



Bulletin

Society for the Anthropology of Europe

February 1990
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SAE SURVEYS OUT: THE PLACE OF THE ANTHROPOLOGY OF EUROPE IN DEPARTMENTS OF ANTHROPOLOGY

On January 20, 1990, Sarah C. Uhl, Projects Chair and Donna Muncey, Projects Committee Member mailed questionnaires to 189 SAE members who were listed in the 1989-90 AA Guide to Departments as faculty members. The survey is designed to provide SAE with a much-needed baseline of information concerning the state of the anthropology of Europe in academic departments. Such information is to be collected for physical anthropologists, archaeologists, linguists and sociocultural anthropologists who are SAE members and who teach courses on Europe. All members involved in this sample are urged to reply as quickly as possible since this information will be crucial in future planning and policy decisions.

SAE WONDERFUL IN WASHINGTON!

Four years ago the first informal meetings took place at the Washington American Anthropological Association meetings which led to the forming of the ad hoc organizing committee to make the Society of the Anthropology of Europe an official unit of the AAA. It is especially moving to recall this when we consider how quickly we have matured and prospered, as Carole Counihan, SAE Secretary and Contributing Editor to the *Anthropology Newsletter* has again made clear in her monthly column in the January 1990 issue of *AN*. The continuing enthusiasm of the members, the excellent quality

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CALL FOR PAPERS: The SAE Presence at New Orleans

Ellen Badone
Program Chair

The SAE sponsored and invited sessions at the 1989 AAA meetings in Washington were all extremely successful. Now is the time to ensure that the 1990 SAE sessions in New Orleans will be equally exciting. The following ideas have been proposed for SAE sessions at the 1990 meetings (tentative titles):

(Continued on Page Three)

EUROPEANS STUDYING EUROPE: The Institutional Contexts of the Anthropology of Europe in Europe

Deborah Reed-Danahay
Features Editor
Emory University

When Europeanist anthropologists from the U.S. go to study in Europe, they do not often make contact with native scholars within the host country who are also involved in the ethnography of that country. Oftentimes, we are not even aware of the institutional resources available and research conducted which may be valuable to our own research. In order to encourage more contact of this kind, and provide a resource for doing so, I am initiating a series of overviews of the European institutional contexts of the anthropology of

(Continued on Page Four)

**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:

Pat Gibson
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:

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Washington, DC 20009

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SAE MEMBERSHIP HITS NEW RECORD!

As of December 31, 1989, there were a total of 578 members. Of this total, 522 members had already paid their dues: 171 students and 351 regular members. Only 28 regular members and 28 students have failed to pay their dues. The Association wishes to remind members that the dues for 1990 are due and payable on January 1, 1990.

REMINDER!:

**YOUR ANNUAL MEMBERSHIP
RENEWAL IS DUE**

CALL FOR PAPERS
(Continued from page one)

Agriculture, the EEC, and 1992

Organizers: Mark Shutes, Department of Sociology and Anthropology,
Youngstown State University,
Youngstown, OH 44555
(216) 742-3443
and
David Reddy, Folk Arts Coordinator
Florida Folklife Programs
P.O. Box 265
White Springs, FL 32096
(904) 397-2192

**Research by American Ethnographers in France
and French Ethnographers in the U.S.**

Organizer: Joëlle Nisolle
14725 Oak Vine Drive
Lutz, FL 33549
(813) 978-0890

**Ethnicity, Immigrants and Urban Anthropology in
Europe**

Organizer: Joëlle Bahloul, Department of Anthropology
Rawles Hall 108
Indiana University
Bloomington, IN 47405
(812) 855-1203

**Germany Between Perestroika and the EEC in
1992**

Organizer: John Eidson, Department of Anthropology
University of Maryland
College Park, MD 20742
(301) 454-4154

Medical Anthropology in Europe

Organizer: Marie Boutté, Department of Anthropology
University of Nevada
Reno, NV 89557-0006
(702) 784-6704

**Disembodying Ideology: Localities, Politics and
National Symbols in Europe**

Organizers: Uli Linke, Department of Anthropology
Rutgers University
Douglass Campus
New Brunswick, NJ 08903
(201) 932-9483
and

James R. McLeod, Department of
Anthropology
Ohio State University
245 Lord Hall
124 W. 17th Ave.
Columbus, OH 43210-1364
(614) 292-4149

**What Happens When The People We Write About
Read What We Write? Doing Ethnography in
Complex Societies**

Organizer: Caroline Brettell, Department of
Anthropology
Southern Methodist University
Dallas, TX 75275
(214) 692-2926

**The Power and Meaning of Rooms: Further
Reflections on Arensberg's 'West Room' and the
Transforming Character of Rooms in
Contemporary and Historical European Culture**

Organizer: Lawrence J. Taylor, Department of
Anthropology and Sociology
Lafayette College
Easton, PA 18042
(215) 250-5184

Theorizing Europe

Organizer: Michael Herzfeld, Department of
Anthropology
Rawles Hall 108
Indiana University
Bloomington, IN 47405
(812) 855-1203

The Left in Eastern and Western Europe

Organizer: Sam Beck
109 Ithaca Road
Ithaca, NY 14850

European Emigration to the New World

Organizer: Luisa Margolies
Apartado 3305
Caracas 1010, VENEZUELA

Ethnicity in Eastern Europe

Organizer: G. James Patterson
School of Arts and Sciences
Eastern Oregon State College
La Grande, OR 97850

Please contact the organizer directly if you would like to contribute a paper to any of these sessions. If you would like to propose another session, please contact:

Ellen Badone
SAE Program Chair
Department of Religious Studies
McMaster University
Hamilton, Ontario L8S 4K1
CANADA (416) 525, 9140, extension 3395

Individual volunteered papers are also welcome. The deadline for receipt of abstracts and preregistration materials by the AAA is **April 1**. Session organizers are responsible for submitting the original plus three copies of all abstracts for their proposed session directly to the AAA, and for ensuring that pre-registration forms and cheques for all participants are included with the session abstracts. Check the SAE box on the abstract form as the appropriate unit for reviewing your session or paper. Session organizers who wish to have their session sponsored by the SAE should contact Ellen Badone by March 1 for a letter to include with their submission to the AAA.

EUROPEANS STUDYING EUROPE

(Continued from page one)

Europe to be published in the SAE *Bulletin*. For the next issue of the *Bulletin*, I am preparing such an overview of the major institutions and research groups currently involved in the auto-anthropological study of France.

I hope that others of you familiar with the institutional contexts of anthropological research in the countries where you do research will also be willing to do a short piece on this. I think that this will be a very useful service, particularly to younger scholars who are preparing to do fieldwork. If you are interested, please contact me:

Deborah Reed-Danahay, SAE Features Editor
Department of Anthropology
Emory University
Atlanta, GA 30322

SAE WONDERFUL IN WASHINGTON

(Continued from page one)

of the panels, the excitement generated by the distinguished lecture, the continuing popularity of the Breakfast Roundtable (which had sold out well in advance of the meetings), are testimonies that the original planners had accurately assessed the need for SAE. It is still difficult for many of us to believe how deep that need really was; however, each new Annual Meeting reaffirms the importance of what SAE is doing. New projects (see the article above) and more and diverse panels, as demonstrated in the new Call for Papers, points to a continued and growing success.

It all began in Washington -- what at the time seemed like a somewhat uncertain idea has developed far beyond our wildest imagination!

SAE SPONSORS RECEPTION AT COUNCIL FOR EUROPEAN STUDIES: SEVENTH INTERNATIONAL CONFERENCE

Once again, SAE is sponsoring a reception to be held Saturday evening, March 24, from 7 to 9 p.m. at the Seventh International Conference of Europeanists sponsored by the Council for European Studies (CES), to be held at the Omni Georgetown Hotel, 2121 P Street, NW, Washington, DC 20037. Dr. Ioannis Sinanoglou, Executive Director of the CES has made available to the *Bulletin* the preliminary program for the meetings. Of special interest are three panels chaired by SAE members: "From Periphery to center: The Anthropology of Bureaucracy in Contemporary Nation-States," Susan Carol Rogers (A-4) on Friday, 1:30 to 4 p.m.; "The Political Strategies of Social Movements," Hermine De Soto (B-5), Friday, 4:30 - 7 p.m.; and "Nationalism and the Future of Minorities: Eastern and Western Europe Toward 1992," John Cole (F-2), Sunday, 9:00 a.m. to Noon. SAE members will be presenting papers at some of the other panels and will serve as discussants as well. What follows is a list of the panels scheduled for the Conference.

Friday, March 23, 1:30 - 4 p.m.:

- A-1 -- "The Politics of Financial Markets," Philip G. Cerny (U of York), Chair;
- A-2 -- "Environmental Movements in Eastern and Western Europe," Carol J. Hager (Bryn Mawr C), Chair;
- A-3 -- "The Gendering of State Theory," Joan Acker (U of Oregon), Chair;
- A-4 -- "From Periphery to Center: The Anthropology of Bureaucracy in Contemporary Nation-States," Susan Carol Rogers (NYU), Chair;
- A-5 -- "Citizenship and Military Service After the Mass Army," Allan Silver (Columbia U), Chair.

Friday, March 23, 4:30 - 7 p.m.:

- B-1 -- "The New Pluralism: Changing Relationships Between Citizens and the State," Ellen T. Comisso (UC-San Diego), Chair;
- B-2 -- "Citizenship and National Identity," James Hollifield (Brandeis U), Chair;
- B-3 -- "British Colonialism in Culture and Politics," Robin Kilson (Bryn Mawr C), Chair;
- B-4 -- "Public Policy in Supranational Perspective," Alberta Sbragia (U of Pittsburgh), Chair;
- B-5 -- "The Political Strategies of Social Movements," Hermine De Soto (U of Wisconsin-Madison), Chair;
- B-6 -- "The Role of Western Influences in Eastern Europe Today," Robert Mark Spaulding, Jr. (Harvard U), Chair.

Saturday, March 24, 9:00 a.m. - Noon:

- C-1 -- "The Effects of Social and Defense Expenditures on Economic Growth: Scandinavia, France, and Italy," M. Donald Hancock (Vanderbilt U), Chair;
- C-2 -- "Professionals, Policy Making, and European Welfare States," Arnold Heidenheimer (Washington U), Chair;

- C-3 -- "Political Culture: Market Values and Left Response," Scott Lash (U of Lancaster), Chair;
 C-4 -- "A People's Europe: Social and Political Dimensions of 1992," Corrado Pirzio-Birolli (Delegation of the Commission of the European Communities), Chair;
 C-5 -- "The Literary Construction of Politics: Writers' Images of Conflict," Hans N. Weiler (Stanford U), Chair;
 C-6 -- "Theoretical Perspectives on European Migration," Aristide Zolberg (New School for Social Research), Chair.

Saturday, March 24, 1:30 - 4 p.m.:

- D-1 -- "Arenas of Struggle: Workplace, Community, Family," Chair TBA;
 D-2 -- "German Women in the World of 'Yalta': From the Common Ground of Ground Zero to Divergent Roles in the Two Germanies, 1945-Present," James Diehl (Indiana U), Chair;
 D-3 -- "Does Socialism Have a Future? Western and Eastern European Experiences," Grzegorz Ekiert (Harvard U), Chair;
 D-4 -- "The European Community Constructs the 'Other?'," Barbara Haskel (McGill U), Chair;
 D-5 -- "Crossing Boundaries: Immigration in 1992," Chair TBA;
 D-6 -- "Fordism and Beyond: The Political Economy of Europe in Transition," Jonas Pontusson (Cornell U), Chair.

Saturday, March 24, 4:30 - 7 p.m.:

- E-1 -- "Struggling for Security: Peace Movements in Western Europe," Chair TBA;
 E-2 -- "Post-Structuralism, Power, and a New Conception of the Political," William V. Spanos (SUNY-Binghamton), Chair;
 E-3 -- "Revival on the Right?," Chair TBA;
 E-4 -- "The Decline of Communism in Italy and France," Miriam Golden (UCLA), Chair;
 E-5 -- "Restructuring Industrial Relations," Richard Price (U of Maryland-College Park), Tentative Chair;
 E-6 -- "Privatizing Public Housing in Britain and the Netherlands," Carolyn Adams (Temple U), Chair.

Sunday, March 25, 9:00 a.m. - Noon:

- F-1 -- "Security in a Changing Europe," Martin O. Heisler (U of Maryland-College Park), Chair;
 F-2 -- "Nationalism and the Future of Minorities: Eastern and Western Europe Toward 1992," John W. Cole (U of Massachusetts-Amherst), Chair;
 F-3 -- "Responding to HIV/AIDS: Management of the 'Third Epidemic' in Europe," Nancy Ford (Sangamon State University, IL), Chair;
 F-4 -- "Political Culture and Politics: Germany in Comparative and Historical Perspective," Juan Linz (Yale U), Chair;
 F-5 -- "One Big Union: Organized Labor and 1992," Frank Wilson (Purdue U), Chair;
 F-6 -- "Corporate Restructuring and Employee Ownership in the U.S., Western and Eastern Europe: The Role of Employee Buyouts," Glenn Yago (SUNY-Stony Brook) and Michael Wright (U of Nottingham), Chairs.

Sunday, March 25, 1:30 - 4 p.m.:

- G-1 -- "Changing Patterns of Electoral Competition," Gerard Braunthal (U of Massachusetts-Amherst), Chair;
 G-2 -- "State, Society, and Education Policy in Europe and Japan," Roger Geiger (Pennsylvania State U), Chair;
 G-3 -- "Assessing the Thatcher Regime," Peter A. Hall (Harvard U), Chair;
 G-4 -- "The Federal Republic and NATO: Forty Years After," Emil J. Kirchner (U of Essex), Chair;
 G-5 -- "Industrial Restructuring: Strategies and Consequences," W. Rand Smith (Lake Forest C), Chair.

**WHILE YOU'RE UP,
GET ME A GRANT**

Susan Parman
 California State University, Fullerton

This column was established to describe grants and fellowships available to Europeanist anthropologists at all academic levels, from pre-doctoral students to full professors. The column does not duplicate the information provided by each agency's program announcement; for a complete description, write or call the agency.

The column for February of 1989 described various programs offered by IREX, focusing on Developmental Fellowships and Short-Term Travel Grants. The column for May of 1989 had a topical focus (the study of peace). The column for October 1989 described the various programs supported by the German Marshall Fund, and how they might be of relevance to anthropologists of Europe. This column describes two funding opportunities involving cooperation between the United States and Europe. If other universities besides the University of Pittsburgh have special programs that encourage research in Europe, and would like to have them publicized, please send relevant information to this column.

Department of Anthropology
 University of Pittsburgh
 Pittsburgh, PA 15260
 (412) 648-8847
Contact name: Professor Robert Hayden

The Social Science Research Council has awarded a First Year Fellowship in Underrepresented Fields in Soviet Studies to the Department of Anthropology. The first-year graduate student will receive a stipend of \$8500, and tuition will be waived by the University. The student is assured a fellowship or teaching assistantship for up to three subsequent years of study provided he/she continues to make acceptable progress.

Minimum requirements for the fellowship are at least two years of college-level Russian or other language of the Soviet Union, and relevant Soviet-area preparation and interest in pursuing Soviet studies.

The University has a Center for Russian and East European Studies (REES), a Title VI National Resource Center with over 40 affiliated faculty. The University teaches Russian and Ukrainian regularly, and other Soviet languages are available through the Language Acquisition Laboratory. The University

has a history of exchanges with academic institutions in the Soviet Union.

Program for Cultural Cooperation Between Spain's Ministry of Culture and United States' Universities

34 Folwell Hall

University of Minnesota

9 Pleasant Street, SE

Minneapolis, MN 55455

(612) 625-9888

Contact name: Holly Zimmerman, Program Coordinator

Deadline: April 30, 1990 and December 1, 1990

The Program for Cultural Cooperation was established jointly by Spain's Minister of Culture and U.S. Hispanists in 1983. It is administered at the University of Minnesota. The purpose of the program is to promote academic knowledge about Spain in American academia. Participating U.S. universities are expected to match funds with the Spanish Ministry of Culture.

The program provides support in the following areas:

1. Research Grants: Applications that have scholarly relevance and also help to disseminate knowledge of Spanish culture in the U.S. may be submitted by Americans wishing to do research in Spain, and by Spanish citizens wishing to do research in the United States.
2. Visiting Professors: Maximum of \$6,000 to sponsor visiting professors, preferably for a minimum of 8-10 weeks (to teach a class). This program encourages an exchange of scholars and artists in social, political, and economic history, cultural communications, and literary theory.
3. Curriculum Development: Grants toward the development of new areas of teaching in Hispanic Studies. Intended to expand Hispanic scholarship beyond the traditional subjects of Spanish language and literature, this grant encourages course development in Hispanic history, sociology, political science, and other fields.
4. Collaborative Symposia and Seminars: Subsidies for travel, honoraria, and publication of papers. Will also sponsor sections at professional conventions.
5. Publication Subsidies: To encourage more knowledge and appreciation of Spanish heritage in the United States, the program will give financial assistance to a variety of publishing projects, from commercial projects with widespread appeal, to university publications and Hispanic research journals.
6. Spanish Cinema: Grants to enable film societies to sponsor Spanish film festivals and visits by directors, and to promote the establishment in universities of Spanish cinema videotape archives.
7. Two Annual Awards of \$6,000 and \$3,000 are being given for the best publications on Hispanic contributions to the establishment of the United States. These awards are given to honor the 500th anniversary of the arrival of Christopher Columbus in the Americas. Direct inquiries to:

Spanish Embassy
Cultural Office, Suite 214

2600 Virginia Avenue, NW
Washington, DC 20037

CENTER FOCUS

John W. Sheets
Central Missouri State University

* UNITED STATES

CENTER FOR EUROPEAN STUDIES Stanford University

Stanford's Center for European Studies (SCES) was founded in 1986. It is a focal point for promoting and coordinating teaching and research on Europe. The Center concentrates its effort on increasing interdisciplinary communication among its members and attracting distinguished visitors to the campus. All Stanford faculty members who share these interests are invited to join, to participate, and to share its resources. It presently has some 63 members.

The SCES sponsors a variety of activities on the Stanford campus, alone or in cooperation with other units of the university or other universities in the area. Conferences, special seminars and working groups, lectures by visitors, informal discussion sessions are its usual media, and they contribute to a lively atmosphere for intellectual exchange. The Center also coordinates the university's curriculum, research efforts and outreach activity connected with Europe. Frequently, it does so by collaborating with other area studies programs on campus.

From its start, the Center has been funded by the School of Humanities and Sciences, the center for Research in International Studies (CRIS), and the Department of Political Science. It has recently received a generous grant from the Andrew W. Mellon Foundation which will permit it to expand its activities in several new directions. It represents Stanford in joint ventures with European programs at other academic institutions and private foundations, including the Council for European Studies in New York. The SCES is part of Stanford's present effort at creating an Institute for International Studies; eventually, the SCES expects to move into new quarters in the planned Institute for International Studies. For more information contact:

Henrietta Grant-Peterkin, Administrator
Center for European Studies
Building 160
Stanford University
Stanford, CA 94305-2044
(415) 723-9593

* EUROPE

JUAN MARCH INSTITUTE
The Center for Advanced Study in the Social
Sciences, Madrid

The Center initiated its activities in Madrid in September, 1987. The main focus of the Center's research and teaching activities is directed toward the study of structure and change in advanced contemporary societies, their political and economic systems, and their cultural and historical bases, concentrating on Western and Southern Europe. Teaching and research activities are therefore oriented toward the areas of comparative politics, states, and policy-making; political economy, labor and industrial relations; social structures and interest groups; and political culture. Thus the Center is involved in the consideration of topics such as the institutional conditions allowing technical and economic modernization to take place; adjustments to the processes of internationalization and regionalization; the current redefinition of the welfare state; or the basis upon which the legitimacy of liberal democracies and market economies rests. The first research program, "Liberal democracy, interest groups and governance of capitalism," is in cooperation with research groups in the United States, Germany, France, the United Kingdom, Italy, Portugal, and Greece. For more information write:

Instituto Juan March
Castello, 77
28006 Madrid
SPAIN

STUDENTS' CORNER

Mary J Fechner

There are not enough hours in the day for a student; this much we all know! Nevertheless, I am asking that you please take five minutes to fill out the STUDENTS' QUESTIONNAIRE attached to the *Bulletin* and mail it in ASAP. I hope this format will expedite the gathering of information for a student membership profile. Thank you all for your cooperation. Any issues of concern or questions should be sent to:

Mary J Fechner
1507A Southwind Drive
Gulf Breeze, FL 32561

THE EZRA POUND CENTER FOR ANTHROPOLOGY'S FOURTH ANNUAL SUMMER PROGRAM BRUNNENBURG CASTLE, ITALY

The University of New Orleans announces its fourth annual summer study program in the Merano Valley of Northern Italy. Directed by Professor Paul Magnarella (U of Florida), the program provides an opportunity to live and learn in the beautiful region of South Tyrol, which borders on Austria and Switzerland in the Alps, and earn three semester credit hours in Anthropology at the Ezra Pound Center for Anthropology-Brunnenburg Castle. The castle, owned by the anthropologist Dr. Siegfried de Rachewilz, the grandson of Ezra Pound, houses an extensive museum of ceremonial and agricultural artifacts from the Tyrolean area as well as Africa.

Brunnenburg overlooks the lovely city of Merano, Italy. In addition to the course "From Cottage to Castle: Field Study in an Alpine Village," the course includes a weekend trip to Venice as well as excursions to the surrounding area, hiking, local festivals, folk dancing, traditional bread-baking, and haying. Italian and German are the native languages in this bilingual region, but the course of instruction is in English. For additional information, please contact:

Office of International Study Programs
P.O. Box 1315
University of New Orleans
New Orleans, LA 70148
Tel: (504) 286-7116

POETICS AND SOCIAL LIFE NEH SUMMER SEMINAR at Indiana University, Bloomington

Michael Herzfeld will direct the NEH Summer Seminar for College Teachers "Poetics and Social Life," to be held at Indiana University, Bloomington from June 11 to August 3, 1990. The seminar will address the connections between poetics and social life. It will focus on theories of poetics that help us understand cultural change and innovation and the role of *convention* and *invention* in the conduct of social relations. Seminar participants will begin with Aristotle and the etymological implications of poetics and drama as *forms of action*; will study Vico, who emphasized the importance of etymology for a *critical* historical consciousness and who recognized the relationship between aesthetics, perception, and power; and will cover material by D. Sapir, J.W. Fernandez, and R. Jakobson, and a number of other scholars. Special attention will be paid to the reading of ethnographic descriptions that permit access to the rhetorical dimension of social life. For further information, please contact:

Prof. Michael Herzfeld
Department of Anthropology
Rawles Hall 108
Indiana University
Bloomington, IN 47405
Tel: (812) 855-2555

RECENT PUBLICATIONS

* ANTHROPOLOGICAL QUARTERLY: "The Uses of Death in Europe"

Anthropological Quarterly devoted its October, 1989 issue to European anthropology edited by Lawrence Taylor and Jill Dubisch. Lawrence Taylor introduced four articles which focused on "The Uses of Death in Europe." They were: "Archaeological Perspectives on Death Ritual: Thoughts from Northwest Europe," by Janet E. Levy; "The Sacred and the Civic: Representations of Death in the Town Ceremony of Border Scotland," by Gwen Kennedy Neville; "*Bás InÉrinn*: Cultural Constructions of Death in Ireland," by Lawrence J. Taylor; and "Death and Social Change in Greece," by Jill

Dubisch. To subscribe to the *Anthropological Quarterly*, send \$24.00 (individual) or \$30.00 (institutional) to:

Anthropological Quarterly
620 Michael Avenue, NE
Administration Building Room 303
Washington, DC 20064

FELLOWSHIPS

* **Fondazione Giovanni Agnelli Predoctorial Fellowships in Italian American Studies**

The Giovanni Agnelli Foundation of Turin, Italy will award a limited number of *Fellowships for Beginning Graduate Study* and *Fellowships for Dissertation Research* in Italian American Studies. The number of fellowships will be determined by the number of viable proposals submitted by applicants to the Foundation.

These fellowships are offered to graduate students at United States and Canadian universities who are specializing in the study of the peoples of Italian origin in North America, or who are studying them as a significant part of a comparative project. Applicants should ordinarily be enrolled in the social sciences or history, but there is no restriction on research methodology or approach.

Fellowships for Beginning Graduate Study

Purpose: The purpose of the Fellowships for Beginning Graduate Study is to enable graduate students who intend to write a dissertation concerning North Americans of Italian origin to acquire a knowledge of Italian language, history, culture, and society through a short-term period of study in Italy. The Fellowships also aim to enable students to pursue exploratory research in Italy and to establish contact with Italian scholars working in related fields.

Eligibility: Applicants must be enrolled in a graduate program at an American or Canadian university. Typically, they will be in the beginning stages of their program and will not yet have a formally approved dissertation prospectus. Fellowships are restricted to citizens or permanent residents (immigrant visa holders) of the United States and citizens or landed immigrants of Canada. Eligible fields are the following: anthropology, demography, economics, ethnic studies, history, geography, migration studies, political science, sociology, and social psychology.

Awards: Fellowships provide up to \$6,000 for travel and living expenses. In addition, the Giovanni Agnelli Foundation will provide a certain amount of logistical support, including arranging for language programs, depending upon the fellowship candidate's proposed program. Applicants are expected to devote a minimum of three months to study and research in Italy. They should be prepared to carry out their proposed program within the year following the date that the awards are made. Fellowship recipients are required to submit a written report to the Foundation upon completion of their program.

Fellowships for Dissertation Research

Purpose: The purpose of the Fellowships for Dissertation Research in Italian American Studies is to enable graduate students to conduct research and study in Italy relevant to approved dissertation topics.

Eligibility: Applicants must be enrolled in a doctoral program at an American or Canadian university and must have completed all requirements for the Ph.D., except the dissertation, by the time the fellowship is to begin. Fellowships are restricted to citizens or permanent residents (immigrant visa holders) of the United States and citizens or landed immigrants of Canada. Eligible fields are the following: anthropology, demography, economics, ethnic studies, history, geography, migration studies, political science, sociology, and social psychology.

Awards: Fellowships provide support of up to \$18,000. In addition, the Giovanni Agnelli Foundation will provide a certain amount of logistical support depending upon the fellowship candidate's proposed program. Applicants are expected to devote a minimum of one semester to research and study in Italy. They should be prepared to commence research within the year following the date that the awards are made. Fellowship recipients are required to submit a written report to the Foundation upon completion of their program.

The application deadline for both fellowships this academic year only, is **March 1, 1990**. Selections will be made by an interdisciplinary committee of North American scholars and a representative of the Giovanni Agnelli Foundation. Awards will be announced in mid-April. For further information and application forms, please contact:

Giovanni Agnelli Foundation
Italian American Studies Fellowship Program
P.O. Box 2766
Fairfax, VA 22031-0766

MEMBERSHIP NEWS

* **E. PAUL DURRENBERGER** (U of Iowa) has recently co-edited *The Anthropology of Iceland* with Gísli Pálsson. The book provides the first perspectives on Icelandic anthropology from both Icelandic and foreign anthropologists. The thirteen essays are divided into four themes: ideology and action; kinship and gender; culture, class, and ethnicity; and the Commonwealth period of circa 930 to 1220. Insider and outsider viewpoints on such topics as the Icelandic women's movement, the transformation of the fishing industry, the idea of mystical power in modern Iceland, and archaeological research in Iceland merge to form an international, comparative discourse. The book is available from the University of Iowa Press in Iowa City, IA 52242.

* **MICHAEL HERZFELD** (Indiana U/Bloomington), Professor of Anthropology and Semiotics and Chair of the Department of Anthropology, is to begin a three-year term as a Contributing Editor of *Anthropology Today*, a publication of the Royal Anthropological Institute, London. In addition, he

was recently awarded the degree of D.Litt. by the University of Birmingham, on behalf of the university's Centre for Byzantine, Ottoman and Modern Greek Studies, in recognition of his three authored books. Professor Herzfeld, who also holds a doctorate in social anthropology from the University of Oxford, studied at the University of Birmingham in 1971-72, and took his M.A. there.

CONFERENCE NEWS

* SOCIAL SCIENCE ASSOCIATION

The National Social Science Association is hosting its fourth annual Social Science Conference on March 22 - 24, 1990, at the Hyatt Regency Louisville Hotel in Louisville, Kentucky. The conference will focus on the newest research, teaching techniques, book and film reviews, symposiums, panel discussions, and demonstrations in all social science disciplines. The conference is designed for college educators to come together in a two and a half day meeting and share information with their colleagues. All presentations will be published after the meeting in the *Social Science Perspectives Journal* -- the proceedings of the conference. For more information, please contact:

National Social Science Association
2020 Hills Lake Drive
El Cajon, CA 92020
(619) 448-4709

* SOCIETY FOR APPLIED ANTHROPOLOGY

The Society for Applied Anthropology is holding its 1990 Annual Meeting at the University of York, in York, England on March 28 - April 1, 1990. The theme for this meeting is **Assembling Knowledge to Address Human Problems**. Co-sponsoring organizations are the Anthropology and Nursing Association; British Association for Social Anthropology in Policy and Practice (sub-groups: Anthropology in Training and Education; Group for Anthropology in Policy and Practice; Social Anthropology: Social and Community Work); British Medical Anthropology Society; Council on Nursing and Anthropology; National Association of Practicing Anthropologists; Royal Anthropological Association; Society of Applied Anthropology in Canada; and Society for Medical Anthropology. Panels of interest to Europeanists include: **Applied Anthropology: Remarks from France** (#30), Jean Francois Bare -- Chair/Organizer, Thursday Morning and **Applied Urban Anthropology in Spain: Community Organization and Urban Design** (#38), Jose Lison Arca -- Chair/Organizer, Thursday Afternoon. Papers on Europe include: "Emigration and Social Change in Northern Portugal," Timothy Finan & Julianna Acheson (U of Arizona); "Decision Making and Implementation in the French Fisheries: A Project in Applied Sociology," Jacques Weber (Fremer); "Recruitment and Reproduction of Community in Cooperative Garden City Estates in Vienna, Austria," Robert

Rottenberg (DePaul U); "The Changing Status of Filipino Women in West Germany," Norma Ramil (Westfälische Wilhelms-Universität Münster); "Attitudes of U.K. Organisations Towards Spouses and Families," Richard Caplan (Lincoln County Hospital, U.K.); "Health Problems of Political Refugees: Poland as a Case Study," Charlotte Chase (U of Nevada-Reno); and "To Have or Have Not: Policy, Economics, and Reproduction in Hungary and Mexico," Jeanne Simonelli (SUNY-Oneonta).

* SOCIETY FOR SPANISH AND PORTUGUESE HISTORICAL STUDIES

The Society's 21st annual meeting will be held at the Pontchartrain Hotel, New Orleans, April 5-7, 1990. The Program Committee particularly welcomes papers dealing with Spain and the Southern Borderlands. For further information, please contact:

Sara T. Nalle
Department of History
William Paterson College
Wayne, NJ 07470

* SPANISH PROFESSIONAL IN AMERICA

ALDEEU (Spanish Professionals in America) will hold its X General Assembly in conjunction with an International and Interdisciplinary Meeting in commemoration of the V Centenary of the Discovery of America at San Juan, Puerto Rico, on April 17 - 22, 1990. The theme of this Assembly/Meeting is: "The Impact and Future of Spanish Culture in the New World." The program will be divided into three general categories: 1) "History, Legacy and Legend," 2) "Today's Reality," and 3) "The Future: Forecast, Problems and Participation." The site will be the Condado Beach Hotel, Avenida Ashford, Santurce, San Juan, Puerto Rico 00940. Phone (809) 731-6090 and (809) 468-2775, FAX (809) 722-5062. For further information, please contact:

Dr. Gloria Castresana Waid, President
V Centenary Commission
P.O. Box 13212
Fresno, CA

* BOSTON

An international conference on "Professions and Public Authority" is scheduled to be held on April 21-22, 1990, at Northeastern University in Boston. The conference is jointly sponsored by the International Sociological Association, Research Committee on Work, Rutgers University, and Northeastern University. The conference will focus upon professions as acting and organized political bodies, in their central role in the functioning of modern society in Western, Eastern European, and developing nations. Central to the discussions will be the consideration of new concepts and approaches to the study of the changing relationships among professions, public authorities such as states and international

bodies, and such other centers of power as sectors of capitalism and organized consumer associations. Special emphasis will be given to assessing the degree of the rise or fall of the power of professions in different social contexts. For further information, please contact:

Elliott A. Kraus
Center for the Professions
Department of Sociology
Northeastern University
Boston, MA 02115
or
Louis H. Orzack
Committee on Professions
Department of Sociology
Rutgers University
New Brunswick, NJ 08903

*** INTERNATIONAL SOCIETY FOR THE STUDY OF EUROPEAN IDEAS (ISSEI)**

The Second International Conference of the ISSEI will be held from September 3-9, 1990, at the Catholic University of Leuven, Belgium. Fifty-six workshops will cover many topics of interest to anthropologists including feminism and the role of women, ethnicity, the European Community, elite and popular culture, and the role of language. For further information, please contact:

ISSEI
Department of Philosophy
Haifa University
Mount Carmel
Haifa 31999, ISRAEL

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

*** HISTORY OF EUROPEAN IDEAS**

The official journal of the International Society for the Study of European Ideas (ISSEI), and sponsored by The European Cultural Foundation, the *History of European Ideas* is a multidisciplinary journal, established by a group of international scholars to study the history of cultural exchange between European nations, the influence of exchange on the formation of European ideas and the emergence of the idea of Europe. It publishes papers in the following fields: European studies, philosophy, literature, politics, economics, history of religion, European history, sociology, linguistics, history of science, education, military history and law. Each issue contains at least four main articles along with sections devoted to book reviews and announcing symposia, colloquia, conferences and congresses. Edited by Ezra Talmor and Sascha Talmor of Haifa University, Israel, an annual subscription (six issues) costs \$150.00. For additional information, please contact:

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Program's most recent publication list is available upon request. For further information, please contact:

Cross-National Studies
Columbia University School of Social Work
622 W. 113 St.
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*** INSTITUTE FOR UNDERGRADUATE STUDY
OF THE EUROPEAN COMMUNITY**

The first non-profit institute for the study of the European Economic Community will be built on a 25 acre plot of land at Rouen, France, at a cost of \$20,000,000, and will open in January 1991. The facility will include a specialized library and research center, living quarters, restaurants, an infirmary and sport facilities. The intention is to promote understanding of today's and tomorrow's Europe in the United States by offering advanced American undergraduates a solid formation, for one semester or one year, in the economics, political and cultural aspects specific to the new Europe. The language of the institute will be English, although there will be opportunities to work in French. The institute plans to offer some financial assistance to undergraduates. For further information, please contact:

Dean Mortimer Guiney
The European Campus
29 rue Raymond Aron
76130 Mont Saint Aignan
FRANCE

*** CATHOLIC UNIVERSITY OF LOUVAIN
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Catholic University of Louvain
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Blijde Inkolmstraat 21/5
3000 Louvain (Louvain), BELGIUM

BOOK MARKS

Jill Dubisch
Book Review Editor

CONTEMPORARY WITCHCRAFT

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T.M. Luhrmann, *Persuasions of the Witch's Craft: Ritual Magic in Contemporary England*. Cambridge, MA: Harvard University Press, 1989. 382 pages. \$25.00 (cloth).

This absorbing study of contemporary British witchcraft is the product of over fourteen months of fieldwork in covens and occult groups in London. As Luhrmann notes, she represents a new style of ethnographer who is virtually indistinguishable from those studied. Like London witches and magicians, Luhrmann was middle-class, white, and well-educated. With them too, she shared a long-standing fascination with magic and the world of the imagination.

During a remarkably consuming and intense fieldwork period, Luhrmann attended New Age festivals, participated in Halloween rituals atop barrows in Kent, celebrated Lammas-tide at stone circles in the Cotswolds, and underwent initiation into several occult groups. Contrary to the relative deprivation thesis, Luhrmann discovered that the people she encountered were not marginal and lacking in financial or emotional resources. Most were middle class, approximately two out of every ten were employed in the computer industry and many were civil servants. Although Luhrmann cautions that there is no "average magician," she suggests that those who are attracted to magic tend to be "imaginative, self-absorbed and reasonably intellectual, spiritually inclined, and emotionally intense" (p. 100). The world of these magicians, like that of the Azande, is one of interconnectedness, where no event occurs at random. Coincidence -- Jung's synchronicity -- proves the effectiveness of spells. Strikingly successful rituals are remembered, while those that produce no noticeable results are selectively forgotten, and failures are explained by faulty performance rather than flawed magical theory. For most of the people Luhrmann describes, the pragmatic uses of magic seem less important than the scope it provides for imaginative fantasy, a form of play that enhances creativity and heightens awareness of inner worlds and altered states of consciousness. Luhrmann also suggests that magic has psychotherapeutic potential, enabling timid housewives to become more assertive and biochemistry graduate students to deal more effectively with stumbling blocks in their research. These British witches and magicians shift back and forth between the magical and common-sense perspectives, always remaining conscious of the distinction between fantasy and the "real world."

Luhrmann's book has important implications that range beyond the admittedly somewhat arcane world of contemporary kabbalists, tarot readers and Wicca devotees. She tackles the thorny issue of rationality and explores the problem of how people in a society that is perceived to valorize rational thought and behavior justify apparently irrational beliefs. Perhaps Luhrmann's most important theoretical contribution is her concept of "interpretive drift." This is the process whereby people gradually come to adopt new ways of understanding the world, so that previously skeptical individuals become convinced of magic's credibility through their increasing specialization in magical lore and technique. In a sense, adopting a magical worldview is comparable to becoming a lawyer or an anthropologist: one acquires new perspectives on the world through training that sensitizes one to details -- such as coincidences, for the magician -- that might previously have gone unnoticed.

Luhrmann's vignette descriptions of magical rituals in which she took part and magicians she knew are engagingly written and perceptive. Describing a conversation with a witch about astrology, for example, Luhrmann observes that in Britain's highly private culture, such discussions provide people with the opportunity to talk about themselves and publicly to explore their own personality characteristics. For my taste, the book could have included more such "thick description," and somewhat less homage to academic authority figures. At times, the reader suspects that Luhrmann felt duty-bound to demonstrate that despite her "outlandish" subject, this was indeed a serious scholarly study. In places, the flow of her own arguments and their connection to the ethnographic context is masked by excessively lengthy summaries of the theoretical contributions of other researchers. Nevertheless, the breadth of Luhrmann's scholarship in anthropology, philosophy, psychology and other fields is truly impressive. So is her familiarity with the history and literature of the magical movement itself, including its novels, training manuals and theoretical treatises.

This is a book about people who strive through unusual practices for extraordinary experiences. In another sense, the book depicts an unusual world, at least within the tradition of Europeanist ethnography. Luhrmann has chosen for her focus an urban, middle-class context, and the communities she describes are fluid and loosely bounded. Europeanist ethnography has traditionally been concerned primarily with rural people, often in fringe regions marginalized by industrialization and economic expansion. While chronicles of such rural communities continue to be valuable, they represent only a partial picture of contemporary European society. Ethnographers need also to study urban settings, where people -- like Luhrmann's magicians -- are influenced by international cultural trends. In such contexts, boundaries become blurred. At least two of the London occultists Luhrmann mentions, besides herself, were expatriate Americans, and British witches read books about the craft written by their counterparts in the United States. The New Age movement is not an exclusively European phenomenon. The challenge for the Europeanist ethnographer is to show how such broad trends with Western culture are reinterpreted in distinctively British, French or Italian styles wherever they take root. Studies such as Luhrmann's which focus intensively on international movements in particular local contexts demonstrate that the anthropological perspective is more than ever illuminating in the contemporary complex European world.

* GREECE

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Renee Hirschon, *Heirs of the Greek Catastrophe: The Social Life of Asia Minor Refugees in Piraeus*. Oxford: Clarendon Press, 1989. 280 pages.

This important work, the first detailed urban ethnography for Greece, holds considerable interest for modern Greek specialists and other Europeanist anthropologists seeking comparative material. Hirschon, who holds one of the few Professorships of Anthropology in Greece, gives a mature, reflective analysis

of an urban neighborhood she first encountered in the early 1970s. In so doing, she delimits many basic parameters of neighborhood life in metropolitan Athens with such skill and perception that this study should stand as the standard reference point for much subsequent research on urban Greece.

The neighborhood under consideration is Yerania, located near the Athenian harbor of Piraeus and initially formed some seventy years ago by Greek refugees fleeing their ancient homeland in Asia Minor after a failed attempt by the modern Greek nation to wrest this area from the dying Ottoman Empire. What interests Hirschon about Yerania is its cohesiveness and continuity. It is still inhabited primarily by refugees and their descendants. Hirschon passes quickly over both the political economy of such refugee identity formation and considerations of which refugees remained in Yerania to focus instead on the dense and supportive neighborhood social life which has arisen among those still there. Herein lies the book's greatest strength: it documents and interprets the complex web of activities and interactions which occur in such close-knit urban neighborhoods. While Hirschon correctly points out that this intense social life is all the more remarkable given the displacement, poverty, crowding, and poor housing conditions endured by the refugees, one suspects that comparisons with many nonrefugee areas of Athens and other southern European cities would disclose similar patterns of neighborhood sociability.

Hirschon combines informant statements and detailed case histories to build a comprehensive understanding of such issues as how the Yerania refugees make creative use of minimal housing resources, the ways in which they invest their local surroundings with meaning, their emphasis on family autonomy even in crowded conditions, and the variety of ways in which they interact with each other. Hirschon explicitly connects such results to the continuing anthropological critique of rural/urban dichotomies. Quite significantly for modern Greek studies, she also gives one of the first sustained discussions of how openness and cooperation play as great a role in Greek life, be it rural or urban, as the more often described values surrounding familism.

* BRITTANY

Lawrence J. Taylor
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Ellen Badone, *The Appointed Hour: Death, Worldview, and Social Change in Brittany*. Berkeley: University of California Press, 1989. 382 pp. \$39.95 (cloth).

In this rich detailed but highly readable study, Badone applies an anthropologically emended version of Ariès' theory and terminology to the culture of death in contemporary Brittany. That ethnically distinctive corner of France is well known for its morbid proclivities, but Badone finds the Bretons ambivalent these days, moving unevenly from the "tame death" of traditional communities to the "denial of death" (with a soupçon of "romantic death" as well) characterizing the contemporary "disenchanted world." There is nothing surprising in this, nor in Badone's refinement of Ariès' thesis crediting "mutually reinforcing changing social relations and

world views" for the movement toward an inevitable privatization of death. But the actual ambivalences and ambiguities of this process are allowed full expression by Badone. Moreover, the areas of belief and practice she investigates -- guided by her training in folklore as well as anthropology -- give this book an important ethnographic scope and depth, in some respects unmatched in the European ethnography of death.

The book begins with a brief consideration of Ariès' evolutionary theory of Western death and an attempt to apply his categorical terms to "traditional" and contemporary (post-1960s) Brittany. Badone goes on in subsequent chapters to explore in meticulous detail the ritual structures and places of death, the complex historical dialectic of Church and local belief as it affected death, and the whole range of beliefs, narratives, and non-ritual behavior that demonstrates the ongoing -- but historically changing -- relation between the living and the dead. The brevity of this review unfortunately does not allow for a consideration of the many theoretical, comparative, and historical questions that the richness of this text will evoke in the reader. Beyond the obvious topical focus, it is highly recommended for those interested in popular religion and models for integrating folklore in anthropological analyses.

* FRANCE

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L'autre et le semblable, présenté par Martine Segalen, Paris, Presses du Centre National de la Recherche Scientifique, 1989.

This volume synthesizes the panel discussions held in Paris in November 1987, during a conference on "Social Anthropology and the Ethnology of France." The complete proceedings of this meeting, which was organized by the Musée des Arts et Traditions Populaires, a founding institution for the ethnology of France, have been published a few months ago, under the title *Anthropologie sociale et ethnologie de la France*, (sous la direction de Martine Segalen, C. Michelat et M.A. Coadou, Louvain-La-Neuve, Peeters, 1989).

The contents of the discussions reflect the epistemological debates and challenges that animate the French anthropological community when dealing with the theoretical foundations of the anthropology of contemporary European societies. The two major questions emphasized in this collection of articles are posed within the examination of the central concepts of culture and social identity. How could the anthropology of Europe use the theoretical achievements of non Europeanist ethnology and apply them to the European context? This methodological shift is in fact a major epistemological revision. Accordingly, in European societies, one should speak about "cultures" and individualized social settings, writes Marc Augé, who views the development of Europeanist ethnology as bearing clarifying insights on the concept of culture.

The issue of identity in nation-state societies raises further questions about its contents and social articulations. What is the cultural denominator that could unify such a large variety

of different groups and symbolic references, which nevertheless claim as belonging to the same nation? How could the anthropologist contribute to this major exploration into the cultural foundations of modern nation-states?

The core of these debates embodies the question of otherness. The book opens with this concept and ends with it when it discusses the special position of ethnography at home, its being challenged by the proximity of the Other, its struggle with an ambiguous yet necessary distancing toward its too familiar object. Although most of the articles collected in this volume treat the ethnology of France, others provide interesting insights on the ethnography of Spanish culture, as well as the anthropology of English society. Although this collection of articles constitutes an important contribution to Europeanist anthropology, it too often focuses on such a questionable concept as "complex societies" confusingly identifying European contemporary communities as such.

* IRELAND

William Kelleher
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Betty Messenger, *Picking up the Linen Threads: Life in Ulster's Mills*. Belfast: Blackstaff Press, 1988. xxi, 265 pp. £5.95 (paper).

This book, a paperback reprint of Betty Messenger's prizewinning 1979 study of the all but dead linen industry in the north of Ireland, describes the labor processes of that industry and the cultural practices that accompanied it. Messenger differentiates her study from related ones by asserting that she does not adhere to the "dark satanic mill" approach to industrialization. She agrees that life was hard for textile workers and their families, but she believes the talk, the camaraderie and the song people engaged in at work significantly lightened their loads. She attempts to demonstrate this with the folkloric materials she collected from 1969 until the mid-nineteen seventies.

These songs, poems and stories are Messenger's evidence. Empiricist in approach, no elaborated theory informs her presentation. Messenger relies on the memories of her informants to provide her with accurate descriptions, and she takes these at face value. "We had no pay hardly, but we were happy," one woman worker remembered, and this utterance sums up Messenger's point of view: poor and struggling these linen workers, mostly women, accepted their lot and created a shopfloor culture that made unhealthy, low wage work enjoyable.

But the narrative Messenger presents may lead one to doubt this position or, at the least, to ask questions of it. We learn from her text that men got paid more than women for the same job; that Roman Catholic workers predominated in the low paying jobs where the singing and joking were most prevalent; that work in these mills was devalued as "women's work" in the surrounding communities; that social networks figured significantly in the production and reproduction of labor markets; and that trade unions had difficulties getting organized for political-sectarian reasons among others.

Messenger does not deeply probe these remembered social relations and social classifications. Had she historicized them at both of their moments -- at the time when they took place and at the time they were told -- we might get a different story. Many of the events recounted took place in the 1910s and '20s while Catholics rebelled against and Protestants fought for the state. When Messenger started her folkloric work in 1969 civil rights demonstrations took place which protested the Northern Ireland state imposed in 1921 to end the disorder. Today's political violence has gone on uninterrupted since, and it is hard not to believe, as other studies have shown, that nostalgia for the more ordered interwar past might have skewed these workers' memories, tightening the selection in already selective traditions. Messenger's fine ethnographic and technical descriptions along with the poignant and well presented remembrances are not enough to refute the understandings that led mills like Ulster's to be termed "dark" and "satanic."

* ETHNIC MINORITIES

Laura Tabili

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Malcolm Cross and Hans Entzinger, eds., *Lost Illusions: Caribbean Minorities in Britain and the Netherlands*. London: Routledge and Kegan Paul, 1988. (cloth).

Although this volume is composed of conference papers on Caribbean migrants it promises greater coherence than many such works, due both to the editors' useful historical and synthetic introduction, and to the explicit pairing of papers on the same topics: work, mobility, housing, education, business and politics. The editors reject the stereotypes of the British "race relations industry" as well as the anthropological preoccupation with "exotic" peoples to analyze the structures of the host societies: "ethnic marginalization finds its roots in British and Dutch society rather than in the West Indies or among the migrants themselves." (p. 29) Perhaps the greatest service rendered is to present a variety of experience, exploding the notion that the victims are to blame for inevitable patterns of discrimination.

The careful consideration of the relative importance of structural and ideological factors in the migrant experience is welcome. The authors wisely refrain from hierarchizing socioeconomic and structural factors on the one hand and racism on the other as the "first cause" of discrimination and disadvantage: analyses of the Netherlands in particular propose a "dialectical" relationship between structure and culture.

The editors tell us Britain and the Netherlands and their respective migrant populations diverge widely in their history and their present composition. For instance, Afro-Caribbean migrants to Britain were recruited during a labor shortage in the 1950s, while most Surinamese were political refugees or exiles who arrived during the recession of the 1970s. In addition the ethnic or racial composition of the migrations differed: a preponderance of Afro-Caribbeans to Britain; a greater proportion of Asians to the Netherlands. The host societies also differed: a rigid and imperialistic monoculture in Britain and tolerance founded on confessional pluralism in the Netherlands; a policing orientation toward minorities in Britain

and a social welfare/social control orientation in the Netherlands. In general, the situation in the Netherlands is used almost as a "control" against which Britain is viewed as the "norm" of conflict and disadvantage.

These differences, while acknowledged, weaken the volume's utility. Because migration to the Netherlands is so recent, scholars are still compiling basic demographic and other objective data in an effort to describe and measure the Caribbean population and its impact and experience in the Netherlands. This is the stage at which British scholarship stood in the 1960s and early 1970s.

Thus in spite of its promise the volume suffers from the inherent flaw in many collections: individual essays fail to relate well to others. Although essays are paired topically, in their details they lack a common frame of reference, and in most cases a sense of dialogue. Some individual essays are useful, for example, Barry Troyna on "British schooling and the reproduction of racial inequality," yet the very stereotypes he debunks are employed uncritically by other essayists in the volume. Since many essays are largely syntheses of other published work, they should be more cogent and consistent. The volume is also weakened by the lack of an overarching synthetic understanding of the dynamics between migrants and host societies. Nonetheless, the wealth of information in this volume recommends it as an introduction, especially to the situation in the Netherlands.

OF GENERAL INTEREST

Charles Stewart

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George Stocking, Jr., ed., *Functionalism Historicized: Essays on British Social Anthropology* (History of Anthropology, Vol. II), Madison and London: University of Wisconsin Press, 1984. vi, 244 pp., index, \$25.00 (cloth).

This volume contains eight chapters by seven authors including a pleasingly informal autobiographical piece by Hilda Kuper and the notes to a lecture course on "Comparative Sociology" delivered by Radcliffe-Brown at Cambridge in 1910. All the contributions conform to the high standards which readers have come to associate with Stocking's *HOA* series. Below I will limit myself to remarks on just two essays.

In "Robertson Smith and James Frazer on Religion," Robert Alun Jones explicates the two writers' divergent presuppositions. That differences should exist in the first place is surprising as the two were close friends and exchanged ideas continuously after their first meeting (1884) in the Combination Room at Trinity College. Smith was much the senior; indeed he would only live another ten years. His reputation was already then well-established not least because he had recently been ousted from his Chair of Old Testament Studies at Aberdeen in the last successful heresy trial in Great Britain. As co-editor of the *Encyclopedia Britannica*, Smith recruited Frazer to write several articles, including the entry on "Taboo."

Smith restricted his use of the comparative method to Semitic-language cultures while Frazer started with a broader Indo-European focus and did not hesitate to draw on data from Australia and Melanesia to explain European customs. Most important, Frazer viewed culture from an evolutionary perspective and followed Tyler in assuming the psychic unity of mankind. Smith, on the other hand, contended that all the elements of religion were present among any given people, only varying in degree of emphasis. Thus, for Smith, magic and demonical practices could and did co-exist with a system of beneficent gods while for Frazer magic was a stage which religion overthrew as in turn religion was overthrown by science. Smith regarded emotions such as fear as permanent motivating forces, while Frazer viewed fear as something well-replaced by reason. Jones concludes that the master, and not the disciple, has bequeathed more to later anthropological perspectives on religion.

George Stocking's "Radcliffe-Brown and British Social Anthropology" is the longest essay in the volume and must be considered its centerpiece. It also focuses on the interactions between two anthropologists: A.R. (Rex) Radcliffe-Brown and Bronislaw (Bronio) Malinowski. At the peak of both of their careers, Malinowski wrote to R-B: "But surely we supermen need not stick to any conventions, and I always feel that my towering spirit and yours touch above the highest levels of microcosmic nebulas and there gaze in silence at one another." This tone of confidence, not to say arrogance, was no doubt encouraged by the extreme success these two men were having in attracting disciples and promoting their form of anthropology above the competing schools of diffusionism and armchair comparativism. At the end of his essay Stocking attempts to understand how everyone could have been bamboozled for so long by a method which seems "manifestly foolish" (p. 180). One may note a British susceptibility to utilitarian explanations, but there is more to it, and this we can only grasp once functionalism has been historicized, an endeavor in which Stock admirably succeeds.

The following books have been submitted for review:

David Cressy (1990), *Bonfires & Bells: National Memory and the Protestant Calendar in Elizabethan and Stuart England*, University of California Press.

Douglas R. Holmes (1989), *Cultural Disenchantments: Worker Peasantries in Northeast Italy*, Princeton University Press.

Eunice Dauterman Maguire, Henry P. Maguire, and Maggie J. Duncan-Flowers (1989), *Art and Holy Powers in the Early Christian House*, University of Illinois Press.

Lynn Payer (1989), *Medicine and Culture*, Penguin Books.

Jill Dubisch, Book Review Editor
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De Gaulle and the United States, New York, NY.

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X General Assembly, Spanish Professionals in America (ALDEEU), San Juan, Puerto Rico.

April 21-22, 1990

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