



# Bulletin

## Society for the Anthropology of Europe

October 1992  
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### NINE PANELS -- THE ANNUAL BREAKFAST -- SAE IN SAN FRANCISCO!

A somewhat trimmer SAE presence awaits us in San Francisco this December. For the first time in at least 11 years, a significant number of submitted panels and papers were not allowed on the program. Whereas in 1991 only 53 papers and 13 organized sessions were rejected (AN 32[6]:1), this year the numbers were approximately 726 and 82 respectively (AN 33[6]:1). The same number of panels were allowed this year as last -- 318 -- but the SAE only received 9 instead of 14 slots. For the first time, however, SAE has sponsored a poster session. As always, the Distinguished Lecture (see related story), cash bar, Saturday morning roundtable, various informal sessions of particular countries and regions, and the general meeting complete the program. Finally, three additional panels of interest to Europeanists will occur this year. What follows is a detailed list of program offerings.

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### BUSINESS MEETING ON SATURDAY THIS YEAR!

Due to scheduling conflicts, the general business meeting of the Society for the Anthropology of Europe (SAE) will be held this year on Saturday evening from 5:30 to 7:00. The Preliminary Program printed in the AN 33[6]:35 was in error: there will be no Cash Bar Reception after the general meeting. Instead, SAE will host its Cash Bar Reception after the SAE Distinguished Lecture (see related story).

### João de Pina-Cabral SAE Distinguished Lecturer for 1992

João de Pina-Cabral, Research Fellow of the University of Lisbon (Instituto de Ciências Sociais) and Associate Professor at ISCTE (Lisbon), will be the SAE Distinguished Lecturer for 1992. His lecture, entitled "Mater Semper Certa: The Conditions for the Access to Paternity," is related to Professor Pina-Cabral's recent research interests, and will be presented on Friday from 5:30 to 7:00. Chaired by David Kideckel, Stanley Brandes and Caroline Brettell will be discussants. A Cash Bar Reception will follow the lecture from 7:00 to 8:00.

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### BULLETIN DEADLINE CHANGE FOR 1993

Pat Gibson  
Bulletin Editor

Because I will be away on sabbatical during the Spring semester, it will be necessary to submit articles and other materials much earlier for the *Bulletin*: **December 15** for the February 1993 issue and **March 15** for the May 1993 issue. The former edition will be completed prior to my departure for Germany in early January. The latter will be completed in Germany. In either case, forward materials to me at my normal university address. All first class mail will be forwarded to me in Germany. I apologize in advance for any inconvenience this may cause.

**SOCIETY FOR THE  
ANTHROPOLOGY OF EUROPE**

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

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

Winter	January 1
Spring	April 1
Fall	September 1

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

Individuals who are not anthropologists or are not based in North America may subscribe to the *Bulletin* without joining the SAE/AAA by sending the \$15 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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The University of the South  
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Sewanee, Tennessee 37375-1000  
Tel: (615) 598-1452  
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All other business with SAE should be addressed to:

AAA  
1703 New Hampshire Avenue, NW  
Washington, DC 20009

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

AAA  
1703 New Hampshire Avenue, NW  
Washington, DC 20009

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One Alpha Drive  
Elizabethtown, PA 17022-2298  
(717) 367-1151

Graduate Students Column:

**SAE MEMBERSHIP UPDATE!**

SAE membership has hit a plateau after breaking the 600 mark in September of 1990. As of September 2, 1992 we had a total membership of 695, with 546 paid members and 149 members who had not paid. Broken down into regular and student members, the figures are as follows: 380 regular members and 166 student members had paid their dues while 91 regular and 58 student members have not paid their dues for 1991.

**REMINDER!:  
DON'T FORGET  
TO VOTE!**

**NINE PANELS --  
THE ANNUAL BREAKFAST --  
SAE IN SAN FRANCISCO!**

(Continued from page one)

**SAE Breakfast Roundtable: (Sat. 12/5 - 8:00-10:00 a.m.)**

Organizer: David A Kideckel

1. Ellen Badone -- European Religion
2. Linda Bennett -- Potential Uses of Anthropology in Reconstructing Eastern Europe
3. Susan Gal -- Gender in Eastern Europe
4. Paul Rabinow -- European Modernities
5. Robert Rotenberg -- European Urban Landscapes
6. Alan Feldman -- The Post-Textual Body: Encountering the Victim in Northern Ireland

**SAE-SPONSORED PANELS AND MEETINGS:**

**Wednesday, December 2**

\* Riding the Crest of Moving Frontiers: National Intellectuals as Culture Critics in Social Movements, Anastasia Karakasidou and Hermine G DeSoto, Chairs (2:45-5:15 p.m.)

**Thursday, December 3**

\* Localism and the Transformation of Boundaries in Britain and Ireland, Gwen Kennedy Neville and Thomas M Wilson, Chairs (8:00-9:45 a.m.)

\* Invited Session: Houses: Material Dimensions of the Family in Europe I, Donna B Birdwell-Pheasant and Denise L Lawrence, Chairs (8:30-11:45 a.m.)

\* Invited Session: Houses: Material Dimensions of the Family in Europe II: Poster Session, Donna B Birdwell-Pheasant and Denise L Lawrence, Chairs (1:45-5:00 p.m.)

\* Invited Session: Authenticity and the Invention of Tradition in European Ethnography and Society, Ellen Badone and Sharon R Roseman, Chairs (2:00-4:45 p.m.)

\* SAE Ethnographic Network for Britain and Ireland, Mark T Shutes, Chair (5:30-7:00 p.m.)

**Friday, December 4**

\* From Collectivization to Privatization: East European Rural Communities, Laszlo Kurti, Chair (8:00-9:45 a.m.)

\* Spanish Society and the World Celebrations of 1992: Barcelona's Olympics, Seville's Expo and Madrid's Cultural Exhibitions, Carrie B Douglass, Chair (8:00-10:15 a.m.)

\* Envisioning Europe, Gary W McDonogh and Cindy Hing-Yuk Wong, Chairs (9:00-11:30 a.m.)

\* Hungarianist Research, Eva Huseby-Darvas, Chair (12:00-1:30 p.m.)

\* Network Meeting for the Anthropology of Germany, Uli Linke, Chair (12:00-1:30 p.m.)

\* SAE Distinguished Lecture: "Mater Semper Certa: The Conditions for the Access to Paternity," by João de Pina-Cabral (5:30-7:00 p.m.)

\* Cash Bar Reception (7:00-8:00 p.m.)

**Saturday, December 5**

\* Breakfast Roundtable (8:00-10:00 a.m.)

\* East European Anthropology Group Business Meeting, Joel Marrant, Chair (12:00-1:30 p.m.)

\* SAE Business Meeting, Jill Dubisch, Chair (5:30-7:00 p.m.)

**Sunday, December 6**

\* Invited Session: Racism and Culture in Contemporary Europe, Sam Beck, Chair (8:00-11:00 a.m.)

\* Basque Identity: Old World and New, William A Douglass, Chair (11:15 a.m.-1:00 p.m.)

**OTHER PANELS OF INTEREST TO EUROPEANISTS:**

**Wednesday, December 2**

\* Middle Eastern and European Archaeology, T Douglas Price, Chair (12:00-2:30 p.m.)

**Sunday, December 6**

\* Anthropology in Spain After the Anglo-Saxon Conquest, Gavin Smith and Susana Narotzky, Chairs ((10:00 a.m.-12:00 noon)

\* Invited Session: Processes of Culture Change during the Neolithic Revolution in the Iberian Peninsula, Michael Kunst, Chair (10:15 a.m.-12:30 p.m.)

**João de Pina-Cabral  
SAE Distinguished Lecturer  
for 1992**

(continued from page one)

Professor Pina-Cabral has published *Sons of Adam, Daughters of Eve* and *Os contextos da antropologia*, as well as a number of articles in scientific journals. He is co-editor of *Death in Portugal*, and is the co-editor (with John Campbell) of *Europe Observed*, a 1992 publication of Macmillan Press in England. This latter work examines the problems faced by social anthropologists in the study of European communities (which in some cases are their own). It is a critical examination of the method of participant observation in a period of post-structuralist theories which question the possibility of objectivity in social research. Professor Pina-Cabral's main research interests are in the comparative study of the family, with particular reference to southern Europe, and in the study of the relations between power and symbolic behavior. He is currently undertaking fieldwork among the Portuguese speaking Euro-asians of Macau.

**CES PRE-DISSERTATION FELLOWS  
for 1992**

The Council for European Studies (CES) recently announced the award of Pre-Dissertation Fellowships to sixteen individuals, two of whom were anthropologists. The CES selection committee reviewed 73 applications from 47 universities. The selection committee was composed of: Jill Dubisch, anthropology (U Northern Arizona); Robert

Fishman, sociology (U Notre Dame); Miriam Gold, political science (UCLA); Robert Moeller, history (U California-Irvine). The funded projects with an anthropological component were as follows:

- \* Beth Epstein, anthropology (NYU), "Ethnic Minorities in Rural France: Images of 'Difference' in Daily Life"
- \* Brian Palmer, religion and anthropology (Harvard U), "The Transformation of Social Democratic 'Civil Religion' in Sweden." Please see below for information about applying for 1993 Pre-Dissertation Fellowships.

### CES PRE-DISSERTATION FELLOWSHIPS FOR 1993

The Council for European Studies will offer Pre-Dissertation Fellowships in 1993. The Fellowships are funded through a grant from the Ford Foundation's Division of Education and Culture. The purpose of the Pre-Dissertation Fellowship is to enable graduate students in the social science disciplines to pursue short-term, exploratory research in Europe in order to determine the viability of their projects and to better define the scope of their proposed dissertation.

CES also welcomes proposals which attempt to transcend the intra-European division of the post-World War II era and which promise a new conceptualization of "Europe" as an arena of scholarship. Commonalities and differences in the political, economic, social and cultural configurations of contemporary Eastern and Western Europe may be sought in a wide range of topical areas, including, but not limited to, the following: The transformation/resurrection of Christian Democratic and Social Democratic political traditions in comparative perspective; issues of regime transition in Eastern Europe compared with democratization processes in Western Europe and the Mediterranean States; EC policy and trade relations with Eastern Europe in historical and contemporary perspective; public policy issues which elicit responses across Europe; the use by East Europeans of West European policy experience; the relationship between domestic and foreign policy; social and political consequences of deregulation, reregulation and privatization; cultural and political consequences of ethnic and linguistic divisions in contemporary Europe; new patterns of social stratification; the role of internal and transnational organizations in contemporary Europe.

In keeping with the exploratory purpose of the fellowships, students who are advanced in their dissertation research are ineligible. Doctoral candidates who expect to complete all requirements for the Ph.D. except the dissertation by June 1993, also are not eligible. Similarly, graduate students who are in Europe at the time of the competition are precluded from applying for the fellowships. Applicants must be enrolled in a doctoral program at an American or Canadian university and must have completed the equivalent of at least two years of full-time graduate study prior to the beginning date of their proposed research. Fellowships are restricted to citizens or permanent residents (immigrant visa holders) of the United States and citizens or landed immigrants of Canada. Eligible disciplines are the following: anthropology (excluding

archaeology), economics, history (post-1750 only), geography, political science, and sociology.

Fellowships provide \$3,000 for travel and living expenses. Fellowship recipients are required to submit a written report to the Council upon their return. In the report, students are requested to outline their research in specific archives or libraries, their contacts with European scholars in their field, any problems which they may have encountered in the course of their research and the ways in which their experience has shaped their dissertation project. The application deadline is **February 1, 1993**. Application forms must be requested by **January 15, 1993**. For further information, please contact:

Council for European Studies  
Columbia University  
Box 44, Schermerhorn  
New York, NY 10027  
Tel: (212) 854-4172  
(212) 854-4727

### CONFERENCE NEWS

#### \* SOCIAL SCIENCE HISTORY ASSOCIATION

The Social Science History Association will convene its seventeenth annual conference at the Palmer House, Chicago, November 5-8, 1992. In addition to the usual wide range of topics in the social sciences, the 1992 conference will focus broadly on themes relating to the Columbian Quincentennial. These could include the global impact of the European expansion in the New World, the response of societies around the world to the European "discovery," or the legacy of the Columbian expansion on recent times. For further information, please contact:

Heide Jo Hauan  
Senior Conference Coordinator  
Indiana University Conference Bureau  
Indiana Memorial Union, Room 677  
Bloomington, IN 47405

#### \* THE CENTER FOR WEST EUROPEAN STUDIES and THE CENTER FOR THE STUDY OF TRANS-NATIONAL CULTURES

The Center for West European Studies and the Center for the Study of Trans-National Cultures of the University of Pennsylvania will host a workshop on the theme "Production and Coercion: Unfree Labor in Comparative Perspective." The meeting will be held on the Penn campus on November 13 and 14, 1992. Participants will analyze several forms of temporarily unfree labor -- such as indentured migration, debt bondage, apprenticeship, and forced labor in institutions -- in capitalist economies both in Europe and in European colonies. The aim is to understand the economic, social, and cultural imperatives creating legal forms of restraint among workers within a supposedly free market system of wage labor. For further information, please contact:

Lynn Hollen Lees  
Department of History

University of Pennsylvania  
Philadelphia, PA 19104-6379

#### \* SOCIETY FOR APPLIED ANTHROPOLOGY

The University of Texas at San Antonio, Trinity University, and the Society for Applied Anthropology will host the annual meetings of the Society on March 10-14, 1993, in San Antonio, Texas. The theme, "Applying Social Science in a Multicultural Setting," is an appropriate one given the location of the meetings and the goals of the Society. San Antonio is a bridge between the Americas where applied social scientists must address cultural and ethnic issues in their study of human needs in the areas of health, education, economic development, and political participation. To facilitate multicultural dialogue at the meetings, the Program Committee invites symposia and papers from a wide range of applied disciplines and geographical areas. They especially encourage the participation of applied social scientists working in non-academic settings. Abstracts are due **October 19, 1992**. For further information, please contact the Program Committee Co-Chairs:

Maria Luisa Urdaneta (UTSA)  
(512) 696-7509

John Donahue (Trinity)  
(512) 736-8508

Martin Topper (NAPA)  
(202) 260-5051

#### \* SOUTHERN ANTHROPOLOGICAL SOCIETY

The 1993 Annual Meetings of the Southern Anthropological Society will be held at the Hilton Hotel on River Street in Savannah, Georgia, March 24-27. In addition to the Key Symposium, "Religion in the South," regular submissions are invited by **January 15, 1993**. The 1993 Student Paper Competition entrants should send their abstracts directly to Dr. Heidi Kelley, Department of Sociology, U North Carolina-Asheville, Asheville, NC 28804. All other abstracts, and requests for further information, should be addressed to:

Daryl White, Program Chair  
Box 247  
Spelman College  
Atlanta, GA 30314-4399

#### \* EUROPEAN CONSORTIUM FOR POLITICAL RESEARCH

The ECPR will hold its annual meetings, the Joint Sessions of Workshops, in Leiden, The Netherlands, April 2 to 8, 1993. Each session, comprising some 20 scholars, meets during a week-long period. Allowance is made for the participation of up to two scholars per session from universities which are not institutional members of the ECPR. Those who wish to propose a paper for one of the session should contact the appropriate convenor.

##### Workshops:

"International Crisis Decision and Management in a Turbulent, Interdependent Political Setting," Bengt Sundelius (U Stockholm); "The Political Participation of Ethnic Minorities

in Europe," Alec G. Hargreaves (U Loughborough) and Catherine Wihtol de Wenden (CERI, Paris); "The Termination of Coalitions: Theories and Cases," Geoffrey Roberts (U Manchester); "The Political Economy of Postwar European Reconstruction," Peter Burnham (U Warwick); "Citizenship and Plurality," Anne Phillips City of London Polytechnic) and Rian Voet (Rijksuniversiteit Leiden); "Green Political Economy: Government Responses to Green Issues," Stephen Young (U Manchester) and Jan van der Straaten (Tilburg U); "Gender and Democratization in Europe," Birte Slim (Aalborg U) and Renata Siemienska (U Warsaw); "Inclusion and Exclusion: Migration and the Uniting of Europe," Dietrich Thranhardt (U Münster) and Robert Miles (U Glasgow); "The Core Executive and the Management of Party Relations," Martin Burch (U Manchester) and Brian Farrell (U C Dublin); "The Intellectual (Auto)Biography of the Study of Comparative European Politics," Hans Daalder (Rijksuniversiteit Leiden); "Response of Western European Institutions to Changes in the Former Soviet Union and Central and Eastern Europe," Bodgan Szajkowski (U Exeter) and Mette Skak (U Aarhus); "The United Nations System: Towards the Half Century," John Groom (U Kent); "Welfare States and Gender," Diane Sainsbury (U Stockholm); "Democratization in the Third World," Barry Gills (U Newcastle-upon-Tyne) and Christopher Clapham (U Lancaster); "Inter-Party Relationships in National and European Parliamentary Arenas," Moshe Maor and Gordon Smith (London School of Economics); "Indices of Democratization," David Beetham (U Leeds); "Party Campaign Strategies and Mass Communications Techniques," Stephen Ingle and Eric Shaw (U Stirling); "Changing Forms and Dimensions of Public Corruption," Francesco Kjellberg (U Oslo) and Jean-Francois Médard (U de Bordeaux); "Politics of Civil Society and the Welfare State," Victor A Pestoff (U Stockholm) and Ove K Pedersen (Roskilde U Center); "Environmental Policy and Peripheral Regions in the European Community," Susan Baker (Erasmus U, Rotterdam) and Steven Yearley (U of Ulster); "Rational Models in European Comparative Politics," Josep M Colomer (IESA, Barcelona); "New Patterns of Local Politics in Europe," Enrico Ercole (U Milan) and Vincent Hoffmann-Martinot (Institut d'Études Politiques de Bordeaux); "Democratic Agenda-Setting and Societal Problem Solving," Ian Budge (U Essex) and Hans Keman (Free U, Amsterdam).

For further information on the ECPR Joint Sessions and on Associate Membership for non-European universities, please contact:

Central Services  
ECPR  
University of Essex  
Wivenhoe Park, Colchester  
C04 3SQ  
ENGLAND  
Fax: 44-206 872 500

#### MEMBERSHIP NEWS

\* **E. PAUL DURRENBERGER** (U Iowa) announces the publication of two books: *The Saga of Gunnlaugur Sanke's Tongue: With an Essay on the Structure and Translation of the Saga* (with Dorothy Durrenberger), Farleigh Dickinson

University Press, and *The Dynamics of Medieval Iceland: Political Economy and Literature*, University of Iowa Press.

\* **SUSAN CAROL ROGERS** (NYU) has been appointed to the Joint Committee on Western Europe of the Social Science Research Council. Other members of the committee include Peter Hall, Chair (Harvard), Barry Eichengreen (Berkeley), Gosta Esping-Andersen (European University Institute, Florence), Mary Fulbrook (University College, London), Peter Lange (Duke), and Philip Nord (Princeton). Rogers will serve as one of the JCWE's representatives on the newly formed Pan-Europe Working Group, established by the SSRC and ACLS to initiate projects relevant to Europe as a whole.

\* **MARK INGRAM** (NYU) has received funding from the National Science Foundation, Bourses Chateaubriand (French Government), and the Société des Professeurs Français et Francophone en Amérique to support a dissertation project entitled "Performing Culture: The production of aesthetic value and local identity in a regional theatre troupe's 'cultural activism'."

\* **DONALD S PITKIN** (Amherst) has announced the availability of his film, "The House that Giacomo Built," in video cassette form (42 minutes playing time). It may be obtained from Susan Urquhart, Secretary, Department of Anthropology, Box 2226, 205 Morgan, Amherst College, Amherst, MA 01002, Tel: (413) 542-2193. The rental fee is \$40 and checks should be made payable to Donald S Pitkin.

\* **THOMAS HAUSCHILD** has become the first tenured anthropologist in the academic milieu of German "Völkerkunde" at the Institut für Völkerkunde at the Universität Tübingen.

### 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), the American Research Institute in Turkey Fellowship Program (May 1990), some of the projects of the European Science Foundation (October 1990), the Wenner-Gren Foundation (February 1991), NSF support of European Cooperative Research (May 1991), the SSRC Dissertation Fellowship for West European Studies (October 1991), two sources of funds to bring visiting scholars from Europe to the United States

(February 1992), and the Spencer Foundation (May 1992). This column calls attention to the American Philosophical Society as a source of funds.

### American Philosophical Society Research Grants

Address: Committee on Research  
American Philosophical Society  
104 South Fifth Street  
Philadelphia, PA 19106

Deadline: Send a letter of inquiry that describes your project and proposed budget. The APS accepts proposals in such fields as Anthropology, Archaeology, Linguistics, and Paleontology (Loren Eiseley got money from them for *Darwin's Century*, Herbert Gans for work in cities). Completed application forms and three referee letters must reach them by **December 1** (if project begins March 1 or later), **February 1** (for a May 1 or later project), **April 1** (for July 1 project), **August 1** (for November 1 project), or **October 1** (for January 1 project).

General Research Grants are awarded to PhDs (not for predoctoral research). APS also has specialized grant programs, only one of which might possibly be relevant to Europeanist anthropologists -- the Henry M. Phillips Grants Program that sponsors research in jurisprudence (I don't know how they would respond to a request by an anthropologist to study the European Court of Justice -- ask; deadline is **December 1**). Maximum funding is \$3,500 (unusual); full professors are most likely to get maximum funding of \$2,500. APS likes to encourage research by younger, less well-established scholars. Grants pay living costs, copying materials, and travel costs. The quick turn-around is convenient if you find you're going to an overseas conference and need funds for travel. Competition is fierce; of the hundreds who apply each year, only about 30 percent receive funding.

### ORGANIZATIONS and INSTITUTES

#### \* WISE

Founded in 1990 in the Netherlands, Women's International Studies Europe (WISE) is a feminist studies organization which aims to promote women's studies teaching, research and publication. WISE initiates and facilitates the exchange of students and staff in women's studies programs; encourages and accelerates the development of new women's studies courses and research; encourages the growth of women's studies networks; and defends the interests of women's studies on a European level in all appropriate institutions and organizations. Individual members, national associations and divisions form the basis of the organization. Each EC country has a member in the steering groups. WISE also has the following subject divisions: 1) women, science and technology; 2) women's work, resources and state policies; 3) contemporary feminism and its strategies; 4) cultural practice and communication; 5) racism and discrimination in refugee

and immigration policies in Europe; 6) research on violence. The WISE general assembly and division meetings were held in June 1992 in Utrecht, The Netherlands. Applications for affiliate (non-voting) membership are invited. For further information, please contact:

Margit van der Steen  
Secretariat for WISE  
Heidelberglaan 2  
3584 CS-Utrecht  
THE NETHERLANDS

or  
Tobe Levin  
Institut für England-und Amerikastudien  
J.W. Goethe Universität  
D-6000 Frankfurt am Main 1  
GERMANY

**\* BERLIN INSTITUTE FOR COMPARATIVE  
SOCIAL RESEARCH**

This institute (in German: Berliner Institut für Vergleichende Sozialforschung) has been focusing on the social issues surrounding refugees and migrants for over a decade. It publishes a journal and sponsors research meetings. It has also produced a series of bibliographic reference books entitled *Migration und ethnische Beziehungen* for the years 1988-1990 and is in the process of completing (in German) bibliographies on "German-language literature on the refugee question," "Literature on Refugees in Western Europe," and "Literature on the refugee question in North America." Most recently it held a conference entitled "Muslims in Europe." For further information about the institute's activities, please contact:

Berliner Institut für Vergleichende Sozialforschung  
Potsdamer Str. 91  
Postfach 1125  
1000 Berlin 30  
GERMANY

**\* INSTITUTE FOR HOLOCAUST STUDIES**

The Institute for Holocaust Studies at the City University of New York Graduate Center is currently presenting a lecture series entitled "Anti-Semitism and the Treatment of the Holocaust in Post-Communist East Central Europe." This lecture series focuses on anti-Semitism and the distortion, denigration or denial of the Holocaust. Lectures identify and analyze the characteristics and basic causes of these phenomena and provide insights into the durability and exploitation of anti-Semitism for political ends.

The Spring 1992 lectures covered Albania, Bulgaria, Czechoslovakia, Hungary, the Soviet Republics, and Yugoslavia. The Fall 1992 lectures will cover other countries, including the Baltic States, Germany, Poland, and Romania. For further information, please contact:

Randolph L. Braham, Director  
The Institute for Holocaust Studies  
City University Graduate Center  
Room 1519 GB  
33 West 42 St.  
New York, NY 10036

**\* WEST EUROPEAN STUDIES, INDIANA  
UNIVERSITY**

The Department of West European Studies and the West European Studies National Resource Center recently announced the appointment of Peter Bondanella as Chair of the Department and Director, and Amanda Ciccarelli as the Assistant Director/Outreach Coordinator/Undergraduate Academic Counselor. Besides offering a full slate of visiting lecturers, films, and various other activities, the Center will form a new Executive Committee. The center is sponsoring a workshop on "Politics and Ideology in the Italian Cinema" on 22-24 January 1993, as well as a seminar on contemporary German studies, and lectures and films on Switzerland. For further information concerning the activities of the Center, please contact:

West European Studies  
Ballantine Hall 542  
Indiana University  
Bloomington, IN 47405

**JOURNALS...JOURNALS...JOURNALS...**

**\* REVUE: A SURVEY ON FRENCH CULTURE  
AND SOCIETY**

The Institute of French Studies at New York University recently launched a journal devoted to reviewing publications in history and the social sciences on France since the Revolution. The first issue came out in May 1991. In English or in French, twice a year, books and articles published on both sides of the Atlantic will be reviewed in various disciplines such as history, anthropology, geography, sociology, economics, and political science. *Revue* will not represent a school, a theory, or an ideology; it will present a variety of perspectives, which will appear both in the choice of publications reviewed and in the choice of reviewers. The journal is published by the Center for French Civilization and Culture.

The Spring 1991 issue, "Religions in French Society," featured review essays on Michel de Certeau and on religious anthropology, as well as Islam, Judaism, Protestantism, and Catholicism, but also articles on the different approaches to religious phenomena in France. The Fall 1991 issue, "Concepts of Individualism," presented review essays on Louis Dumont and on neo-Tocquevillian individualists, as well as on "methodological individualism" in sociology, the rational-actor theory in economics, among others. Forthcoming issues on "The Social Production of Culture," "France within Europe," and "Forms of Identity" are also planned.

In contrast to other journals in the field, *Revue* will be devoted mainly to review articles. It is thus meant as an instrument for all those who work on France and find it difficult to keep up with current research in other disciplines and in another language. It is aimed not only at those in the United States who want to stay in touch with French publications, but also at those in France who wish to know more about research

published in English. The systematic task of providing information and reflection that *Revue* is undertaking will define its structure. Approximately half of each issue will focus on the in-depth study of a main theme, based on the literature published on the subject in the recent past, and the other half will aim at keeping track of current publications in general. To meet these objectives, review essays examining a whole field of study; review articles analyzing several books or articles; reviews of single books of importance; reports on books, articles, special issues or news journals, and recent dissertations, reprints, and translations; and one interview with the director of a journal will be presented.

Subscriptions (for 1991) are: Individuals \$15, institutions \$25, and single copies \$10. For information or a free sample copy, please contact:

Eric Fassin, Editor  
*Revue*  
New York University  
Institute of French Studies  
15 Washington Mews  
New York, NY 10003  
Tel: (212) 998-8745  
Fax: (212) 995-4142

**\* DIASPORA: A JOURNAL OF TRANS-  
NATIONAL STUDIES**

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ETHNOLOGIQUE**

*Terrain*, published twice a year by France's Ministry of Culture, focuses on ethnographic issues in contemporary Europe. The editors' approach is broadly thematic, as illustrated by the journal's most recent issue, under the title "En Europe, les Nations." This 166-page issue comprises illustrated articles on nationalism: Herder and the nationalist phenomenon; Hungarian patriotism; Gypsies; German intellectuals and the French between the two world wars; Romanian nationalism; Italian racism; nationalism and music in France; anthropology in Portugal; and rural architecture in England and France. Bibliographic references accompany each article.

Past issues of *Terrain* have addressed a wide range of topics, including industrial anthropology; family and kinship; humans and the natural environment; foreign communities in France; contemporary rituals; family consumption patterns; and so forth. Two year subscriptions to *Terrain* are 280 French francs. The cost of individual issues is 70 francs. Orders should be sent to:

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Mission du Patrimoine Ethnologique  
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**NOTES FROM A TRANSITION**

Gary McDonogh  
Book Review Editor

Some chaos was introduced into the review process this summer by preliminary fieldwork in Asia and the move from Florida to Bryn Mawr. Although I have tried to settle all pending reviews and distribute texts, I know that some problems remain. If you see a book that you have contacted me about earlier listed again for review, please contact me by letter at:

Growth and Structure of Cities  
Bryn Mawr College  
Bryn Mawr, PA 19010-2899

Letters are also preferable for reviews in general. While you may call me about particular problems, as a method of assigning reviewers it tends to favor those who receive the *Bulletin* earlier. Moreover, in order to promote a variety of



voices, I would prefer not to allocate more than one request per year to any reviewer. In the future, I will wait for a few weeks after the distribution of the newsletter to all members to allocate books and try to contact you if there are competing requests. As always, feel free to let me know if there are books which should be reviewed which have not appeared on the list and I will endeavor to locate them.

## BOOK MARKS

Gary McDonogh  
Book Review Editor

### \* FRENCH HISTORY: NOW AND THEN

Susan Carol Rogers  
New York University

Arlette Farge and Jacques Revel, *The Vanishing Children of Paris: Rumor and Politics before the French Revolution*. Trans. by Claudia Miéville. Harvard University Press. 146 pp. 1991.

Henry Rousso, *The Vichy Syndrome: History and Memory in France since 1944*. Trans. by Arthur Goldhammer. Harvard University Press. 384 pp. 1991.

These two books illustrate two very different approaches to historical analysis now current in France. Many anthropologists are familiar with the so-called Annales history which has dominated the French history establishment for the past half-century. Arlette Farge and Jacques Revel, both closely associated with the Annales, provide in their *The Vanishing Children of Paris* an engaging and insightful study illustrating some current developments within this historical tradition.

Henry Rousso's *The Vichy Syndrome* is an equally excellent (and perhaps more definitive) example of one influential style of analysis currently deployed by French historians. He, like Farge and Revel, focuses on an especially troubled chapter in the rocky history of the relationship between the French and their leaders. Rousso, however, represents a movement away from Annales history. His topic, data, and rules of inference clearly distinguish his work from that associated with the Annales and mark it as characteristic instead of one form of "new" French history.

Just as "Annales history" is associated with a journal (*Annales: Economies, Sociétés, Civilisations*) and an institution (Ecole des Hautes Etudes en Sciences Sociales), so this "new" history is associated with a journal (*Vingtième Siècle: Revue d'Histoire*, founded in 1984) and an institution (Institut d'Histoire du Temps Présent). Both groups are interested almost exclusively in the history of France, but Annales historians have generally treated periods up through the 18th century. In contrast, the "Temps Présent" historians, as clearly indicated in the names of their journal and institute, have staked out the hitherto virgin historical territory of the twentieth century.

Beyond these readily apparent distinguishing markers lie two approaches to history. Annales history began in the late 1920s as a reaction against then-conventional political history, the view of history as a narrative of successive powerful men, unique events, and state institutions. As articulated by its small band of founders, Annales history purported instead to be a "history of mankind," driven at least as much by the ordinary masses as by extraordinary individuals, and manifested more surely in relatively slow moving processes of change than in putatively definitive moments. The Annales perspective requires rather different -- and often less accessible or abundant -- sources of data than did the old political history; kings and councilors, after all, are apt to leave much more substantial records than peasants and artisans. Partly for this reason, Annales historians have drawn heavily on various social sciences -- especially human geography, demography, Durkheimian sociology, or anthropology -- to find inventive ways of creating and interpreting an historical record suitable to their project.

The *Vanishing Children of Paris* (titled *Logiques de la Foules* [Logics of the Crowd] in the French original), illustrates two of the current developments in Annales history: the "micro-history" strategy (quite consciously related to that deployed in Carlo Ginzburg's *The Cheese and the Worms*, for example), and an interest in bringing the state back into the story, albeit off in the wings. It focuses on a series of incidents in Paris in 1750: widespread public rumor that the police (agents of the King) were randomly abducting children who then disappeared without a trace, culminating in a popular rebellion, quickly quashed, against public authorities (ultimately, the king). Drawing on an array of contemporary chronicles covering the several months of this obscure episode in Parisian history, the authors build their analysis on the premise that "all involved in the events act out their particular roles as though they are simply improvising on a very familiar situation" (p. 4). They aim to "reveal the normal social framework, its values and its marks of recognition, all of which may be discerned in the exaggerated cries and gestures of the uprising" (p. 5). Using ample and colorful quotes, they tease out a palpable sense of the textures, fears, and frustrations of life among the "popular classes" in mid-18th century Paris. In particular, they piece together convincing evidence to argue that "the revolt was a continued expression of old, familiar, though inverted political ideals: that the ties binding a king to his people must be ties of love and fidelity" (p. 132). The interest of the incident, they argue, lies not in its status as rehearsal for the Revolution of 1789, as Michelet claimed, but in its altogether mundane expression of old entrenched habits of thought which only very gradually gave way over the course of the century; it was through a long and almost imperceptible process, they claim, that by the end of that century, "the people no longer loved their kings whom once they had held so dear" (p. 132).

Farge and Revel's interest in events *because* they are mundane, their emphasis on expressions of continuity and skepticism about abrupt turning points, their interest in the perspectives of the ordinary people involved, and sensitivity to the interplay among actors situated at different points in the social structure at play, all mark this study as a fine example of Annales scholarship which will resonate with anthropological sensibilities. It is a highly descriptive work with no pretense of explicitly contributing to theories about revolts or uprisings, but it does provide a nice "ethnographic" example of processes of political change, continuity, and resistance.

The Temps Présent group is structurally similar to the Annales group of 60 years ago: a challenger to the history establishment. Their work is a great deal more homogeneous, for the present at least, than is that of the more numerous Annales historians. *The Vichy Syndrome* is, to date, one of the most representative and best works coming out of this initiative. It is both more and less obviously relevant to anthropological interests than is the best of the Annales work. A study of French attitudes toward and memories of the World War II Vichy regime as these have shifted over the last 45 years, it treats phenomena, persons, and data more obviously similar to those encountered by anthropologists than is the *ancien régime* material treated by Farge, Revel, and other Annales historians. Rousso, unlike Farge and Revel, can and does use substantial data from interviews and the mass media; he provides an enormous amount of information and insight about memories of a way which deeply and directly marked all of contemporary Europe. Further, his premise that "memory" is politically constructed and bound to change with the context in which it is articulated, resonates with many current anthropological interests.

On the other hand, Rousso's work, like that of most of the "Temps Présent" historians, marks a return to the old narrative history of powerful men, unique events, and institutional politics. His analysis, covering nearly a half-century, is organized in the strict chronological sequence of pre-Annales history, if updated with rather crude psychological labels (unfinished mourning 1944-54; repressions 1954-71; broken mirror 1971-1974; obsessions post-1974). His evidence consists overwhelmingly of statements by leading political figures, legislative and other formal political initiatives, and recountings of prominent political scandals. Absent from this work are the mundane events, continuities, perspectives of ordinary people, dynamic interplay of actors differentially situated in a social structure, and subtle teasings-out of banal ambiguities of meaning which make Annales history so resonant with ethnography.

There is no doubt that Vichy has been an intensely problematic sore for the French (comparable to McCarthyism or the Vietnam War in the U.S.), that almost total repression was the prevalent way of dealing with its memory for a substantial part of the postwar period, and that more recently (since a postwar generation has come of age), the wound has been picked open and scrutinized. It is difficult to overstate just what a mined field Rousso and his colleagues have walked onto.<sup>1</sup> In that light, it perhaps makes sense that he should stick as closely as he does to the public statements of public men, inferring a direct connection between such pronouncements and general opinion. Perhaps it will require yet another generation to go by, before it will be possible to investigate the connections between the expressions of leaders and the sentiments of ordinary people with respect to Vichy -- for fear of finding *either* substantial discrepancies or consistencies. A further point in his (and their) defense is the

<sup>1</sup>Not everyone in the "Temps Présent" group directly treats Vichy, but many do, and the group has largely defined itself around the project of reconsidering Vichy. In any case, it is virtually impossible for a French historian to deal with twentieth century French History -- as all of the Temps Présent historians do -- without some reference, however implicit, to Vichy.

sheer volume of data available on late twentieth century France. If the Annales historians can be forgiven some flights of imagination as they piece together the fragmentary evidence from centuries ago, the Temps Présent historians can perhaps be forgiven some leaden-footedness as they plod through the mountains of data and countless interested and living individuals confronting them.

*The Vichy Syndrome* is not nearly as engaging, imaginative, or ethnographic as *The Vanishing Children of Paris* and many other Annales histories. It does, however, contain a great deal of useful and interesting information about the legacy of World War II in France and, by extension, in Europe of the present and future. It may also provide a preview of new directions in French historiography. For the moment, the Temps Présent historians are strongly inclined to define themselves in opposition to the Annales historians, who generally ignore the Temps Présent. The story could have a David and Goliath theme, though, and it is conceivable that history in the *Vichy Syndrome* style will displace that in *The Vanishing Children* style.

#### \* FEMALE AUTONOMY IN PORTUGAL

Jane Helleiner  
University of Toronto

Sally Cole, *Women of the Praia: Work and Lives in a Portuguese Coastal Community*. Princeton: Princeton University Press, 1991. 189 pp.

Consistent with the high standard of work on Europe published by Princeton University Press, *Women of the Praia* is a rich ethnographic study of the lives of fisherwomen and men ("os pescadores") in the parish of Vila Cha in Northwestern Portugal. Drawing upon research conducted in 1984/85 and 1988, Cole combines fieldwork experience with archival sources and individual life histories to document the changing gender relations associated with the emergence and decline of a maritime economy.

During most of the Salazar regime (1926-1974), the maritime economy of Vila Cha was characterised by occupational multiplicity, a flexible division of labour, and male emigration (to Brazil, Angola, Mozambique and Newfoundland). In this context women became the primary producers and controllers of household resources and were socially constructed as productive "workers" rather than as reproducers. Female economic autonomy was accompanied by considerable freedom in the areas of sexuality and marriage, and by patterns of female inheritance and uxorilocal residence. The economic and social organization of maritime-based households stood in stark contrast to the male-centred households of the wealthier agriculturalists ("os lavradores") of the same parish, as well as to the dominant constructions of family and gender promoted by the Church and state during this period.

In her discussion of rural industrialisation since 1960, Cole reveals how transnationals have actively recruited cheap female labour. She goes on to argue, however, that the incorporation of maritime households into a wage-based economy has led to a decline in female autonomy and increased class stratification within Vila Cha. The argument is skillfully illustrated through the incorporation of five women's life stories into the text.

While this book is of interest to Europeanists, it can also be highly recommended for undergraduate courses on gender, work or development. The clear and concise manner of presentation as well as the intrinsic interest of the ethnographic material made this book extremely popular with my students this summer.

#### \* A SPANISH PILGRIMAGE

Heidi Kelley

University of North Carolina at Asheville

Photographs by Joan Myers. Essays by Marc Simmons, Donna Pierce, and Joan Myers. *Santiago, Saint of Two Worlds*. Albuquerque: University of New Mexico Press, 1991. \$45.00 (cloth), \$16.95 (paper).

Three short essays provide historic, artistic and personal introductions to the phenomenon of Santiago, saint of two worlds, but it is the 83 plates of black and white photographs by Joan Myers that comprise the heart of this book. Most of the photographs record the pilgrimage Myers herself made, following the Camino de Santiago across northern Spain to Santiago de Compostela, retracing the steps of the thousands of pilgrims who have traveled this route since the Middle Ages. Other photographs capture the veneration of Santiago in the New World. Most were shot in New Mexico (Myers' home) and the rest comprise a smattering of examples from Peru, Haiti, Mexico and Puerto Rico. A Philippine Santiago concludes the collection, underlining a central theme of the book -- that the image of Santiago traveled to the farthest corners of the Spanish empire and despite the fact that Santiago was used by colonizers as a symbol of domination he has been reappropriated by many colonized peoples as a symbol of their own identity.

The paradoxical uses of Santiago as a symbol of identity are pointed to by historian Marc Simmons in his essay, "Santiago, Reality and Myth." He describes the development of the cult of Santiago beginning in Spain, where Santiago Moorlayer is used as a key symbol in the construction of a Spanish national identity. Simmons then follows the cult to the New World, where Santiago is transformed into a symbol of conquest over indigenous peoples and then ironically redefined by many of these same peoples as a patron saint. In "Santiago Through the Centuries in Art," art historian Donna Pierce reiterates these themes, touching on the artistic elaboration of Santiago as apostle, pilgrim and warrior. She mentions but does not discuss in any detail the artistic development of the image of Santiago in the New World.

While Simmons' and Pierce's essays present a brief overview of the variant evolution of the cult of Santiago, the main focus of Myers' photographs and essay is the pilgrimage to Santiago de Compostela in Spain. A sense of embattled endurance resonates through her photographs of the pilgrimage route, depicted both in the faces of pilgrims and in the structures that have lasted through the centuries, some barely resisting and others succumbing to the forces of nature. A contrast is drawn in these photographs between the timeless quality of the centuries-old highlights of the pilgrimage route and the everydayness of the scenes in which they are embedded. Yet the Spaniards who live along this route are also portrayed in Myers' photographs as last vestiges of a fast disappearing way

of life. Taken together, the photographs convey a sense that following the pilgrimage route today involves a journey to another time, a time that is no longer part of everyday time, but one that still exists in the minds of pilgrims. A ruined monastery is characterized as "a startling apparition to modern pilgrims" (plate 28) and an abandoned village is described as "still home to one family of shepherders and a pack of unfriendly dogs" (plate 38). The past, in these photographs, is essentialized and romanticized. This is a past portrayed as soon to be left behind by improvements, a past, that if it were not for the enduring nature of the pilgrimage route, would be lost to modernizing ways. A sharp dichotomy is drawn between "modern pilgrims" and the "ancient Camino" on which they travel. A sense of the awe and mystery of the pilgrim's journey is aptly conveyed via this contrast, but the question of whether or not the past of the pilgrimage route is a forgotten past or one that is actively incorporated into Spaniards' notions of today is left unconsidered. In the American photos there seems to be less urgency to dichotomize past and present. A New Mexico photograph shows a young Nambé pilgrim holding both his horse and a Coke can. Another depicts a Puerto Rican image-bearer wearing a surfer T-shirt.

Myers' essay begins with her confession: "I chase a myth, I know" (p. 51). Her motivations, as she travels this well-worn route using the "Codex Calixtinus," the Baedeker of the medieval pilgrim, as her guide, are to make a personal pilgrimage as well as to record cultural history. It is her subjective voice that makes this essay the most engaging of the three in the volume. Myers, however, remarks that her photographs "have little to do with my own experience as pilgrim"; rather they are "only the exterior signposts of what has been an inner journey" (p. 69). In her essay she suggests what some of these images of her inner journey might have been. One is left wishing for photographs that would have captured more of this interior experience, for through these images, Myers might have revealed more of the dialogic nature of the pilgrimage.

The main strengths of this volume lie first in the connections drawn between Spain and the Americans and second in the vivid portrayal of the pilgrimage route provided by Myers' photographs. The rich multivocality of the Santiago image in the Americas begs for further ethnographic exploration as do contemporary elaborations of the saint as symbol of identity in Spain. Of interest in Galicia today, for instance, are the ways in which Santiago is invoked to stand for different and often competing levels of identity: village, regional, national and European. While this volume presents a phenomenon -- the reinterpretation of symbols in the creation of new identities -- currently both of intense theoretical interest to anthropologists and highly relevant to the ongoing reshaping of ethnic identities around the globe, in a manner that is appealing to a general readership, it does so with recourse neither to the anthropological literature (with the exception of Myers who does quote Victor and Edith Turner) nor an ethnographic perspective.

#### \* THE DANISH FOLK HIGH SCHOOL AS AGENT OF TRANSFORMATION

Lynn Walter

University of Wisconsin - Green Bay

Steven M. Borish, *The Land of the Living: The Danish Folk High Schools and Denmark's Non-violent Path to Modernization*. Grass Valley, CA: Blue Dolphin Press, Inc., 1991. 488 pp.

*The Land of the Living* by Steven Borish is a history and ethnography of a peculiarly Danish institutions -- the folk high school. Folk high schools are publicly supported, non-credit, non-credentialing, resident schools, first established in the 19th century by N.F.S. Grundtvig and still inspired by his ideals. Borish's central thesis is that non-violence, which characterized the transition from feudal to modern agriculture in Denmark, was grounded in core cultural values. Democracy and egalitarianism, balance and modernization, *hygge* and sociability, and welfare and social responsibility constitute Danish national character, according to Borish and others, notably Judith Hansen. Although the "primary agents of the transformation" to modern agriculture were the land reforms and constitutional government, the folk high schools were "secondary agents of the transformation." The education that independent farmers received at folk high schools furthered political participation, cooperation, tolerance, and, a not uncritical form of Danish nationalism.

Borish's historical data and analysis draw upon published Danish sources, many of which are unavailable in English. He cites the most prominent Danish scholarship on Grundtvig and the folk high school and argues persuasively for the role of folk high schools in the transition to modern agriculture. The ethnography is based on over a year of fieldwork as an enrolled student at the Kolding, Silkeborg, and Askov folk high schools. His descriptions of living and studying in three folk high schools are presented in an engaging, personal, and unassuming style.

On the other hand, the section on Danish national character is not sufficiently integrated with the ethnographic data on folk high schools nor with the history of the origins and development of the folk high schools. Also, the important differences Borish notes among the practices of the various folk high schools indicate a diversity of values within Danish society, which is not adequately addressed. For these reasons, I remain unconvinced of the validity of the thesis on national character as applied to Danish history or to the folk high schools.

Nonetheless, *Land of the Living* is a valuable addition to the scant literature in English on the ethnography of contemporary northern Europe. Among its strengths are its historical perspective, the use of anthropology as a cultural critique in comparing Denmark and the U.S., and the first person account of field work, which evokes empathy and immediacy. With these strengths, it will be most useful in advanced undergraduate courses on the anthropology of Europe and on Scandinavian society and culture.

\* \* \* \* \*

#### Books Available for Review: September 30, 1992

Bataille, Georges (1991) *The Accursed Share*, Vols. II and III. MIT.

Benson, Pamela. *The Invention of the Renaissance Woman: The Challenge of Female Independence in the Literature and Thought of Italy and England*.

Boyarin, Jonathan. *Polish Jews in Paris: The Ethnography of Memory*.

Camp, John. *The Athenian Agora: Excavations in the Heart of Classical Athens*.

Castleden, Rodney. *Minoans: Life in Bronze Age Crete*.

Coleman, David and John Salt (1992) *The British Population: Patterns, Trends, and Processes*. Oxford.

Dames, Michael. *Mythic Ireland*.

Dragadze, Tamara. *Rural Families in Soviet Georgia*.

Flaherty, Gloria (1992) *Shamanism and the Eighteenth Century*. Princeton.

George, Stephen, ed. (1992) *Britain and the European Community: The Politics of Semi-Detachment*. Clarendon.

Halperin, David, et al. *Before Sexuality: The Construction of Erotic Experience in the Ancient Greek World*.

Hazareesingh, Sudhir (1991) *Intellectuals and the French Communist Party*. Clarendon.

Heap, Shaun Hargreaves and Angus Ross, eds. (1992) *Understanding the Enterprise Culture: Themes in the World of Mary Douglas*. Edinburgh.

Hills, John, ed. (1991) *The State of Welfare: The Welfare State in Britain since 1974*. Clarendon.

Kosuth, Joseph (1990) *Art After Philosophy & After*. MIT.

Lamb, Sydney and E. Douglas Mitchell (1991) *Sprung from Some Common Source: Investigations into the Prehistory of Languages*.

Lee, Ronald E., et al. *Population, Food, and Rural Development*. Clarendon.

Lerner, Richard. *Final Solutions: Biology, Prejudice, and Genocide*.

Lord, Montague (1991) *Imperfect Competition and International Commodity Trade*. Oxford.

Motyl, Alexander. *Thinking Theoretically about Soviet Nationalities*.

Noam, Eli. *Television in Europe*. Oxford U Press.

Noam, Eli. *Telecommunications in Europe*. Oxford U Press.

Nuttall, Simon J. (1992) *European Political Co-operation*. Clarendon.

Peteet, Julie M. (1991) *Gender in Crisis: Women and the Palestinian Resistance Movement*. Columbia.

Piggott, Stuart. *Wagon, Chariot and Carriage: Symbol and Status in the History of Transport.*

Rigby, Brian. *Popular Culture in Modern France.*

Wedel, Janine R. (1992) *The Unplanned Society: Poland During and after Communism.* Columbia.

Wilson, Elizabeth. *The Sphinx in the City: Urban Life, the Control of Disorder and Women.*

Young, Michael and Peter Wilmott. *Family and Kinship in East London.* (New paperback edition; a short review)

I am also interested in people who might do very short reviews (notes of current interest) to clear up books that have not been allocated for longer reviews, as well as archaeologists and Celtic specialists to sort through that prolific character. We might also discuss such options as review-type essays on themes of interest, and I continue to ask for information/reviews on publications of interest in other European languages.

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## CALENDAR

November 5-8, 1992

Social Science History Association, Chicago, IL.

November 12-14, 1992

Rethinking Marxism, Amherst, MA.

November 13-14, 1992

Center for West European Studies, Philadelphia, PA.

December 2-6, 1992

AAA Annual Meetings, San Francisco, CA.

March 10-14, 1993

Society for Applied Anthropology, San Antonio, TX.

March 24-27, 1993

Southern Anthropological Society, Savannah, GA.

April 2-8, 1993

European Consortium for Political Research, Leiden, The Netherlands.

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