian Family Culture* by Nicholas Esposito. Individuals working on a manuscript that would answer this ongoing question about humanity are encouraged to contact Peter Lang. They are interested primarily in monographs or superior revised dissertations. Proposals for monograph series on well-defined topics, fields or problems are also welcome.

Manuscripts are given full peer review once they pass a preliminary in-house evaluation. If accepted, a manuscript is usually prepared for printing by the author, although Lang is fully equipped to word-process, typeset or print from an author's discs the final version, at the author's expense. Printing and binding are then carried out swiftly in Switzerland. All Lang books are hardbound and printed on acid-free paper.

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Michael J. Flamini, Acquisitions Editor
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(212) 302-6740

BOOK MARKS

CULTURAL UNITY IN SPAIN

Richard Maddox
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Timothy Mitchell, *Violence and Piety in Spanish Folklore*. Philadelphia: University of Pennsylvania Press. 1988. 220 pages.

Timothy Mitchell's provocative book deals with the hoary question of the cultural unity of Spain. For decades, this question was addressed primarily in terms of a debate about national character. In recent years, however, the tendency has been to emphasize the diversity of Spain's many regions and to regard representations of an essential Spanish identity as deplorable efforts either to reimpose Castilian cultural hegemony or to lend a dubious intellectual respectability to northern European and American stereotypes. Nevertheless, Mitchell manages to give the old question a new lease on life by arguing that Spanish civilization everywhere is essentially "sacrificial" in character. By this he means that the critical historical, social, and cultural processes which have shaped a distinctive Spanish sense of collective identity are governed by a "poetics of violence" whose archetypal mode of expression is the ritual victimization or expulsion of a scapegoat by a social in-group.

Drawing heavily on Julio Car Baroja's discussion of Iberian "sociocentrism" and Rene Girard's theories of social mimesis and "magical-persecutory thought," Mitchell makes his case in a series of chapters that deal with a very broad range of cultural phenomena. Among other things, he discusses local patron saints and the cult of Santiago, notions of collective honor and the expression of aggression in ritual battles between "Moors" and "Christians," martyrology and mythicized versions of national history, the processions of Holy Week, bullfighting, the legends of Don Juan, and devotion to the Virgin Mary. In each of these cultural forms, beliefs, or practices, he finds evidence that "the same elements appear over and over again: conflict and identity crisis; the supernatural protector as a function of the enemy horizon or the local ecosystem; sociocentric self-affirmation; mimetic diffusion, mimetic rivalry, and the invention of tradition" (p. 36). In a study as broad in scope as this one, the coverage of many topics is bound to be somewhat cursory. Nevertheless, Mitchell does devote two of his ten chapters to bullfighting; and the first of these chapters, which is dedicated "to the demolition of what may be termed the 'erotic' school of taurine exegesis" (p. 127), is an especially important contribution to the literature on the subject.

Despite the book's considerable merits, many readers are likely to be dissatisfied with its "relentlessly" pursued theoretical argument (p. 1). Mitchell's embrace of a brand of psychosymbolic functionalism leads him to regard history as "little more than a stage for the enactment of violent mythic impulses" (p. 197). The dangers of this monolithic approach to cultural analysis are nowhere more apparent than in the author's concluding treatment of the Spanish Civil War as yet another case in which "both sides were caught in the thrall of a single closed system of sacrificial representations" (p. 192). The massive oversimplification of Spanish culture evident in this and other statements suggests that the analysis of violence and piety would have been more compelling if greater attention had been paid to the pragmatics of power and to the complex and often contradictory ways in which people have actually understood, interpreted, and made use of their traditions and experience.

* * * * *

RECENT REISSUES

Caroline B. Brettell
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Joel M. Halpern and Barbara Kerewsky-Halpern, *A Serbian Village in Historical Perspective*. Holt, Rinehart, and Winston, 1972 (reprinted with changes by Waveland Press, Inc., Prospect Heights, IL, 1986).

Most Europeanist anthropologists are well aware of the contributions that the Halperns have made to the ethnography of Eastern Europe. This book in the Waveland series can serve a number of purposes in an undergraduate class on European culture and society. The *zadruga* is a unique form of extended family that must be treated in any discussion of the social organization of European peasant life. It is clearly presented here and general concepts are well illustrated with case studies

of particular families. The Halperns emphasize the ways in which these households cooperate and compete, both internally and with the 'outside world'. Two chapters deal with ritual — one with the rituals of the life cycle and the other with the annual cycle of village rituals. In the latter case, we again see the themes of cooperation and conflict emerging. The behaviors and beliefs described in both these chapters can be usefully compared in the classroom with those from western Europe to emphasize variations in the impact of different "great traditions."

The greatest contribution of this monograph is its emphasis on social and cultural change. The chapter on economics will be useful to any discussion of the modernization of the peasantry. Agricultural change, the relationships between village and town, and the peasant-worker are treated particularly well. The significance of the Socialist State and the relationship between village and nation are other themes that emerge and that can form the basis for stimulating class discussions about the structural and political meaning of the peasantry. Though it is easy to mythologize the peasant, as it is easy to mythologize the *zadruga*, the Halperns do not allow us to do so. Students will walk away with a very dynamic understanding of Serbian society. Finally, the chapter on methods can serve as a means to introduce students to the diverse ways in which anthropological data is collected. The Halperns are especially well-positioned to argue the benefits of a longitudinal study and of the integration of written sources with oral history.

Richard Maddox
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Bertha B. Quintana and Lois Gray Floyd, *!Que Gitano! Gypsies of Southern Spain*. Prospect Heights, IL: Waveland Press. 1986. 126 pages.

Quintana and Floyd's reissue of their study originally published in 1972 principally focuses on the way of life of a group of Flamenco singers, dancers, and musicians who reside in Granada and earn their livelihoods by entertaining tourists. Early in their account of the artists of the Sacro Monte, the authors raise the general question "What is a Gypsy?" (p. 13), and in the succeeding chapters, they attempt to answer it mainly by investigating five "traditional themes of Gypsy culture": pride, customary law, loyalty, freedom, and fatalism. Other topics discussed include the history of the Gypsies in Andalusia; the lyrical and musical forms of "deep song"; individual desires, wishes, and fears, as reflected in the results of psychological tests; attitudes toward formal education; views of North American culture; and processes of modernization and acculturation within contemporary Spain. Perhaps because of this scatter-gun approach to ethnographic description, the book manages to convey an extraordinary amount of basic and interesting information about Gypsy life and culture in relatively few pages.

Unfortunately, the evocative power of many of the book's descriptions is much reduced by a turgid, objectifying prose style. In spite of occasional rhetorical flourishes and the inclusion of some very moving statements made by the

Gypsies themselves, the authors seem excessively concerned with convincing us that truisms have been empirically verified. As a result, sentences such as the following predominate: "Values said by all Gypsy informants to be communicated by the songs included those pertinent to mother love and to marital fidelity" (p. 68). Nevertheless, *Que Gitano* might well serve as a useful background or introductory text on Flamenco in a course devoted to the appreciation of forms of folk art and performance. It would probably prove less valuable in a class dealing with issues of ethnic and minority identity in complex societies because the authors provide no rigorous analysis or sustained argument concerning what makes the Gypsies of Granada different from their Andalusian neighbors.

JILL DUBISCH NEW BOOK REVIEW EDITOR!

As of February 1, Jill Dubisch has taken on the position of Book Review Editor. All reviews which were sent earlier should be returned to Pat Gibson. All future Book Review business should be directed to Jill. All books which have not yet been reviewed will also be forwarded to Jill and may be obtained from her. I appreciate her willingness to serve, especially since she is doing research on sabbatical right now. She can be reached at the address below until May 31st. Her permanent address will be listed in the next issue of the *Bulletin*.

Jill Dubisch, Book Review Editor
SAE/c/o Women's Studies
Douglass 102
University of Arizona
Tucson, AZ 85721
(602) 621-7338
(602) 795-7957

The following books have been submitted for review:

C.J. Arnold (1986). *An Archaeology of the Early Anglo-Saxon Kingdoms*, Routledge.

*George A. Collier (1987). *Socialists of Rural Andalusia: Unacknowledged Revolutionaries of the Second Republic*, Stanford University Press.

*David D. Gilmore (1987). *Aggression and Community: Paradoxes of Andalusian Culture*, Yale University Press.

Elemer Illyes (1988). *Ethnic Continuity in the Carpatho-Danubian Area*, Columbia University Press.

Cynthia Keppley Mahmood (1989). *Frisian and Free: Study of an Ethnic Minority of the Netherlands*, Waveland Press.

John Reader (1989). *Missing Links: The Hunt for Earliest Man*, Penguin Books.

*Zdenek Salzman and Vladimir Scheufler (1974; Reissued 1986). *Komarov: A Czech Farming Village*, Waveland Press.

Peter G. Stromberg (1986). *Symbols of Community: The Cultural System of a Swedish Church*, The University of Arizona Press.

Joseba Zulaica (1988). *Basque Violence: Metaphor and Sacrament*, University of Nevada Press.

* Returned by an earlier reviewer who was unable to complete the review

Earlier volumes available for review:

Berlitz, *The Lost Ship of Noah*.
Gehlen, *Man*.
Geertz, *Works and Lives*.
Lorenz, *Man Meets Dog*.
Kodjo, *Africa Tomorrow*.
Mitford, *Our Village*.
Polasky, *Revolution in Brussels*.
Williams, *The Spirit and the Flesh*.

DIRECTORY UPDATES — MEMBERS MUST ABIDE BY THE RULES

Richard Wagner, Coordinator of Computer Operations at the Human Relations Area Files, Inc. (HRAF) has completed another directory update, published below. However, he has made a number of comments which members should take to heart when submitting such updates. In the future, he would like all questionnaires to be typewritten, since some of the updates he has received were not legible, which may have resulted in errors. In addition, respondents were held to the requirements as specified in the questionnaires: only **THREE** topical specialties and **FOUR** most important or recent works were listed. At this time, I would like to express our appreciation to Richard for all his help in computerizing and maintaining our Directory data files.

We continue to receive updates. Those which were not forwarded in time for this year's update will appear in the February, 1990 issue.

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CALENDAR

April 5-9, 1989

Society for Applied Anthropology Annual Meetings, Santa Fe, N.M.

April 10-5, 1989

European Consortium for Political Research Joint Workshops, Paris, France.

April 20-23, 1989

Society for Spanish and Portuguese Historical Studies Annual Meetings, St. Louis, MO.

May 24-25, 1989

European Community Studies Association Inaugural Conference, Washington, DC.

June 9-28, 1989

Faculty Seminars on German Politics, History and International Relations, East and West Germany.

September 21-24, 1989

IV International Meeting on Portugal, sponsored by the International Conference Group on Portugal (ICGP), Durham, N.H.

October, 1989

German Studies Association Annual Conference, Milwaukee, WI.

November 2-5, 1989

American Association for the Advancement of Slavic Studies National Convention, Chicago, IL.

November 15-19, 1989

American Anthropological Association (AAA) Annual Meetings, Washington, DC

August 19-24, 1990

International Economic History Tenth Conference, Leuven, Belgium.

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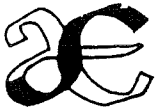
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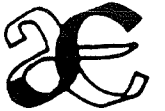
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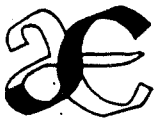
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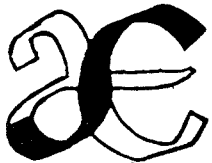
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