



Bulletin

Society for the Anthropology of Europe

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NATALIE DAVIS TO GIVE SAE DISTINGUISHED LECTURE

Ellen Badone
Program Chair

One of the foremost historians of early modern France, and Henry Charles Lea Professor of History at Princeton University, Natalie Davis will present the 1990 Distinguished Lecture sponsored by the Society for the Anthropology of Europe (SAE). Professor Davis's pathbreaking work on popular religion, the literary analysis of archival texts, and women's history has been greatly influenced by symbolic and

(Continued on Page Three)

SAE PROGRAM SET FOR NEW ORLEANS

The preliminary program for the AAA Meetings in New Orleans has been completed through the diligent work of Program Chair Ellen Badone, with the help of Lawrence J Taylor, who organized the SAE Breakfast Roundtable. However, Ellen was not given an opportunity to verify the program prior to its publication in the *Anthropology Newsletter*. Therefore, it should be noted that some of the information presented below may be incorrect.

In addition to the distinguished lecture by Natalie Davis with cash bar reception following (see above story), SAE is

(Continued on Page Three)

SAE SURVEY ON COURSES IN THE ANTHROPOLOGY OF EUROPE Project Committee Report

Sarah Uhl, Chair
Donna Muncey
Ann Marie Powers
Project Committee

September 1, 1990. On 20 January 1990 the Project Committee of the Society for the Anthropology of Europe initiated the "SAE Survey on Courses in the Anthropology of Europe." The purpose of this survey was to provide the society with information about the position of the anthropology of Europe in anthropology departments. Participants were selected from the membership of the SAE.

(Continued on Page Four)

NEW DIRECTIONS IN ANTHROPOLOGY: Moving From Periphery to Center CES Workshop Final Report

Susan Carol Rogers, New York University
Marc Abélès, Collège de France

With the support of a Council for European Studies (CES) Workshop Grant, we co-organized a two-day workshop in March on The Anthropology of the Center. Below is the final report on the workshop as submitted to CES. This report will also be published in the CES *European Studies Newsletter*.

(Continued on Page Five)

**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 MEMBERSHIP PASSES 600 MARK!

SAE membership has achieved another milestone, with our current total membership, as of September 5, 1990, reaching 608. This total reflects 529 dues-paying members and 79 members who have not yet paid their dues. Broken down into regular and student members, the figures are as follows: 376 regular members and 153 student members had paid their dues while 43 regular and 36 student members have not paid their dues for 1990. Compared with September of last year, SAE has experienced a total membership increase of 11.15%. Roughly the same number of regular members have not paid their dues (35 had not done so last year), while the number of non-paying student members has more than doubled: from 18 to 43. Specific percentage increases can be broken down as follows: Increase in total regular members - 14.17%; increase in dues-paying regular members - 13.25%; increase in total student members - 5.59%; decrease in dues-paying student members - 5.29%.

REMINDER!:

**DON'T FORGET TO VOTE
IN THE FALL ELECTIONS
BALLOTS MUST BE RETURNED
BY 5:00 p.m.
OCTOBER 12, 1990!**

SAE PROGRAM SET FOR NEW ORLEANS

(Continued from page one)

sponsoring or co-sponsoring three invited sessions, one of which is co-sponsored with the Society for Cultural Anthropology. Our fourth annual Breakfast Roundtable and an additional eight regularly-sponsored SAE panels complete our program for this year. In addition to SAE-sponsored panels, a number of our members are giving papers in invited and organized panels. We would encourage you to check the index of the final program to make sure you have a complete picture of those panels featuring SAE members since their papers will no doubt be of interest to many of you.

The Breakfast Roundtable, organized by Lawrence J Taylor and scheduled for the usual Saturday 8:00-10:00 a.m. time slot (December 1) will feature Joan Vincent - "Local Culture and State Formation," David Kertzer - "The Crisis of Representation in European Communist Parties," Caroline Brettell - "Migration in Europe," Jill Dubisch - "Changing Cultural Constructions of Gender and Women's Work," Tanya Luhrmann - "The New Age Movement in Europe," Carole Crumley - "Region, Nation, History and the Meaning of Monuments," and Katherine Verdery - "National and Ethnic Issues in the Eastern European Transition to Democracy."

The following panels and events will focus primarily on Europe.

Wednesday, November 28:

* Germany Between Perestroika and European Integration, John R Eidson, Organizer/Chair (3:15 - 5:30)

Thursday, November 29:

* Disembodying Ideology: Localities, Politics and National Symbols in Europe, J R McLeod, Uli Linke, and Jan Kubik, Organizers; M J Aronoff, Chair (8:00 - 12:00)

* Hungarian Research Group, Eva Huseby-Darvas, Chair (12:00 - 1:30)

* Invited Session: When the People We Write About Read What We Write: Doing Ethnography in Complex Societies, Caroline Brettell, Organizer/Chair (1:30 - 5:00) (co-sponsored with Society for Cultural Anthropology)

* Europe and 1992: Anthropological Perspectives, David P Reddy, Chair (5:30 - 7:00)

* Ethnography Network for Britain and Ireland, Tom Wilson, Chair (5:30 - 7:00)

Friday, November 30

* Ethnicity and National Identity in East Central Europe, J James Patterson, Organizer/Chair (8:00 - 10:30)

* The European Melting Pot: National Ideologies and Ethnic Minorities, Joelle Bahloul and David Beriss, Organizers/Chairs (9:00 - 11:30)

* East European Anthropology Group Business Meeting, David Kideckel, Chair (12:00 - 1:30)

* Invited Session: Cultural Disenchantments in the Anthropology of Europe: Making the Tensions Productive, Sarah Uhl and Donna Muncey, Organizers/Chairs (2:00 - 5:00)

* SAE Business Meeting, John W Cole, Chair (5:30 - 7:00)

* Network Meeting for the Anthropology of Germany, Uli Linke, Chair (5:30 - 7:30)

Saturday, December 1

* SAE Breakfast Roundtable, Lawrence J Taylor, Organizer (8:00 - 10:00)

* Invited Session: Reentering the West Room: On the Power of Domestic Spaces, Lawrence J Taylor, Organizer/Chair (1:30 - 3:15)

* Distinguished Lecture, Natalie Davis, "Unsettling the Colonial Encounter: European Women in 17th-Century Québec and Suriname" (5:30 - 6:45)

* Cash Bar Reception (6:45 - 8:00)

Sunday, December 2

* Symbols, Performances and Ideology in Europe: Regional and Local Contexts, Jill Dubisch, Chair (8:00 - 10:00)

* Illness and Healing in Europe, Marie I Boutté, Organizer/Chair (9:15 - 11:30)

* Nordic Drinking Patterns, Karen Larson, Organizer/Chair (2:00 - 4:30)

NATALIE DAVIS TO GIVE SAE DISTINGUISHED LECTURE

(Continued from page one)

interpretive anthropology. Her numerous books and articles include *Fiction in the Archives: Pardon Tales and Their Tellers in Sixteenth-Century France*, *Society and Culture in Early Modern France*, and *The Return of Martin Guerre*. Professor Davis will speak about one of her current research projects: "Unsettling the Colonial Encounter: European Women in Seventeenth Century Québec and Suriname."

DIRECTORY UPDATES

Our fourth annual update of the *Directory of Europeanist Anthropologists in North America* will appear in the February 1991 issue of the *Bulletin*. If you or any Europeanist colleagues have not yet submitted this information, we would appreciate your doing so at this time. One does not have to be a member of the SAE to appear in the *Directory*. However, the *Directory* is limited to those anthropologists currently based in North America who are working toward or have obtained an advanced degree in anthropology and who have a research interest in Europe. To facilitate the response, a questionnaire form is provided at the end of this issue. We will need any questionnaires by **December 1** for the forthcoming update. Questionnaires received after that date will appear in the February 1992 issue. Please remember that all questionnaires are to be typewritten and only **THREE** topical specialties and **FOUR** most important or recent works are to be listed. Extra copies of the questionnaire may be obtained from and completed copies should be returned to: Pat Gibson, Department of Anthropology, The University of the South, Sewanee, TN 37375.

**SAE SURVEY ON COURSES IN THE
ANTHROPOLOGY OF EUROPE**
Project Committee Report
(Continued from page one)

We attempted to limit the survey participants to those who were listed in academic departments. Our starting sample was 185.

We report the results of the survey in five sections: the characteristics of the respondents and their departments; the types of courses about (or containing a component about) Europe that respondents reported teaching; specific materials used by respondents in these courses (or that they would like to use, if the materials were more readily available or less expensive); European studies programs within the home institution; and the commentary respondents included on the survey. We conclude with some observations and suggestions based on our interpretations of the findings presented in the report.

Characteristics of Respondents and their Departments

- Of the 185 surveys, 158 (85 percent) were filled out and returned.
- Respondents include 84 men and 74 women.
- Respondents listed 108 research locations in Western Europe and 22 in Eastern Europe.
- From the topical listings respondents included we conclude that there appears to be a possible underrepresentation of biological anthropology, archaeology, and linguistic anthropology as topical specialties in the anthropology of Europe, at least according to this data derived from the survey and the *SAE Directory*. We also noted an emphasis on a few specific topics, for example 58 respondents indicated a research interest in social and cultural change. Clusters of topics were also frequently reported, politics, regionalism, and ethnicity, for instance.
- Ninety-three respondents (64 percent) stated that they taught a course on the anthropology of Europe or a course with one or more components about Europe. Fifty-three of the respondents who specialize in Europe do not teach courses about Europe at their home institution.
- There appear to be few plans to expand European programs within respondents' departments.

Courses

- Of 153 courses about Europe or with a European component, more than half (87 or 57 percent) were taught to undergraduates only, approximately 15 percent (23) were graduate offerings, and 28 percent (43) were offered jointly to both undergraduates and graduates.
- Most of the respondents' class enrollments were between 10 and 30 students, while 10 percent of the courses for which there is information had fewer than 10 students enrolled.
- Sixty-three percent of the respondents said their course enrollment had remained constant, 22 percent said it had increased, and 9 percent said it had decreased.
- Ninety-seven SAE members have agreed to consult with faculty interested in designing a course in the anthropology of Europe.

Materials

- A list of general recommendations for use in teaching about Europe was provided with the report.
- A list of works that respondents indicated they would be interested in using if the work existed in paperback or if it were reprinted was included with the report.
- These lists should be viewed as baseline bibliographies for the Society for the Anthropology of Europe concerning frequently used materials and "wish list" materials that members would like to use.

European Studies Programs and Resources at the Home Institution

- Almost 57 percent of the respondents (90 of 158) indicated that through their institutions there were interdisciplinary European studies programs, study-abroad programs and/or field-research programs especially appropriate for students interested in the anthropology of Europe.
- About 25 percent of the respondents felt the resources of their home institution were excellent.

Commentary

Eighty-one respondents offered remarks which fell into six categories:

- 1) their department is too small or specialized to allow or encourage focus on Europe as an anthropological area;
- 2) the respondent is a novice in European studies or member of the society because of research interests;
- 3) suggestions for teaching materials;
- 4) opinions about the survey, especially the subject of syllabi;
- 5) suggestions or apprehensions the society should consider about the anthropology of Europe; and
- 6) suggestions for future projects.

Observations and Suggestions

- Overall there is a need for more English translations of original European scholarship.
- We should lobby for more affordable paperback editions for student use and for reprinting texts that are currently out-of-print.
- There appears to be a sufficient market to warrant publication of an affordable book on anthropological perspectives of Europe. Also considering the concentration on specific topics, a reader(s) about such topics in the anthropology of Europe might also be appropriate.
- The SAE should attempt to foster a more pronounced four-field philosophy to better balance our representation of the anthropology of Europe and to provide a continuity of knowledge across populations and through time.
- The *SAE Bulletin* might be an appropriate forum in which to create a cooperation column(s) concerning current research and teaching of the anthropology of Europe.
- We strongly suggest that interested members take advantage of other members' willingness to consult about course design.

Four appendices were included with the report: the survey, letters, and coding sheets used; information about study abroad programs provided by respondents; miscellaneous program and

networking information; and outlines of course syllabi that respondents offered to share.

**NEW DIRECTIONS IN ANTHROPOLOGY:
Moving From Periphery to Center
CES Workshop Final Report**
(Continued from page one)

Purpose and Organization

The workshop on "The Anthropology of the Center," held at New York University of March 30-31, was inspired by our realization that an intriguingly parallel development within anthropology is underway on both sides of the Atlantic. The discipline has developed largely as the study of the exotic "other," distant societies on the peripheries of the modern world. The notion that this is the defining characteristic of the anthropological enterprise, however, is now increasingly challenged in the work of anthropologists drawn to the study of powerful, mainstream institutions and milieus closer to home, within which social structures and cultural meanings shaping "us" are most directly expressed and reflected. This movement from periphery to center raises a host of theoretical and methodological issues relevant not only to the evolution of the discipline itself, but also to anthropology's relationships with other disciplines and to our understandings of the nature of modern western societies. Our intention in organizing the workshop was to initiate a France-American cross-fertilization in the articulation and exploration of some of these issues by bringing together a small group of scholars based in the U.S. or France who are actively engaged in anthropological research at the centers of their own or similarly "modern" societies.

The workshop itself came at the end of a week-long series of activities meant to provide opportunities for the French participants to interact with a broad range of American colleagues and students, as well as for the presentation of "anthropology of the center" research to a variety of different audiences. Some of the workshop participants presented papers in a session on "the anthropology of bureaucracy in contemporary nation-states" at the CES meetings in Washington; two seminar sessions were organized at NYU (primarily for graduate students); one on anthropology in and of France, and one on political ritual in post-industrial societies; several of the French participants gave formal presentations in the context of various lecture series at NYU: European Studies, French Studies, and Anthropology. The ten workshop participants then moved behind closed doors for two full days of intensive discussion. Papers by each were circulated in advance, providing a common frame of reference and introduction to each other's work, but were not formally presented. Discussion was organized around the following three themes.

1. Anthropological Conventions in Unconventional Settings

This discussion turned around the question of what it means to talk about specifically anthropological approaches to "the center." Having rejected the idea that the anthropological enterprise is defined by the kinds of societies we study, then how do we define it instead? What have we to add to an

understanding of places and phenomena already well-studied from other disciplinary perspectives, and what has our work to do with "exotic" anthropology? Emerging from this discussion was a strongly shared commitment to a number of discipline-specific perspectives and concepts developed out of the study of the exotic; applied closer to home, conventionally anthropological analytical tools beg refinement (not abandonment) and yield novel insights into conventionally non-anthropological settings. As one participant noted, "there can be no 'anthropology of the center' without an anthropology of the periphery"; cast in this light, the center takes on a fresh allure.

For example, two related characteristics of the anthropological enterprise were considered with respect to the problems and promise of their application to the study of "the center." First, the profoundly and broadly comparative nature of the approach: anthropologists studying the center, no less than those focusing on the periphery, are apt to situate their observations, at least implicitly, within the wide range of human possibility, thereby casting particular kinds of light on the phenomena under study. Second, specifically anthropological insights are gained through radical defamiliarization or denaturalization of ordinarily taken-for-granted domains (e.g. patterns of political or family behavior). This operation, conventionally undertaken via the study of a distant "other," carries a potent set of challenges when performed closer to home.

These general perspectives were discussed with particular reference to the pertinence to the study of the center of such conventional anthropological concepts and domains as the notion of culture, the interest of ritual, the idea that all societies are organized around manipulable systems of classification. The domain of political anthropology received particular attention in terms of the historic contexts in which it is apt to be of most interest (e.g., contemporary Europe, where well-established terms of reference seem in confusing disarray), the dimensions which specifically anthropological approaches can elucidate most powerfully (e.g., the consequential play of emotional, subjective, and creative actors), and the contributions of the study of the center to anthropological tools of analysis (e.g., reassertion of processual or historical dimensions in the analysis of constructions of political identity and legitimacy).

2. Penser la Complexité¹

This discussion addressed some of the methodological and theoretical problems raised by studying complex societies or phenomena with the tools of a discipline characterized by the study of small-scale or microcosmic groups. Conventional ethnographic field methods and the discipline's commitment to holism have generally favored the study of small-scale units, typically in the form of community studies. Treating such units either as if they were unconnected to any larger whole or as if they were representative microcosms of a larger unit is by now generally understood within the discipline as altogether unsatisfactory. Acceptable alternatives are not so self-evident. Simply shifting to larger units of analysis -- aside from the methodological problems raised -- does not necessarily solve

¹This workshop was bilingual, and some of the themes were better expressed in French. This one might be roughly (and unsatisfactorily) translated as "How to Think about Complexity."

the conceptual problems. Macrocosmic world systems analyses, for example, are generally based on the nation-state or region as the unit of analysis and shift attention to the articulation of variously situated units, but ultimately fall into the same trap as microcosmic community studies: both in effect erase complexity and sidestep issues of local-global articulation via the premise of national or societal homogeneity.

Two ways of treating complexity from anthropological perspectives were discussed. First, a strategically chosen, small-scale local group or subject may lend itself to the kind of close and multidimensional analysis conventionally associated with ethnography while, in the manner of Ariadne's thread, leading to larger issues which illuminate national or supranational complexity. In this case, a small or local group which can be studied with conventional ethnographic techniques (e.g., a pro-life movement in Fargo, cabinet-makers' shops in Paris) constitutes only the immediate subject, of interest insofar as it elucidates the larger context which is the ultimate subject (e.g., the complexities of ideas about gender in American culture or of the political economy of furniture-making). A second tactic, equally reliant upon an implicitly or explicitly comparative perspective and its techniques of defamiliarization, is to begin at the other end, defining the management of complexity as the immediate object of study. In this case, large-scale institutions, behaviors or phenomena such as bureaucracies, mass media, or legislated public policy may be examined in terms of the ways in which symbols, rhetoric and stereotypes are deployed in culturally meaningful ways to define, manipulate and articulate diverse social categories to create apparently coherent wholes.

3. Parler du Centre: L'Effet Anthropologique¹

In this session, we discussed the implications of moving from exotic periphery to centers closer to home with respect to the anthropologist's relationships with his informants and audiences, and theirs with the research product. Ethnographic research generally depends on the creation of close, personal anthropologist-informant relationships, of a kind which plays simultaneously on intimacy and distance and which yields both data and analytical insight. Conventionally, this kind of field rapport is developed in a context permitting a radical distinction to be drawn between the group studied (an exotic "other") and the audiences addressed ("us"), with the anthropologist controlling exclusive knowledge as the translator between the two. In an anthropology of the center, this distinction is blurred: informants constitute part of the audience; the audience is composed of actors implicated in the phenomena under study, including others laying legitimate claim to expertise; the anthropologist herself may be implicated, not just professionally but in her everyday life (as voter, citizen, etc.). Under these conditions, a host of methodological, theoretical, and ethical issues become particularly acute. For example, insofar as the ethnographic enterprise depends on establishing closeness to the group studied, the ethnographer may be misconstrued as a full-fledged member or committed apologist, something less likely to occur or to have the same impact in an anthropology of the exotic; establishing and sustaining the stance of distance upon which the enterprise also depends is especially challenging where the anthropologist, informants, and audiences are all part

of the same "us." Further, under these conditions, issues of accountability may rise especially close to the surface. Choices between betraying ones informants and betraying ones thought are difficult to avoid insofar as what the anthropologist knows is derived largely from personal relationships with his informants. What he can reveal is therefore constrained, especially when the audience (including informants) is directly implicated in the research results, making it difficult or impossible to preserve informant anonymity. On one hand, the manner in which anthropologists working at the center represent the groups or phenomena they study is less weighty insofar as they are likely to share the power to represent with many more actors (expert and/or indigenous) than is the case for their colleagues studying the periphery. On the other hand, precisely because anthropological representations of (powerful) centers constitute part of an array of competing images of the powerful, they can potentially be drawn directly into processes of renegotiation, consolidation, or legitimation of power.

This discussion ended with a consideration of the pleasures inherent in the ethnographic enterprise: ours from the people we come to know and the puzzles they create and resolve for us, our informants' at our interest in the ins and outs of their everyday lives, our audiences' at the peepholes we open for them onto the lives of others, distant or close, and all of the above for the particular kinds of self-discovery our work offers. One of the American participants suggested in closing that the possibility of drawing attention to the positive value of pleasure as a justifying principle was one benefit -- and certainly not the least -- of bringing French colleagues back in touch with Americans again.

Conclusions

The workshop ended on a note of many suggestive beginnings. We have a sense of embarking on a new kind of anthropology which shares a physical terrain with other disciplines and bears an intellectual heritage and many methodological habits from better-established forms of anthropology. The juxtaposition poses an array of practical and conceptual challenges which promise fruitful solutions. This workshop afforded a stimulating first step. The second step will move to France, in the form of a projected special issue of *L'Homme*, scheduled for 1992, on the anthropology of the center and comprising papers by workshop participants (to be written or revised in light of our discussions). The possibility of organizing a larger and more international conference on the theme is under consideration. In any event, we expect to continue grappling individually and collectively with the issues we were able to begin articulating here.

Workshop Participants: Abélès, Irène Béllier (CNRS, Paris), Catherine Bertho-Lavenir (France-Telecom, Paris), Faye Ginsburg (NYU), Denis Guigo (Ecole Polytechnique, Paris), Michael Herzfeld (Indiana), David Kertzer (Bowdoin), Claudio Lomnitz (NYU), Colette Pétonnet (CNRS, Paris), Rogers.

(Editor's note: Please see related article, below)

¹Roughly, Speaking of the Center: Anthropological Impacts.

CES WORKSHOP PROPOSALS INVITED

The Council for European Studies (CES) Committee on Workshops invites proposals by country groups or individuals for the organization of workshops on country, comparative, or thematic topics. A maximum of \$2,500 per workshop is available as seed money and maintenance or travel for workshop participants.

Workshops should be held at *member universities* and organizers should indicate prospective funding sources that would match the funds requested from the Council. Applications will be evaluated in terms of quality, but distribution by fields and institutions also will be taken into account. Preference will be given to proposals that provide for student participation.

Deadline: **November 1, 1990 and April 1, 1991.** Please write to the Council well before these dates for the application form and guidelines. For further information, please contact:

Columbia University
Council for European Studies
1016-1018 Schermerhorn
New York, NY 10027
Tel.: (212) 854-4172 or 4727

ETHNOGRAPHY OF EUROPE Slides Sets Available for Teaching Purposes

The Society for the Anthropology of Europe is pleased to be able to make available five sets of slides to accompany ethnographies used in teaching about European communities. The slides were taken by the authors of the ethnographies, and each set is accompanied by brief descriptions of the subject. (Note that the authors have provided these slides to the SAE without compensation, that the slides are copyrighted by the American Anthropological Association, and that they are offered for use for teaching purposes only. They may not be further reproduced without the author's permission.)

Set 1: To accompany Stanley Brandes, *Metaphors of Masculinity: Sex and Status in Andalusian Folklore*. 15 slides. \$15.00.

Set 2: To accompany Joel M. Halpern and Barbara Kerewsky-Halpern, *A Serbian Village in Historical Perspective*. 15 slides. \$15.00

Set 3: To accompany Caroline B. Brettell, *We Have Already Cried Many Tears*. (Portugal) 20 slides. \$20.00.

Set 4: To accompany Ernestine Friedl, *Vasilika: A Village in Modern Greece*. 20 slides. \$20.00

Set 5: To accompany John C. Messenger, *Inis Beag: Isle of Ireland*. 25 slides. \$25.00.

To order, send a check (made out to the Society for the Anthropology of Europe) for each set to:

George Saunders
Department of Anthropology
Lawrence University
P.O. Box 599
Appleton, WI 54912

Allow about four weeks for delivery.

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.

Previous columns covered various programs offered by IREX (February 1989), grant possibilities concerned with the study of peace (May 1989), various programs supported by the German Marshall Fund (October 1989), two funding opportunities through universities that involve cooperation between the United States and Europe (February 1990), and the American Research Institute in Turkey Fellowship Program (May 1990). In this column I will discuss the organization, purpose, and some of the projects of the European Science Foundation (ESF).

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Acting Assistant to the Secretary General

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The ESF is an association of 50 research councils and academies in 18 countries in Europe. The participating countries are Austria, Belgium, Denmark, Finland, France, Germany, Greece, Ireland, Italy, the Netherlands, Norway, Portugal, Spain, Sweden, Switzerland, Turkey, the United Kingdom, and Yugoslavia. In addition to the social sciences, the ESF sponsors research in the natural sciences, the medical and biosciences, and the humanities. It supports workshops, symposia, networks, and publications.

The European Science Foundation has been in existence for 16 years. The purpose of the ESF, first defined in 1972, was to build "a coherent community of science and scholarship" within Europe as a whole (cf. the ESF newsletter, *Communications*, No. 21, October 1989, p. 3). Instead of

stressing a few prestigious pan-European projects, the ESF has emphasized the formation of networks that cross-cut local scientific organizations. (See *Communications*, No. 19, October 1988, for details about ESF network conditions and procedures.) For example:

1). Professor Georges Ludi, Professor of French Linguistics at the University of Basle, and Director of the Institute of Roman Philology, is Chairman of the network on "Code-Switching and Language Contact." Participants in the committee include professors from universities in Belgium, France, Germany, Switzerland, Sweden, the UK, the Netherlands, Spain, and Italy, as well as an observer from Canada, and a member of the ESF. A workshop for this network was held in January 1990, and two more are scheduled for September 1990 and November 1990; a symposium is scheduled for March 1991.

2). In 1989, a conference was held on European medieval historiography, and a second conference will probably be held in the future.

3). The ESF Network on Longitudinal Studies on Individual Development brought younger researchers and prominent scholars together in two Summer Schools held during August 1990.

The ESF sponsors various publications, such as Dr. John Fox's *Health Inequalities in European Countries*, and *Handbooks for Archaeologists*.

Of particular interest to anthropologists are the activities of the Standing Committee for the Social Sciences. Participating organizations nominate scholars to serve on the committee, which meets twice a year (membership is reviewed every two years). The committee met in 1988 to establish a program for the next five years. It approved the development of an integrated program of interdisciplinary research in three areas:

1). Beliefs in Government addresses the idea that "fundamental beliefs about the proper role and scope of government in the democratic states of Western Europe are changing" (ESF *Annual Report*, 1988, p. 59). The intent is to establish links between scholars working on electoral survey and public opinion data in separate countries, and have them reinterpret their data for a comparable analysis at the European level. Specifically, the questions being asked concern attitudes toward democratic politics, the role of national vs. international government agencies, and changing values (authoritarian-liberal, religious-secular, materialist-postmaterialist).

2). Research on Urban and Regional Change in Europe addresses "economic and social forces operating at global, international, national, regional and local scales" (ESF *Annual Report*, 1988, p. 61). The research framework seeks to identify the specific processes contributing to "the new map of Europe," the specific responses to structural change, and the spatial implications of the restructuring process, and to test a range of hypotheses such as: Europe is moving "from a production base for urban growth to a control and service base"; and "from a local and national closure to a flexible, all-European spatial framework for personal earnings and spending patterns" (p. 62).

3). Research on The Environment and Development is concerned with the relationship between the "global changes" described by physical and biological sciences, and changes in "consumer behaviour, industrial patterns, political choices and regulatory mechanisms" (p. 63).

Other ESF networks in the social sciences that sponsor workshops, research, and symposia are concerned with "Financial Markets" and "Demography and Social Change."

CENTER FOCUS

John W. Sheets
Central Missouri State University

* UNITED STATES

CENTER FOR WESTERN EUROPEAN STUDIES University of California at Berkeley

The Center for Western European Studies (CWES) is a recently established interdisciplinary coordinating body for the numerous departments, institutes, and programs of the University of California at Berkeley concerned with Western European studies. Its purpose is to promote the study of Western Europe, both in its own right and in order to generate appropriate perspectives through which to broaden the orientation of related comparative research and teaching at Berkeley. It also seeks to provide interdisciplinary opportunities for faculty and graduate student work. The CWES plans to accomplish these goals by organizing conferences and seminars on historical and current topics, promoting study groups organized around countries or specific themes, supporting graduate students and faculty research, coordinating outreach activity associated with Western Europe, and hosting European scholars and public figures. The CWES is a National Resource Center. The CWES works with a number of already existing programs organized along both country and thematic issues: Berkeley Roundtable on the International Economy, Catalan Studies Program, Dutch Studies Program, French Studies Program, German Summer Program, and Iberian Studies Program. For information, please contact:

Center for Western European Studies
Institute for International Studies
University of California
215 Moses Hall
Berkeley, CA 94720
(415) 642-9314

* EUROPE

EUROPEAN BUSINESS HISTORY RESEARCH CENTER Maison des Science de l'Homme, Paris

An interdisciplinary and cross-national center on the history of business enterprise has been established at the Maison des

Science de l'Homme, Paris. The center makes available a computerized, annotated listing of relevant publications for France (1945-87), Britain, West Germany, Italy, and Japan (1980-87). A listing for the United States is being prepared in cooperation with the Hagley Foundation, Wilmington, Delaware. For further information on access to research materials write to:

Jean-Pierre Daviet
MSH CCRDA
Bureau 115
54, blvd. Raspail
75270 Paris
FRANCE

MEMBERSHIP NEWS

* **CAROLE CRUMLEY** (U North Caroline) will chair an Advanced Seminar to be held at the School of American Research in October. The seminar, "Historical Ecology," will examine how anthropologists can contribute a long-range perspective on humans' effects on their environment.

FIELD SCHOOL IN THE NETHERLANDS

Central University of Iowa has just completed the pilot year of their new ethnographic field school in the Netherlands. Located in the village of Eastermar in the province of Friesland, participants in the field school conduct research into the language and culture of the Frisian minority of the Netherlands.

Co-directors of the Central University of Iowa Netherlands Ethnographic Research Project are Cynthia Keppley Mahmood and Philip E. Webber. Undergraduate participants in CUINERP receive ten quarter hour credits, and interested graduate students may arrange projects and credits independently. The cost of participation in the one-month summer field school is approximately \$2200, including tuition, fees, air fare, and all living and research costs. For further information, please contact:

Cynthia K. Mahmood
Central College
Pella, IA 50219

RECENT PUBLICATIONS

* COUNCIL FOR EUROPEAN STUDIES

The Council for European Studies (CES) announces the publication of a new edition of the *Fellowship Guide to Western Europe*, compiled and edited by Gina Bria Vescovi.

The 113-page book lists fellowships for study and research in Western Europe relevant to more than twenty fields in the social sciences and humanities. The levels of study range from undergraduate to post-doctoral. The index lists more than 150 foundations, universities, and scholarly associations in Western Europe and North America. The *Guide* may be purchased by sending \$8.00 (payable to "Columbia University -- CES:") to:

Publications
Council for European Studies
Box 44 Schermerhorn
Columbia University
New York, NY 10027

FELLOWSHIPS

* SCHOOL OF AMERICAN RESEARCH

The School of American Research awards six fellowships each year to scholars who need time to think and write about important topics in the understanding of the human species. Resident scholars may approach their research from the perspective of anthropology or from allied perspectives such as those of history, sociology, art, law, and philosophy. Both humanistically and scientifically oriented scholars are encouraged to apply.

Founded in 1907 in Santa Fe, New Mexico, the School of American Research is a center for advanced studies in anthropology and related disciplines. It is dedicated to supporting scholars and publishing original research that contributes to a better understanding of the culture, evolution, and behavior of the human species.

Each resident scholar receives an apartment and an office on the School's campus, a stipend (these vary, up to a maximum of \$28,000), library assistance, and other benefits, during a tenure of nine months -- September 1 through May 30.

The program offers fellows the time and facilities essential for creative intellectual pursuits. The School's unique campus provides an atmosphere that nourishes the scholarly spirit by combined solitude and freedom from academic responsibilities with the lively exchange of ideas found in an active community of scholars.

Funding for the resident scholar program is provided by the Weatherhead Foundation, the National Endowment for the Humanities, and the Katrin H. Lamon Endowment for Native American Art and Education.

The School has three types of fellowships available, based on their sources of funding:

- 1) National Endowment for the Humanities Fellowships. Three positions are available for scholars who hold a Ph.D. at the time of application and whose work falls within the humanities, broadly defined.
- 2) Weatherhead Fellowships. Two positions are available for scholars whose work may be either humanistic or scientific, or who are proposing to write a Ph.D. dissertation.

3) Katrin H. Lamon Fellowship. This position is open to a Native American scholar, either pre- or postdoctoral, whose research meets the same criteria as those of the other resident scholar categories.

Applications will be evaluated primarily on the basis of overall excellence and significance of the project, in addition to such factors as clarity of presentation and the applicant's record of academic accomplishments. Preference will also be given to applicants whose fieldwork or basic research and analysis are complete and who need time to write up their results.

The School is looking for scholars whose work is of the broadest, most synthetic, and most interdisciplinary nature. We seek applicants whose research promises to yield some significant advance in understanding human culture, behavior, history, or evolution. Projects that are narrowly focused both geographically and theoretically, or that are primarily methodological, seldom receive strong consideration. Recent topics have addressed socialism in India, Amazonian prehistory, the context and practice of ritual, baboon foraging, New Guinean mythology, and the cultural ecology of hunter/gatherers.

Applications must be received by **December 1** for tenure beginning the following September. Awards will be announced in March. For more information, please contact:

Resident Scholar Program
School of American Research
P.O. Box 2188
Santa Fe, NM 87504-2188
Tel. (505) 982-3583

* GIOVANNI AGNELLI FOUNDATION

The next deadline for the Giovanni Agnelli Foundation Predoctoral Fellowships in Italian Studies (see *SAE Bulletin* Vol. 4, No. 1 [February 1990] for complete details) has announced **February 1, 1991** as the next deadline for applications. For further information and application forms, please contact:

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

CONFERENCE NEWS

* SOCIETY FOR APPLIED ANTHROPOLOGY

The Society for Applied Anthropology will hold its 50th Annual Meeting jointly with the American Ethnological Society in Charleston, South Carolina on March 13-17, 1991. The Program Committee invites a wide array of proposals for papers and sessions on the theme: "Building Knowledge and Theory in Contexts of Action." For five decades, in keeping with the charter purposes of the Society, scholars and practitioners have sought to understand how people operate in

settings that have been shaped by human activities, plans, and goals. Principles have been sought that can be applied to the practical problems of the time. Such principles can be derived and represented in many different ways: create case studies, construct formal theories and models, depict decision making, chronicle events, develop rules of thumb, among others. The Program will reflect the diversity and value of members' activities. In honor of the Society's semicentenary, proposals are welcome on the contributions of "elders and mentors of the enterprise." Equally welcome are proposals that sound out new directions our enterprise will take. All proposals within the broad mission of applied social science will be considered seriously. Proposals from international participants are encouraged as their divergent visions have continually enriched the Society's interpretation of that mission. Proposals are due **October 31, 1990**. For further information, please contact:

Jacquetta Hill (Illinois), Program Chair
(217) 333-8512/244-3505

or

Tom May (Oklahoma), Local Arrangements Chair
(405) 232-4902

* WESTERN SOCIETIES PROGRAM

The Western Societies Program at Cornell University will hold a conference "Privatization and the Transformation of European Culture" on February 22-23, 1991. The conference will deal with the long term trend in Europe to transfer control of public property to private ownership. Recent changes in Eastern Europe which involve attempts to create a private sector that can begin to assume control of large portions of state run economies will involve serious challenges. While the conference will consider some of those, the main thrust will be to consider the underlying valuation of the private. That valuation suggests both that private property is the source of liberty, civil society, and truly democratic institutions and that an obsession with individual interests erodes civil society and active participation in the public sphere. The conference will examine how those beliefs and concerns have played out in the West and what effect they are likely to have on attempts at transforming the East. Areas of special interest are the economic and social welfare aspects of privatization, the effects of privatization on civil society, public spaces and public life, and the philosophical/theoretical underpinnings of movements toward privatization. For further information, please contact:

John Oakley
Western Societies Program
Cornell University
130 Uris Hall
Ithaca, NY 14853

* HARVARD CENTER FOR EUROPEAN STUDIES

The Center's new program on Central and Eastern Europe plans two conferences as a culmination of its advanced research workshops and guest lecture series. The first conference is planned for the spring of 1991 and will explore the reconstitution of civil society and the transition to democracy in the region. The second will focus on the political economy

of reforms in Central and Eastern Europe. For further information, please contact:

Program on Central and Eastern Europe
Center for European Studies
Harvard University
27 Kirkland St.
Cambridge, MA 02138

* EUROPEAN COMMUNITY STUDIES ASSOCIATION

The European Community Studies Association (ECSA) will hold its next international conference in May 1991 at George Mason University. Lily Gardner Feldman (Tufts U) is the 1991 conference program chair and should be contacted for further information. (See story below for more information concerning this organization.)

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

* CRITIQUE OF ANTHROPOLOGY

Beginning in March, 1991, Sage Publications will be publishing *Critique of Anthropology*. The journal is dedicated to the development of anthropology as a discipline that subjects social reality to critical analysis. *Critique* publishes academic articles and other materials that contribute to our understanding of the determinants of the human condition, the structures of social power and the construction of ideologies from a cross-cultural and socially critical standpoint.

The annual subscription rate to this quarterly publication is £22 for individuals and £50 for institutions. For further information, please contact:

Jane Makoff
Sage Publications
28 Banner Street
London EC1Y 8QE
UNITED KINGDOM
Tel. 071-253 1516
Fax. 071-253 5206

CALL FOR PAPERS

* FOREST & CONSERVATION HISTORY

Forest & Conservation History is an interdisciplinary journal devoted to the historical study of human interaction with forested environments and of land use, resource conservation, and nature perception. The journal has often reviewed and published the work of anthropologists, as well as histories of European forestry and of relations between government foresters and Europe's rural populations. Memberships in the

journal's sponsoring organization, the Forest History Society, include a subscription and begin at \$25 for individuals and \$35 for institutions. To volunteer as a referee or book reviewer, or to request more information -- a copy of the journal's editorial guidelines, a sample, issue, or information about joining the Forest History Society -- please contact:

Alice E. Ingerson, Editor
Forest and Conservation History
Forest History Society
701 Vickers Avenue
Durham, NC 27701
Tel.: (919) 682-9319

ORGANIZATIONS AND INSTITUTES

* EUROPEAN COMMUNITY STUDIES ASSOCIATION

The European Community Studies Association (ECSA) is the only organization in North America dedicated solely to promoting public awareness and furthering specialized knowledge of the rapidly changing European Community (EC). Launched in 1987 at a meeting of Europeanists in Washington, DC, ECSA is interdisciplinary in nature and welcomes all interested practitioners, academics and institutions. In addition to the publications and activities listed below, ECSA assists professional development by encouraging collaborative ventures among its members and facilitating close contact with European counterpart associations and individuals. The work of ECSA is currently supported by the European Community, the Ford Foundation, member institutions and dues from individual members.

Every two years ECSA organizes a major international conference for scholars and practitioners of the EC. ECSA's inaugural conference in May 1989 included 40 panels and was attended by 450 participants. The next ECSA international conference will be held in May 1991 at George Mason (see related story above). ECSA also sponsors and hosts panels and meetings at other national and international conferences.

To complement its biennial conference, ECSA holds occasional workshops on specialized topics. The first workshop, on relations between the EC and the developing world, is being held in October 1990 at the University of South Carolina. William Zartman (School of Advanced International Studies, Johns Hopkins U) is the workshop organizer.

To support research and publication in the field of European Community studies, ECSA offers a limited number of grants of up to \$500 for members to travel from their home institutions to the location of an academic conference and back. Sylvia Denys (Attorney at Law, Pittsburgh) and Carl Lankowski (St. Lawrence U) make up the 1990 Travel Grant Committee.

The ECSA publishes a *Newsletter*, a *Membership Directory*, a biennial volume (first appearing in 1991) *The State of the European Community*, and has published *The European Community in the 1990s: Emerging Concepts and Policies* and *The Model European Community Simulation Exercise: A User's Manual*.

Membership for individuals is \$20.00 (for students \$10.00) and for institutions \$50.00. For further information, please contact:

Dr. Desmond Dinan
ECSA Administrative Director
George Mason University
Center for European Community Studies
Suite 450
4001 North Fairfax Drive
Arlington, VA 22203
Tel.: (703) 875-0113
Fax: (703) 875-0122

BOOK MARKS

Jill Dubisch
Book Review Editor

OLD TECHNOLOGIES, INVENTED TRADITIONS AND ETHNOGRAPHY: A REVIEW

Gary W. McDonogh
New College
University of South Florida
Sarasota, FL 34243

Wolfgang Schivelbusch, *The Railway Journey: The Industrialization of Time and Space in the Nineteenth Century*. Berkeley: University of California Press, 1986. Forward by Alan Trachtenberg. xvi + 200 pp., plates, bibl. note, index. \$25.00 cloth, \$10.95 paper. German publication, *Geschichte der Eisenbahnreise*, 1977. English translation first published 1979.

Wolfgang Schivelbusch, *Disenchanted Night: The Industrialization of Light in the Nineteenth Century*. Berkeley: University of California Press, 1988. 221 pp., plates, bibliography, index. German publication *Lichtblicke. Zur Geschichte der kunstlichen Helligkeit im 19. Jahrhundert*, 1983.

The introduction of new technology into societies throughout the world has long provided anthropology with both an understanding of processes, of cultural change and of oppression and resistance, often within the personal encounter of the anthropologist and the community with which he or she works. One recalls, for example, the unnerving transformations of bells, time and work that Michael French Smith has described for New Guinea in "Bloody Time, Bloody Scarcity" (AE 1982 IX (3):503-510), or the poignant interface of technology and memory that Michelle Rosaldo evoked in playing tapes of deceased relatives to the Ilongot (*Knowledge and Passion*, 1980). Whether anthropology faces new

technology of production, of medicine and the body, or of warfare and destruction, the interface of man, machine and life has been a striking touchstone of the discipline.

This theme nonetheless has been of less concern within much of European anthropology. Despite an interesting literature on the dramatic effects of modernization as a political, economic, social and cultural force, the intricacies of technological transformations perceived as fundamental in other cultures can easily be taken as assimilated common sense or "second nature" within even underdeveloped Europe. Siegfried Gideon, in his classic *Mechanization takes Command* (1948) refers to aspects of the technologization of the West as anonymous history, where "an amazing historical blindness has prevented the preservation of important historical documents, of models, manufacturer's records, catalogues, advertising leaflets, and so on" (v). The mechanization of craft, agriculture, and the household which he traced from the Middle Ages to the present seems distant from the experience of the modern Europe where most anthropologists work, where these processes and their repercussions seem to have been absorbed even in outlying or marginal communities. Yet it is precisely this naturalness that Gideon called us to understand and critique, a process which anthropology and anthropological history in Europe can foster.

Two recent works by the German historian Wolfgang Schivelbusch suggest ways in which anthropologists can explore (and teach) about past European encounters with technology. Schivelbusch, influenced by the work of the Frankfurt school, by European cultural historians and by cultural geographers, has recast apparently everyday experiences of modern Europe as dramatic reinventions of culture and society. In *The Railway Journey* (1986), he explores the ways in which rail transport and the concomitant industrial technology of the 19th century transformed concepts of time and space. In *Disenchanted Night* (1988), Schivelbusch pursues an even more unexpected component of the European environment -- the presence of house, street and public arena lighting -- in its implications for family, urban cohesion, representation of the world, and control. Both texts, illustrated with technical and scenic drawings and imbued with contemporary voices from art, literature, politics and society, combine anthropological insight and historical process in ways suggestive for future ethnographic studies as well.

In discussing railroads, Schivelbusch follows a symphonic format broken by digressive essays into the space of glass architecture (which was permitted by new iron-working technology) and the meanings of industrial fatigue and shock. As steam replaced wood, new power and machines contributed to a revolution in the vision and action of human agents in Europe and North America. Thus at the opening of lines from Paris to Rouen and Orléans, Heinrich Heine wrote in 1843 "Even the elementary concepts of time and space have begun to vacillate. Space is killed by the railways, and we are left with time alone" (p. 37). New connections appeared while intervening space and time were reduced or altered.

In rich detail, Schivelbusch evokes other corollary changes in European life. Reading while travelling replaced the social interaction of the coach, despite medical concerns that such a practice could lead to "cerebral congestion" (68). Indeed,

medical opinions betray a striking sense of the "European" body:

The frequency, rapidity and peculiar abruptness of the motion of railway-carriages keep thus a constant strain on the muscles; and to this must be ascribed a part of that sense of bodily fatigue, almost amounting to soreness, which is felt after a long journey.

The muscles grow tired, and so did the individual sense organs. The rapidity with which the train's speed caused optical impressions to change taxed the eyes to a much greater degree than did pre-industrial travel, and the sense of hearing had to cope with a deafening noise throughout the trip (117).

Anthropologists accustomed to flights to field sites may be sympathetic to problems of somatic adaptations to technology.

Railroads, according to Schivelbusch, also posited new relations among cities. As the massive and theatrical construction of the terminals became city gates, rails also shaped expectations for local transport. This, in turn, applied to goods as well as people: "While Haussman transformed the old Paris into a new city of flowing traffic, a similar change was taking place in the realm of retail business. In 1852, Aristide Boucicaut opened the first Parisian department store, the Bon Marché. The simultaneity was not coincidental" (188). Hence, rail technology manifests links to the fundamental forms of consumption as well as production.

Disenchanted Night differs in form from its earlier companion, being a series of interlocking essays on the nature of light. Schivelbusch considers, in turn, the lamp, the street, night life, the drawing room, and the stage to tease out the social and cultural implications of artificial light in all these realms from the fifteenth century to the 19th. The first section, on the lamp, traces progressively more powerful illumination from the 24,000 candles which lit Versailles in 1688 through gas lighting, incandescent lamps and electricity. Schivelbusch teases out the tension between forms of technology such as gaslight, adapted through incandescence to challenge electricity, the production of hybrid technologies like arc lighting or the definition of candles and paraffin lamps as more "appropriate" for domestic space. Technological shifts are interwoven with social implications: "With a public gas supply, domestic lighting entered its industrial -- and dependent stage. No longer self-sufficiently producing its own heat and light, each house was inextricably tied to an industrial energy producer When the household lost its hearthfire, it lost what since time immemorial had been the focus of life" (28).

As the author explains in later sections on the transformation of domestic space, new modes of light were related to new modes of seeing the world, the home and the body. Changing technologies of light permeated changing styles, colors and accouterments, such as drapery, that formed the environment of the household and contributed to fashion and art. Work, study and reading were shaped by the availability of available light, just as canons of representation of reality on stage were altered. In this regard the text makes an interesting juxtaposition to works such as Rybczynski's *Home: The History of an Idea* which traces many of the same developments from a distinct architectural vantage.

Public lighting also had profound social implications. As Schivelbusch traces the development of street lighting from the days when "the medieval community prepared itself for dark like a ship's crew preparing for a gathering storm" (82) to the first regulations of urban street lighting in the 16th century, light and the state become closely intertwined. Early public lighting served only to identify individuals who carried lanterns or bore responsibility for maintaining streetlights. With increased power, lights became part of police budgets in cities such as Paris (up to 15% in the late 18th century [97]). Lanterns and lampposts, in turn, became foci for resistance -- breaking lanterns in urban riots and hanging from the posts became invented traditions of revolutionary Europe. By the late 19th century, light flooded the city, although plans for a massive light tower which would illuminate all Paris were eclipsed at the Paris exhibition of 1888 by the Eiffel tower (some were built in U.S. cities such as Detroit). Light also took on values of social stratification which Schivelbusch pursues in comparisons of urban neighborhoods, night life and mercantile display, and the contrastive values of illuminating the stage and illuminating the audience within fora of public display such as the opera.

Both of Schivelbusch's texts are provocative in their central themes and in the myriad details which the author teases out of his materials. Both, in turn, ask for a reading of the natural aspects of European social and cultural life in terms of these historical developments. Transportation, in terms of mobility and connection amongst sites, is a relatively common theme in the ethnographic record. But what of illumination, as it may define zones of public prestige, the dark alleys of marginality, the ambience of religious worship, or the contrast of city and countryside? Indeed, one would ask, following Schivelbusch, what other aspects of "everyday" life demand the same strangeness that an ethnographer might observe in "exotic" technology or the introduction of Western mechanization into a non-Western setting. The development of mass media, radio and television, are vital yet relatively unexplored foci by anthropologists for the transformation of European society, or foundations for future unity. Videocassettes and a domestication of an incredible range of movies, coupled with intriguing readings of them as cultural documents -- as in the case of Barcelona friends who derived their sense of my American university life from the Halloween series -- are ubiquitous in many areas. How do we understand and interpret them? And where are our analyses of the computer, an increasing presence in all aspects of European life from the bureaucracies now given new leases on surveillance and data to the aspirations of technological mobility apparent in poor families whom I know in Barcelona who invest in computers for their children's future?

Mechanization, industrialization, technologization have been hallmarks of European development and power, which European and American anthropologists often share as a heritage as much as a point of wonder. Works such as Schivelbusch's charming yet insightful studies allow us to rethink our sense of European nature and culture, to analyze and teach it in new ways.

BASQUE TERRORISM

Bruce Koplín

Department of Anthropology
University of Virginia
Charlottesville, VA 22906-9024

Joseba Zulaika, *Basque Violence: Metaphor and Sacrament*. Reno and Las Vegas: University of Nevada Press, 1988. \$29.95 (cloth).

The overt and cumulative task of this volume is to present ETA activist/terrorist violence as a comprehensible extension of Basque cultural meaning. Because the analysis moves through several institutional or analytical domains, because of the duplex role of Zulaika as both anthropologist and Basque, and because of the particular challenge which violence offers to interpretive self-confidence of the moment, it is possible to discern a variety of voicings. Two types of reader will especially benefit from the book. The power of narrative to locate individuals both in their socio-moral locality and in an historical load of explication and complication is well demonstrated in Zulaika's account of Itziar's (his village) involvement in ETA actions. The form and function of ritual as composed of and operating upon elements of culture is pursued in an ambitious construction of a Basque performative logic.

The ethnographic setting in the village and environs (in Guipuzcoa Province) is evoked with descriptive weight through narratives (with first person relevance) of particular killings. These passages have a considerable import in themselves (one is previously published) and evoke responses in the style of general moral dilemmas. That specific individuals can move from "milk brothers" to enemies becomes plausible as the activist tradition is closely traced from its origin (and long sustenance) in Catholic militancy through a succession of youth, nationalist, socialist, and underground groups. Zulaika is most concerned with a particular generation; the Civil War is palpably remembered, but for exemplifying an environment of violence rather than as affecting current factionalism. Baserria (household/farmstead) organization, through its progressive abandonment, provides the main 'segmentary' component of normative responses to the contemporary situation. Material and motives of Basque action are then developed through the meanings of an array of cultural elements: play and competition, bull fights, animal and man, containment and enclosure, and ascension in the analytical styles of schema/core symbol/trope. The relevance of the author's choices seems well confirmed through the power of the central couplet (a Mother Virgin shrine and a folkloric flying/subterranean witch figure) to organize and deepen everyday life.

The book can be frustrating in parts (some of the analytic passages perhaps derive from the original Princeton dissertation), but taken as a whole it is generally quite effective. In the largest reading it is about the socialization (or anti-socialization) of a generation (Zulaika was "gone away to school" for nearly two decades) and tends to make oblique reference to more typical Basque/nationalism/ethnicity/areal topics. The sociological concern of ethnicity and nationalism to account for the distribution and trajectory of cases (Anthony Smith in general, Marianne Heiberg for Basque) is considerably downplayed. Gender figures minimally in the

accounts of social life (although it has a role in the culminating ritual exegesis worthy of Melanesia). While individuals count effectively in the construction, the work as a whole is not Biographical or Life Historical. But it does achieve a dual program of both ritual analysis and ethnographic presentation.

ACTING IN SWITZERLAND

Jill Sweet

Skidmore College
Saratoga Springs, NY

Regina Bendix, *Backstage Domains: Playing "William Tell" in Two Swiss Communities*. Bern: Peter Lang, 1989. \$38.50.

Backstage Domains describes the social and historical contents of two Swiss community "William Tell" productions. It explores the nature of what the author calls "lay theater associations" as well as the relationship between 'play' and 'acting' within these associations. The analysis incorporates a combination of several diverse theoretical traditions used in folklore scholarship.

This book will be of interest to scholars of contemporary Swiss culture, theatrical performance, play, voluntary associations, expressive culture, and tourism (although the author more fully explores the tourism issue in her recent article entitled "Tourism and Cultural Displays: Inventing Traditions for Whom?," *Journal of American Folklore*, Vol. 102, no. 404:131-146.

There are some conceptual and organizational problems with the book because the author looks at her subject through so many different perspectives and never successfully integrates these perspectives. As a result, the theoretical discussions seem disjointed and unrelated. The attempt to look at lay acting through a variety of lenses is intriguing but difficult to do without losing conceptual and organizational continuity.

MENSTRUATION IN EUROPE

Bruce N. Koplín

Department of Anthropology
University of Virginia
Charlottesville, VA 22906-9024

Thomas Buckley and Alma Gottlieb, eds., *Blood Magic: The Anthropology of Menstruation*. Berkeley and Los Angeles: University of California Press, 1988. \$12.95 (paper), \$25.00 (cloth).

In a lengthy introduction, the co-editors review sociocultural and adjacent psychological analyses of menstruation. Because of both past tendencies towards universalizing arguments with this particular topic, and the wide ethnographic range of this collection, they are alert to contemporary impulses to dissolve the relevance of the topic. Their strategy is to make menstruation the exemplary datum of a recent style of argument, and then, tracing the exfoliation of that argument into present forms, to sustain the contemporaneity of the subject matter as well.

A schematic version of Nixon-era Mary Douglas is presented as the strongest modern case for the conflation of power and classification (registered in descriptions of rigorous seclusion, witch-like contamination beliefs and determined oppression). This disciplinary totemic illusion is then disarticulated (and, for the editors, sustained) through a theoretical-ethnographic alliance which (in the most general sense) resolves givens into relations. Thus cultural and symbolic analyses of pollution and substance will explicate blood into positive values and functions. African and Austronesian perspectives on substance and cycle especially facilitate transfer of menstrual associations to social holisms. Power as the motivating premise of the anomaly-mode-of-analysis continues but with more complex personae, especially after the seclusion-as-subjection assumption fades when sharpened ethnographic vision discerns many strengths in that particular domain. If power=classification was a functional argument, menstruation then participates in the tumult of objections to and subdivisions of that argument, as the introduction then follows menstruation through conflicting world views, strategic manipulation of rules, informal coercion and network-making, and various uses of the public vs. private topography. After a sprinkling of contextual, processual, polysemic and comparative caveats, directed in part to the non-anthropologist, we arrive at the present.

I will focus on the European and allied chapters, which tend to a phrasing of the personal in and as the political. Denise Lawrence depicts rural Portuguese women using potent contamination fears to selectively create mutual assistance networks. Pork-processing occasions are flash-points for envy and evil-eye expressions of local-level relations. Reference to potential unconscious contamination (based on analogical causations featuring salt) become a means for women to manage asymmetries of status and resources. Vieda Skultans in South Wales offers the single case in the collection focusing on older women. There, self-diagnosis of menstruation constitutes a personal evaluation of life-stages, and especially of the quality of specific marital histories. For Skultans, individualizing accounts are characteristic if social roles in general involve alienation in the late-Fortes sense. Informants' judgments about menstruation and menopause distribute according to their more general self-critiques of commitment to conjugal and "feminine" roles. Emily Martin offers another version of the personal-as-political schema. For her, PMS is the exemplary "justification" of the subjection of women in the North American workplace. Martin unpacks the pejorative psychological components of the folk model of PMS to two ends. Anger *et al.* explicates images of discipline (self and systemic) diagnostic of classical models of industrial capitalism. But in the other direction, PMS grievement is a form of protest against oppression (bringing spirit possession to Gramsci). The argument bears formal similarity to a wealth of analyses of (usually European) working class sentiment. Carol Delaney's material on a Turkish village negotiates a thematic transition from natural facts to symbols in general. She describes a K. Burkean situation in which the literal and figurative meanings of containment and covering have become conflated. Menstruation is the Achilles heel in a monogenetic procreation belief which conjoins the ambivalence of transmitted identity with an ideological distrust of the material (as sensual) body. Although nominally the most loyal explication of *Purity and Danger* in the collection, this chapter

probably succeeds best at the task of establishing why particular categories are evident or obscured.

Separate chapters on Ivory Coast (Gottlieb) and Borneo (L. Appell) material and a section devoted to McClintock's report on menstrual synchrony (Yurok/Buckley; Sierra Leone/F. Lamp; Australia/C. Knight) provide ethnographic variety and an analytical shift away from the person which will ensure a balanced pedagogical application.

The following books have been submitted for review:

Georges Duby (1990), *The Legend of Bouvines: War, Religion and Culture in the Middle Ages*, Catherine Tihanyi, trans. [First published as *Le dimanche de Bouvines* © Gallimard, 1973], University of California Press.

Eugenia Georges (1990), *The Making of a Transnational Community: Migration, Development, and Cultural Change in the Dominican Republic*, Columbia University Press.

Gilbert Herdt and Robert J. Stoller (1990), *Intimate Communications: Erotics and the Study of Culture*, Columbia University Press.

Anthony King (1990), *Roman Gaul and Germany*, Columbia University Press.

Greil Marcus (1990 [paperback edition]), *Lipstick Traces: A Secret History of the Twentieth Century*, Harvard University Press.

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November 28-December 2, 1990

American Anthropological Association (AAA) Annual Meetings, New Orleans, LA.

February 22-23, 1991

Western Societies Program, Cornell University, Ithaca, NY

March 13-17, 1991

Annual Meeting (Society for Applied Anthropology) and Spring Meeting (American Ethnological Society), Charleston, SC.

Spring, 1991

Center for European Studies, Cambridge, MA.

May, 1991

European Community Studies Association, George Mason University, Arlington, VA.

APPENDIX: DIRECTORY QUESTIONNAIRE

Name: _____ (Last)

(Please print or type)

IX. List up to four most important or most recent works you have completed on Europe (published, accepted or recent dissertation). Please give full citation using AA format.

1. _____
2. _____
3. _____
4. _____

I. Name:

II. Primary Institutional Affiliation:

III. Title:

IV. Mailing Address:

V. PhD (year awarded or expected, institution):

VI. Country Speciality(ies) in Europe:

VII. Wider Area Speciality (circle the letter which best fits each of your field sites)

- a. ALPINE EUROPE
- b. BALKANS
- c. BRITISH ISLES
- d. MEDITERRANEAN
- e. SCANDINAVIA
- f. CENTRAL EUROPE
- g. EASTERN EUROPE
- h. WESTERN EUROPE
- i. OTHER (specify) _____

VIII. Topical Speciality (circle up to 3 letters best describing your main specialities)

- a. *AGING
- b. *AGRARIAN SYSTEMS
- c. *ARCHAEOLOGY, PREHISTORY
- d. CLASS
- e. *DEMOGRAPHY
- f. ECOLOGY
- g. ECONOMICS
- h. *EDUCATION
- i. ETHNICITY, Regionalism
- j. FAMILY AND KINSHIP
- k. FOLKLORE
- l. *FOOD AND FOODWAYS
- m. *HISTORY
- n. LANGUAGE
- o. MEDICINE
- p. *MIGRATION
- q. PERSONALITY, PSYCHOLOGY
- r. *POLITICAL ECONOMY
- s. POLITICS
- t. RELIGION
- u. RITUAL
- v. SEX AND GENDER
- w. SOCIAL, CULTURAL CHANGE
- x. SYMBOLISM
- y. URBAN CULTURE
- z. OTHER (specify) _____

X. Area(s) outside of Europe in which you have done research (circle appropriate letter(s))

- a. NATIVE NORTH AMERICA
- b. HISPANIC NORTH AMERICA
- c. U.S. OR CANADA
- d. MIDDLE AMERICA
- e. CENTRAL AMERICA
- f. SOUTH AMERICA
- g. CARIBBEAN
- h. MIDDLE EAST
- i. NORTH AFRICA
- j. SUBSAHARAN AFRICA
- k. SOUTH ASIA
- l. SOUTHEAST ASIA
- m. EAST ASIA
- n. OCEANIA
- o. AUSTRALIA
- p. OTHER (specify) _____

XI. List the place name you have used ^{in your European fieldwork} if it is a pseudonym. Also list relevant location names (e.g., name of parish, province, state, etc.) using quotation marks

Place name _____ Location name(s) _____

XIII. Additional information, comments, etc.:

Please return to: Patricia R. Gibson
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Dept. of Anthropology
University of the South
Seawee, TN 37173

* categories not included on original questionnaire

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