



Bulletin

Society for the Anthropology of Europe

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YOUR PRESIDENT AT WORK: Report from the May AAA Board of Directors Retreat

Jill Dubisch
President

On May 21 - 23 the American Anthropological Association (AAA) Board of Directors held a retreat at the Airlie Conference House in Virginia to discuss a variety of issues concerning the AAA and its future, including the issue of the reorganization of the AAA governance structure.

We began with an orientation for new Board members at the new AAA headquarters in Arlington. There we were addressed

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SAE COMMITTEE FORMED ON THE CRISIS IN FORMER YUGOSLAVIA

President Jill Dubisch has asked President-Elect David Kertzer to chair a special SAE committee on the crisis in the former Yugoslavia. Committee members include Linda Bennett, Gene Hammel, Eva Huseby-Darvas, David Kideckel, and Olga Supek. The committee is charged with addressing the issue of the proper response of American anthropologists to the crisis. In this, it is working in collaboration with the AAA Committee on Human Rights. On **Thursday, November 18**, from **noon to 1:30 p.m.**, at the Annual AAA

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WASHINGTON PROGRAM THE BIGGEST YET!

Uli Linke
Program Chair

This year the SAE has put together its most ambitious program yet, with fifteen SAE-sponsored panels, four of which are invited sessions. Six additional panels focus in part or entirely on European issues. Some members may have been surprised to note that the SAE again sponsored a Breakfast Roundtable, rather than the luncheon, as had been approved at the general business meeting last year. We were informed that a luncheon would have to be moved to Thursday or Friday due

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CAROLINE HUMPHREY SAE Distinguished Lecturer for 1993

Uli Linke
Program Chair

Caroline Humphrey has agreed to give the SAE Distinguished Lecture for 1993. Eastern European specialist Susan Gal will introduce Prof. Humphrey, who will be evaluating recent changes in Russia in her lecture, entitled "New Myths and the Dispossessed in Russia." Prof. Humphrey, winner of the 1990 J.I. Staley Research prize for her book *Karl Marx Collective: Economy, Society and Religion in a Siberian*

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**SOCIETY FOR THE
ANTHROPOLOGY OF EUROPE**

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

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

Winter	January 1
Spring	April 1
Fall	September 1

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

Individuals who are not anthropologists or are not based in North America may subscribe to the *Bulletin* without joining the SAE/AAA by sending the \$15 annual subscription fee to AAA, 4350 N Fairfax Dr., Suite 640, Arlington, VA 22203.

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

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4350 N Fairfax Dr., Suite 640
Arlington, VA 22203

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

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**SAE MEMBERSHIP SLIPS BELOW
700!**

SAE membership has declined once more from its high of 704 as of December 31, 1992, to a more modest 692 as of September 2, 1993. A slight decline often occurs over the course of a given year, as renewals become due and members delay in making them. The current membership is broken down as follows: 692 total, with 545 paid memberships and 147 members that had not paid. Of these figures, 377 regular and 168 student members had paid their dues while 87 regular and 60 student members had not paid their dues for 1993.

**REMINDER!:
DON'T FORGET
TO ORDER YOUR
1993 SAE DIRECTORY**

CES CHANGES CONFERENCE DATE

The Council for European Studies (CES) Ninth International Conference of Europeanists originally planned to be held at the Palmer House Hilton in Chicago on March 25-27, 1994, has been reset for March 31-April 2, due to a scheduling conflict. The deadline for submitting a paper or panel remains **October 15, 1993**, however. For forms or additional information, please contact:

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

YOUR PRESIDENT AT WORK: Report from the May AAA Board of Directors Retreat

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by President Annette Weiner, President-elect Jim Peacock, and AAA Director Jack Corman, introduced to the various staff and department heads, and shown around the headquarters. This was a very helpful "crash course" in how the AAA is organized as well as an opportunity to meet and talk with various staff members.

The orientation was followed by lunch, after which we were taken to Airlie House, a lovely conference center and retreat in the rolling Virginia countryside. The reception and dinner that evening provided an opportunity to get acquainted with other board members and to discuss various issues facing anthropology and the AAA (and to enjoy the lovely gardens of Airlie House during the cocktail hour).

The next morning was set aside for the various AAA committees to meet. I was on the Legislative Steering Committee which, among other things, is responsible for reviewing any resolutions received by the AAA. I sat in on the meeting of the membership committee (chaired by Vincent Crapanzano), where a variety of issues were discussed, including attracting more foreign members to the AAA, changes in fee structure, and the possibility of reciprocal journal arrangements with other organizations. In the afternoon, the Board of Directors met as a whole and voted on several resolutions from the Executive Committee, including the reorganization of the AAA governance structure (discussed below). Sunday morning the Board met again to discuss the reports of the various committees and to vote on several issues regarding membership and finances.

The retreat ended with lunch on Sunday, after which we were bused back to Washington, DC.

A number of issues emerged during the retreat, of which the following are especially pertinent to the SAE and its members:

1. Reorganization of the AAA governance structure.

This proposal will go to the general AAA membership for a vote. In your own decision about how to cast your ballot, you should consider the proposal from at least three perspectives:

- a) As a general member of the AAA. How will this affect the governing of the AAA as a body? Will it be more efficient? Will it be more democratic?
- b) As a member of SAE. How will this affect our organization and its goals?
- c) As a member of any other AAA units to which you may belong.

Here I will speak to the issue only as SAE President with respect to the effect the proposed changes would have on our unit. As proposed, the reorganization would replace the current Executive Committee with an Executive Board. The membership of the Board would consist of the AAA President, President-Elect, Secretary (a new office), and twelve section heads who would serve two year terms on a rotating basis. No sections or units would have a permanent place on the Executive Board -- all would rotate in turn with the other units. All sections heads would be members of the Section Assembly, which would replace the current Board of Directors. The Section Assembly would meet at least once a year at the AAA meeting to debate issues and make recommendations, which would be referred to various committees or to the Executive Board.

As I see it, the proposed changes should not diminish the impact of our organization within the AAA or reduce its representation, and could very well enhance it. The Section Assembly would be like the current Board of Directors except each section would have only one representative, no matter what its size. This means that the SAE would have equivalent representation with larger units. The proposed Executive Board would provide the SAE with the opportunity to have an SAE representative serve on the executive body on an alternating basis as part of the governance of the AAA, a privilege which we do not now enjoy, nor are we ever likely to under the present system. The committee structure would remain as it is now. There will be two categories of AAA sub-units: sections and interest groups. The requirements and nature of these remain the same as in the previous reorganization proposal.

Comments and impressions: my sense is that behind the proposed changes lies a strong commitment to the units as a vital force within the AAA. The proposed reorganization is governed by two principles: Issues of governance should flow from the Sections to the Executive Board and Sections should have equal access to service on the Executive Board. The new governance structure seeks to give these units more voice in the running of the association. It is planned that the Section Assembly will be the seat of power. (However, several board members voiced some doubts as to whether or not this would actually work out to be the case.) The divisions which are not automatically represented on the Executive Committee have voluntarily given up their privileged status in order to democratize the governance structure. Only the AAA officers would be permanent members of the Executive Board. Behind these proposed changes there was also an expressed need to

reduce the tension and the sense of opposition which is often felt to exist between "the AAA" and its constituent units.

2. A second measure to reduce tension was the change in the AAA fee structure. Individual AAA units will no longer pay the \$7.20 charge per member to the AAA, and the 25% overhead charge will be eliminated as well. This will be balanced by raising the general dues for AAA membership. In addition to reducing the tension between the units and the AAA administration, this change also puts the AAA on a more sound fiscal footing. To see why this is so, consider that if AAA members, most of whom now belong to more than one unit, were to reduce their membership to a single unit, the association would experience a significant loss of revenue. Under this new dues format, revenue will be more stable. The consequence of this change for the units is that they will have more money to use to promote their own programs (or they may choose to reduce their unit membership dues, especially if they are currently high).

There were several other items which may be of interest or concern to SAE members.

1. Dues for international membership for countries on the "A" category were raised to \$55. The "A" category is defined as countries with a GNP per capita of \$5000 or greater. WESTERN European countries (and also Russia) fall within this category, despite the disparities which may exist among them. ("B" category countries have a GNP per capita of less than \$5000, and their dues are to remain at \$30.) If you think this increase might pose difficulties for anthropological colleagues particularly in countries which have currency exchange problems, or if you have other concerns or questions regarding international membership, you might want to relay your concerns to Vincent Crapanzano, Chair of the AAA Membership Committee.

2. The AAA issues press releases on anthropological matters which might be of interest to the media and general public. Contact Susan Skomal, AAA Press Officer (703-528-1902, ext. 3005) for information and copies of past releases.

A final comment: I found the Board of Directors retreat a valuable experience, not only for myself insofar as I learned more about the operations of the AAA, but also from the perspective of both representing the SAE and learning about matters which may be helpful to our organization. At the same time, I functioned as a representative of the AAA membership as a whole insofar as the Board serves as the AAA governing body. I think this is an important point to keep in mind when you are voting for the president of any of the units of which you are a member, including the SAE. Not only are you electing someone to represent the particular interests and concern of your unit, but you are also electing someone who will shape the direction and policies of the AAA as a whole.

The Board of Directors will be meeting again at the AAA meeting. Please let me know before then if you have any concerns or issues you would like me to bring up. You can write to me at:

Department of Anthropology
Box 15200
Northern Arizona University
Flagstaff, AZ 86011
Tel. (6020 523-6795

FAX (6020 523-9135
Bitnet Dubisch@NAUVAX

With all these means of communication, there is no excuse for not getting in touch with me!

SAE COMMITTEE FORMED ON THE CRISIS IN FORMER YUGOSLAVIA

(continued from page one)

Meetings, the new SAE committee, together with the AAA Committee on Human Rights, will hold an open meeting on the crisis in the former Yugoslavia, and all SAE members are urged to participate.

Committee Chair Kertzer encourages all SAE members having suggestions or relevant information for the new committee to write to him at:

Department of Anthropology
Box 1921
Brown University
Providence, RI 02906
e-mail: DKertzer@Brownvm.brown.edu

WASHINGTON PROGRAM THE BIGGEST YET!

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to scheduling conflicts. Moreover, we were informed that the Breakfast Roundtable did not reduce the number of session slots we could have. Under those conditions, we agreed to return to the Breakfast Roundtable format. I wish to take this opportunity to thank the Program Committee, consisting of Hermine De Soto (U Madison), Bette Denich (Boston U), and Regina Bendix (Princeton U) for their invaluable assistance, and to thank Program Chair-Elect Thomas Wilson for organizing the Breakfast Roundtable. What follows is a detailed list of program offerings for 1993.

**SAE Breakfast Roundtable: (Sat. 11/20 - 8:00 -
10:00 a.m.)**

Organizer: Thomas Wilson

1. Caroline Brettell -- Anthropology and History in European Ethnography
2. Alexandra Jaffe -- Language and Identity in Europe
3. Gary McDonogh and Cindy Wong -- Screening Europe: Feature Films in Research and Class
4. G James Patterson -- Images of Europe in the Minds of Immigrants
5. Oriol Pi-Sunyer -- Southern Europe and the New Immigration
6. M Estelle Smith -- Urban Entities in the New

7. Europe of the European Community
Marc Abeles -- The Anthropology of National
and International Political Institutions

SAE-SPONSORED PANELS AND MEETINGS:

Wednesday, November 16

- * Contested Resources: Welfare and Power in European Communities, Bette Denich, Chair (2:00-3:15 p.m.)
- * Minority Rights, National Fights: The Politics of Identity in Europe's Old and New Democracies, Hermine G De Soto, Organizer/Chair (2:45-5:15 p.m.)
- * Society in Transition: The Case of Poland, Michael Buchowski, Organizer; Janusz Mucka, Chair (2:45-6:30 p.m.)
- * Religious Minorities/Minority Religions: A New Place for Religion in Europe, David I Beriss, Organizer/Chair (5:30-8:45 p.m.)
- * The Warp of Ulster's Past: Linen Production, Social Structure, and Politics, 1750-1914, Marilyn Cohen, Organizer/Chair (6:00-7:30 p.m.)

Thursday, November 17

- * Building and Crossing Boundaries: "Nation" and "State" at International Borders, Thomas M Wilson, Organizer/Chair (8:00-11:15 a.m.)
- * SAE Committee on the Yugoslavian Conflict/AAA Commission on Human Rights. How Should Anthropologists Respond to the Yugoslav Crisis? David Kertzer, Leslie Sponsel, Chairs (12:00-1:30 p.m.)
- * Invited Session: New Perspectives in Greece: Papers in Honor of Ernestine Friedl (with American Ethnological Society), Peter Allen, Organizer/Chair (1:30-3:00 p.m.)
- * Invited Session: Formations of Violence, Sam Beck and Uli Linke, Organizers/Chairs (1:30-5:00 p.m.)
- * Ethnographic Network for Britain and Ireland (5:30-7:00 p.m.)

Friday, November 18

- * Reclaiming, Rethinking, and Remaking Society: Russia and Ukraine in Transition, Nancy V Ries, Organizer/Chair (10:15-11:45 a.m.)
- * Network Meeting for the Anthropology of Germany, Uli Linke, Chair (12:00-1:30 p.m.)
- * Hungarianist Research Group-Business Meeting, Eva Huseby-Darvas, Chair (12:00-1:30 p.m.)
- * Invited Session: Changing Boundaries, Changing Roles: The Experiences of Refugee Women in Europe and Beyond (with Association for Feminist Anthropology), Lynellyn D Long, Organizer/Chair (1:30-5:30 p.m.)
- * Redefining Boundaries: Class, Ethnicity, and Gender in the Periphery of Europe, Signithia Fordham, Chair (1:45-3:15 p.m.)
- * SAE Business Meeting, Uli Linke, Organizer; Jill Dubisch, Chair (5:30-7:00 p.m.)

Saturday, November 19

- * Breakfast Roundtable (8:00-10:00 a.m.)
- * Aid to Post-Communist Europe: Lessons from the Anthropology of Development, Janine R Wedel, Organizer/Chair (10:15-11:45 a.m.)
- * East European Anthropology Group Business Meeting, Robert Rotenberg, Chair (12:00-1:30 p.m.)

- * Invited Session: Unity and Diversity in the New Europe (with General Anthropology Division), Stacia Zabusky, Organizer/Chair (2:00-4:45 p.m.)
- * Making Spaces and Places: Images of Social Landscaping in Europe, Robert Rotenberg, Chair (4:00-5:15 p.m.)
- * SAE Distinguished Lecture: "New Myths and the Dispossessed in Russia," by Caroline Humphrey (5:30-7:00 p.m.)
- * Cash Bar Reception (7:00-8:00 p.m.)

Sunday, November 20

- * Common Ground: The Value of Collaborative Environmental Research on the European Fringe (Greece), Mark T Shutes and Paul Nick Kardulias, Organizers/Chairs (8:00-10:15 a.m.)

OTHER PANELS OF INTEREST TO EUROPEANISTS:

Thursday, November 18

- * Spirituality, Religious Identity and the State in the Cultural Aftermath of the Soviet Union, David Koester, Organizer; Clementine Creuziger, Chair (8:00-10:15 a.m.)
- * Invited Session: Beyond Ranking, Resource and Exchange: Theoretical Approaches in European Archaeology (Archaeological Division), Julian Thomas and J D Hill, Organizers/Chairs (8:00-11:30 a.m.)

Friday, November 19

- * Invited Session: A Life in Anthropology: Papers in Honor of Ernestine Friedl (American Ethnological Society), Susan B Sutton, Organizer; Muriel Dimen, Chair (8:00-9:45 a.m.)
- * Invited Session: Power and Identity: The Politics of Italian and Italian American Festivals (Society for Visual Anthropology, Council on Anthropology and Education), Sabina Magliocco, Organizer.
- * Invited Session: The Anthropologies of Spain from the Native and Strangers' Point of View (General Anthropology Division), Miriam Lee Kaprow, Organizer/Chair (2:00-5:15 p.m.)

Sunday, November 21

- * Technology and Tradition, Purity and Pollution in Nordic Culture, Andrew S Buckser and Ellen L Marakowitz, Organizers; Myrdene Anderson, Chair (8:00-10:45 a.m.)

CAROLINE HUMPHREY
SAE Distinguished Lecturer
for 1993

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Collective Farm (Cambridge University Press, 1983), is a University Lecturer in Social Anthropology at the University of Cambridge. Her interests include economic anthropology, with a special focus on barter. A cash bar reception with hors d'oeuvres will follow the distinguished lecture.

INTERDISCIPLINARY PROGRAM IN ETHNIC AND MINORITY STUDIES OFFERED IN BUDAPEST

The Institute of Sociology of the Eötvös Loránd University in Budapest is inaugurating a unique interdisciplinary MA program in Ethnic and Minority Studies, conducted entirely in English. Given the complex ethnic, minority, and nationality history of this region, this is a timely development.

They are looking for applicants with BA degrees in hand, both from the humanities and the social sciences, and considerable interest in theories of cultural identity, trans-national processes, nationalism, ethnicity, and minority and human rights issues. Knowledge in Eastern and Central Europe is an advantage although it is not required.

Students are invited to apply for a full two-year MA degree program, but visiting students are also welcome. An added uniqueness of the program is the various internships and fieldwork sites students may select for experience and for their MA thesis.

For additional information and application forms, please contact:

László Kürti, Ph.D.
Program Chair
Ethnic and Minority Studies
Institute of Sociology Eötvös Loránd University
Pollack Mihály Tér 10
1446 Budapest
P.O. Box 394
HUNGARY
(Tel) (36) 1-266-5222; (36) 1-266-5686
(fax) (36) 1-266-3860

ACLS/SSRC WESTERN EUROPE DOCTORAL DISSERTATION FELLOWSHIP RESULTS

Susan Parman
Grants and Fellowships Editor

Only one anthropologist, Ann J Russ (Cornell) received this year's ACLS/SSRC Western Europe doctoral dissertation Fellowship award for "Good Death/Bad Death: Hospice Ideology and AIDS." Four candidates from Berkeley received awards and Germany got a lot of attention. Awards concerning Germany: Caroline M Fohlin (UC Berkeley-Economics): "The Role of Financial Institutions in German Economic Growth: A Theoretical and Historical Approach." Brigid Doherty (UC Berkeley-Art History): "Gender, Modernity, and Artistic Identity in Berlin Dada, 1918-25." Daniel V Friedheim (Yale-Political Science): "Mid-Level and Regional Officials in Regime Collapse: The Peaceful East German

Revolution of 1989-1990." Wade A Jacoby (MIT-Political Science): "Two Postwar Reconstructions: A Comparison of Institutional Transfer in Germany, 1945-1994." Elizabeth C Rudd (UC Berkeley-Sociology): "The Impact of German Reunification on East German Women..". The remaining awards were as follows: Amy J Lyford (UC Berkeley-Art History): "Men Before the Mirror: Surrealism, the Body and the Construction of Masculinity." Ricardo E Ovalle-Bahomon (UC Irvine-Social Relations): "Nations from Empire: Ambiguities of National Identities in Post-Colonial Portugal and Angola." Andres H Reggiani (SUNY Stony Brook-History): "State Policy and Public Health in Wartime France." Jennifer G Tucker (Johns Hopkins-History of Science): "Creating a Photographic Language of Science: The Camera in British Scientific and Medical Theory and Practice, 1870-1910."

Consistent with a pattern established over the last few years, anthropology was one of the major disciplines represented in this year's competition, accounting for 25 of the 240 proposals submitted. Close to half of all applications came from History students, while slightly more than a third were divided roughly equally among the three disciplines of Anthropology, Art History and Political Science. The remaining 15% came from a broad range of social science and humanities disciplines.

Competition for SSRC fellowships is especially severe, and anthropology proposals no longer benefit from the special treatment given under-represented disciplines. Nonetheless, anthropologists have fared relatively well in recent years: the percentage of anthropology projects funded has generally been higher than their percentage in the total applicant pool. Large numbers of applicants from anthropology help to secure the place of anthropology in European Studies, and the relatively high percentage of anthropologists among the outstanding proposals receiving scarce funds bodes well for the future of our discipline within this area specialty.

Anthropology students of Europe often find themselves at the disadvantage of being in a department without a specialist on the country in which they intend to work. They should establish a correspondence as early as possible with Europeanists at other universities, for timely feedback on dissertation projects (e.g. from recent SSRC screeners: Brettell (Portugal), Herzfeld (Greece), Parman (Scotland), Rogers (France), Taylor (Ireland), Ulin (France), Urla (Spain); see SAE publication *Directory of Europeanist Anthropologists in North America* for other persons and national specialties). Our collective self-interest depends on excellent anthropological research in Europe, and most established scholars are more than eager to be appraised and supportive of new scholarship in their national specialties.

For information on the 1994-5 competition for SSRC fellowships, contact well before the **November 1** deadline:

Joint Committee on Western Europe
Dissertation Fellowships
Social Science Research Council
605 Third Avenue
New York, NY 10158

NEW SLIDE ADDITIONS IN THE SLIDES FOR TEACHING COLLECTION

Alexandra Jaffe
Special Projects Committee

The Special Projects Committee is pleased to announce the addition of two new slide sets to its Slides for Teaching collection which accompany Susan Carol Rogers' *Shaping Modern Times in Rural France: The transformation and reproduction of an Aveyronnais Community* (1991) and Nadia Seremetakis' *The Last Word: Women, Death and Divination in Inner Mani* (1991).

What follows is a list of the current slides in the collection (all slide sets are \$35):

1. Stanley Brandes, *Metaphors of Masculinity* (15 slides)
2. Joel Halpern and Barbara Kerewsky-Halpern, *A Serbian Village in Historical Perspective* (15 slides)
3. Caroline Brettell, *We have already Cried Many Tears* (15 slides)
4. Ernestine Friedl, *Vasilika* (20 slides)
5. John C Messenger, *Inis Beag: Isle of Ireland* (25 slides)
6. George Gmelch, *The Irish Tinkers* or Sharon Gmelch, *Nan: The Life of an Irish Travelling Woman* (20 slides)
7. Susan Parman, *Scottish Crofters* (20 slides)
8. Susan Carol Rogers, *Shaping Modern Times in Rural France* (20 slides)
9. Nadia Seremetakis, *Women, Death and Divination in Inner Mani* (43 slides)

The Special Projects Committee would also like to encourage anyone who has slides that could accompany their text (or photographs that could be turned into slides) to contact Alexandra Jaffe.

Orders for slide sets from the above list (checks made out to the Society for the Anthropology of Europe) should be sent to:

Alexandra Jaffe
Department of Sociology/Anthropology
SUNY-Cortland
P.O. Box 2000
Cortland, NY 13045
(Tel) (607) 753-2308
(fax) (607) 753-2937

CALL FOR PAPERS

* SOCIETY FOR APPLIED ANTHROPOLOGY

The Society for Applied Anthropology and the city of Cancun, Quintana Roo, Mexico, invite your participation in the 1994 SfAA meetings. Sessions, papers, and posters concerning applied anthropology in all parts of the world and on all

applied topics are sought. Those that reflect the Caribbean context of the four themes of meetings, **the environment, tourism, cultural resource management and the Maya tradition** are especially solicited. Cancun, the wonder of the Caribbean coast of Mexico, is a place where these themes can be discussed and also confronted. Cancun is the fastest growing city in Mexico and in the Caribbean; it is in a zone of tropical biospheres, world class archaeological sites, and initiatives for ecotourism. Cancun and Mexico and undergoing profound changes in land tenure and identity that will influence both the north and the south. As the Maya calendar completes another cycle and the end of the millennium approaches, we again meet in the Yucatan peninsula to seek our options for the next generation of applied social science. Deadline for submitting abstracts if **November 1, 1993**.

The Program Committee comprises: Allan Burns (Florida) 904/392-0299 or 392-2031, Bitnet: Mata@Nervm; Tom May (Oklahoma) Business and Hotel Arrangements 405/843-5113; Mark Barnes (Georgia State) Cultural Resource Management 404/651-2255; Barbara Johnston (independent Researcher) Environmental Issues 406/723-8073; Anthony Oliver-Smith (Florida) Tourism 904/392-2290; Francisco Fernandez (Universidad Autónoma de Yucatán, Merida, Yucatan) Latin American Applied Collaboration (52) 99 25 45-23; Jorge Duany (Universidad del Sagrado Corazon, Puerto Rico) Caribbean Applied Anthropology; Elizabeth Guilette (Florida) Poster sessions 904/392-2031.

For forms and/or additional information, please contact:

Program Chair
Society for Applied Anthropology
P.O. Box 24083
Oklahoma City, OK 73124

MEMBERSHIP NEWS

* **DWIGHT B HEATH** (Brown U) has been conducting ethnographic research in "Navalfuente" (a pseudonym) in the Gredos Mountains in central Spain during the spring of recent years. Navalfuente is a mountain village that had 853 inhabitants as recently as the 1970 census, but only 11 individuals remain (with the youngest aged 76). It is, of course, a study of aging. But, almost equally, it is an unusual demographic study focusing on those few who stayed rather than following the many who migrated to the cities and factories. It is also a study of cultural change, as oldtimers adapt to life with no able-bodied people around. The traditionally rigid sexual division of labor has been abandoned, as men cook and wash clothes and women work in the fields, none of which they would have done a few decades ago. Land tenure that was once jealously guarded no longer matters, as people work the land that is closest and easiest for their kitchen gardens, and leave vast fields as well as neighboring houses unattended. There are clear implications for archaeology in this process of gradual abandonment although, in an economic sense, they have never been better off, with national social security pensions, and honoraria from the European Community (ostensibly "for not raising cattle"). These aging peasants have never eaten better of drunk better,

and they count themselves lucky to have a visiting nurse come every couple of weeks, where they had previously had no contact with the public health system. While it is quickly moving toward becoming a "ghost town," Navalfuente remains a vital community, and is also a spontaneous retirement village, a spontaneous buying cooperative, and traditional home to some still energetic people. They welcome the opportunity to have anthropologist as "custodian of [their] history . . . interested in all those things that [their own children] don't care about." Heath would welcome reprints, comments, and suggestions about various aspects of this diverse study and related cases elsewhere.

* **EDWARD LARKEY** (U Maryland) has had his English-language study (the first) of an aspect of modern Austrian cultural history published by Peter Lang Publishing (New York). The book, *Pungent Sounds: Constructing Identity with Popular Music in Austria*, provides a historical overview of the development of Austrian popular music as it reacted to and with Anglo-American forms of popular music transmitted through the airwaves, as well as an analysis of some of the more recent mainstream groups to have emerged on the relatively small Austrian market.

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), the Spencer Foundation (May 1992), the American Philosophical Society (October 1992), the European Community Studies Association (ECSA) Curriculum Development Grants as a source of funds (February 1993), and the European Community Studies Association (ECSA) Dissertation Fellowships and Conference Grants (May 1993). This column concerns research competition(s) sponsored by the National Council for Soviet and East European Research.

The National Council for Soviet and East European Research Competition(s)

Contact: Robert H Randolph, Executive Director
Address: The National Council for Soviet and East European Research
Suite 304
1755 Massachusetts Ave., NW
Washington, DC 20036
(Tel) (202) 387-0168
Deadline: November 1, 1993

Eligibility: Principal Investigators must be citizens of the U.S. or persons admitted for permanent residence; collaboration with foreign scholars is "not precluded." Guidelines for the proposal state that the Council looks for products that will benefit the profession, the general public, and the government; and that projects designed primarily to "assist or influence the course or outcome of changes in the former USSR or Eastern Europe, provide educational or other assistance to citizens of those countries, create or support institutions or exchange programs, or develop commercial products" are NOT eligible. Research on the former GDR should focus on its communist experience or the period of reunification, and should be not be concerned exclusively with Intra-German issues.

Maximum award: \$50,000 (rarely is that much awarded). Work should be done between April 1, 1994, and September 30, 1995. In the past, the ratio of awards to applications ranged from 1:3 to 1:10; but because of the increased number of proposals (over 500 in the past two years) and uncertainty of funding, it is impossible to predict how stringent the competition will be, and the Council regrets that it cannot comment on individual proposals.

FIELD STUDY "VARNA 93" THIS SUMMER IN BULGARIA

(Editor's Note: Due to delayed transmission of the notice, it was not possible to publish this in the spring *Bulletin*.)

The main aim of the field study is to acquire firsthand experience of how various ethnic groups interact in the context of a revival of regional trading links. The main groups here are, on the Bulgarian side, Bulgarians, Gypsies (Bulgarian, Turkish and Vlah), the foreign groups being represented by Russians, Ukrainians, Romanians, as well as a small but increasing presence of traders from Armenia, Georgia, Central Asia, China, Turkey, Afghanistan, Iran, and other countries.

The field study will concentrate its attention on the markets in Varna, but also on the markets in Istanbul, Constanta, and Odessa. In connection with this aim, a research of the ways in which the exploitable resource is created will be made, mainly the sources of goods that are being sold, the factors that ensure satisfactory profits, the factors that determine the demand,

logistics, etc. Currently, profits are very high as a result of highly porous customs barriers. This latter feature facilitates, among other things, an emerging drug-trafficking, aimed at local realization of goods, as well as a situation in which interest groups of organized criminal bodies are competing for a hold on regional resources.

An aim of the field study is to attempt to provide a basis for comparison with a regional revival of trading links in another part of Europe, i.e. Norway. The old Pmor trading route is being revived along the coast of Northern Norway, spanning again a previous Warsaw Pact-NATO border, of a formerly heavily defended type. Growing drug trafficking is observed in that area as well. The Norwegian case is also interesting in connection with the behavior -- in this context -- of various home and foreign ethnic groups, i.e. the coastal Sami population, the Kven, the recent Finnish immigrants, etc.

The field study is organized by the Bulgarian Society for Regional Cultural Studies (BSRCS) and Psychiatric and Medical Psychology Clinic (Varna). The main foreign participant is to be represented by the Department of Social Science, University of Tromsø (Norway). The field study will be financed partly by the Open Society Fund in Sofia, in connection with a program for the creation of a Reference Book of Bulgarian Minorities. Another small part of the financing will be provided by the Programme for the Study of Human Intellect at the Foundation for Psychological Science and Behavior (Sofia), in connection with a project for the ethnopsychological research (Ambivalent behavior among ethnic communities in Bulgaria). It is also expected that foreign institutions and sponsoring bodies who have an interest in the results of the field study will contribute their support.

For further information, please contact:

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BOOK MARKS

Gary McDonogh
Book Review Editor

* MIMICRY AND OTHERNESS

Lola Romanucci-Ross
UC San Diego

Michael Taussig, *Mimesis and Alterity, A Particular History of the Senses*. New York: Routledge, 1993.

Les Maitres Fous (1953), a Jean Rouch film about the ritual of possession by Hauka spirits in Ghana, climaxes with the mimicking of the agents of French colonial rule in Niger, i.e. possession by the spirits of colonial administrators. (In mimicry of mimicry, those shown the film by Rouch went again into trance as they watched it.) Fifteen years later, the film *Trobriand Cricket* featured the mimesis and transformation of the game of cricket by Trobriand islanders -- and was seen by some as an "ingenious response" to colonialism.

In this "idiosyncratic" book, Michael Taussig tells us about his "coming to grips with the dialectic of civilization-and-savagery installed in contemporary signifying practices" (p. x). To accomplish this goal Taussig has read widely on mimesis, and brings us quotes and concepts in a framework of his interpretation of these as they pertain to some South American ethnographic reports, with emphasis on the Cuna Indians.

I wondered why the author did not perceive the need to place the notions of "mimesis and alterity" in the larger epistemological context of George Herbert Mead's *Mind, Self and Society* (the "I," the "me," the "other" and the dialectic in creating self and not-self), or Cooley's "looking glass self," or Goffman's "representation of self in everyday life," or Jean Paul Sartre's lengthy ruminations on self and other (e.g. the waiter who plays at the role and then mimics the role while playing it).

However, in my view any critical assessment should be contrapuntal but should remain subordinate to the text reviewed; therefore, I should like to point out what this book might offer to Europeanists.

Though not central to the book, Europeanists can find here a view, in Taussig's context, of the concerns and self-imagery of Europeans as they found and farmed the rest of the world. The mimesis was cross-cultural, though the Europeans more carefully recorded with amusement instances of "the natives" mimicking them.

Interesting insights on the gift and its meaning in what might be called early cultural exchange programs also can be found in the section on Karl Marx's musings and the author's comments on a market economy's effects on sensory perception.

This book can most profitably be read in conjunction with Taussig's provocative and often original earlier works (e.g. *The Devil and Commodity Fetishism*) since these provide the details of the historical and cultural stage of mimetic performance.

* FUNERARY MONUMENTS OF EUROPE

Charles Gates
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Howard Colvin, *Architecture and the After-Life*. New Haven: Yale University Press, n.d.

Written by a distinguished historian of British architecture, this richly illustrated and informative book surveys funerary monuments from megalithic and Greco-Roman tombs through the establishment of secular cemeteries in the 19th century, with a concentration on medieval and modern Western Europe. It focuses on the monuments erected by the privileged rather than the burials of ordinary people. But the tombs of this small percentage of society serve as a bellwether for changing religious beliefs (especially concerning the afterlife) and the ever-present desire to commemorate the prestige of the deceased and of his or her family.

Certain features prove to be of particular interest to track across the centuries treated here. For one, the location of burials has varied, from outside the city limits (the practice of Greeks and Romans, avoiding the ritually polluting contact of the dead, which recurred in the 19th and 20th centuries to avoid physical pollution) to burial in and around churches, near graves of saints, to tap into their spiritual power. Another striking feature is the persistent appeal to Greco-Roman architecture in conveying prestige. Yet details of this architecture are used selectively, and in some medieval and reforming moments pagan classicism has been jettisoned altogether. Nevertheless, aristocrats of both church and state have generally found irresistible the chance to connect with the famous burials of antiquity: the Egyptian pyramids, for example, filtered through the classical world; that of Mausolos, Carian ruler of Halikarnassos, whose tomb gave us the word mausoleum; or the late Roman emperors Diocletian and Constantine the Great, whose tombs were connected architecturally with the 4th century shrine erected over the supposed tomb of Jesus, the Holy Sepulcher.

The funerary monuments surveyed here, so different from the civic cemeteries used today, remain a visible, visited and striking part of the cultural awareness of Europeans today. Colvin's elegant book does full justice to their architectural and social interest.

* MODERN FRENCH INTELLECTUAL LIFE

Susan Terrio
Georgetown University

Brian Rigby, *Popular Culture in Modern France: A Study of Cultural Discourse*. London: Routledge. 197 pp. 1991.

Rigby's text on popular culture provides a comprehensive and informative exploration of an important if complex feature of modern French intellectual life -- the discourse on culture. As Rigby has noted, this discourse has come to dominate many key areas in contemporary life from politics to the media. Focusing on the period from 1936 to the present, Rigby

reveals the tension which informs intellectual discourse on popular culture and its relationship to a dominant, high "Culture" supported by various French state institutions. Through a clear and impressive synthesis of the positions of many well- and lesser-known French intellectuals on both the right and the left, Rigby unravels the shifting, overlapping meanings of the term popular culture over this period.

French intellectuals took up the notion of popular culture in large part because of the massive social, political and economic changes which were beginning to transform French society before the outbreak of the Second World War. The acceleration of large-scale change in the postwar period challenged the notion of a dominant, high culture. Rigby argues that the notion of a monolithic, national culture and language, forged in the late nineteenth century and disseminated through the public primary schools of the Third Republic's national education system, was perceived to be increasingly under siege in the postwar period. It was said that the permanent, universal values of high culture embodied in the works of great French writers, philosophers and artists were being systematically undermined by France's rapid economic modernization, the rise of consumerism and the explosion of mass media offering a banal, inferior form of entertainment passed off as culture. Indeed, Rigby shows that one of the important themes of intellectual discourse during this period involved the fear of the nefarious effects of mass media and the (often unsuccessful) struggle to separate them from popular culture.

Of particular interest and value is the chapter Rigby devotes to the sociologist Pierre Bourdieu. Bourdieu's writings on class and popular culture epitomizes the ambivalence manifested throughout this period by French intellectuals on both sides of the political spectrum with regard to popular culture (usually regarded as synonymous with the French working class). According to Bourdieu, French intellectuals succumbed to one of two tendencies: either they naively exalted working class popular culture in contrast to bourgeois high culture or they contemptuously dismissed it as a culture of exclusion and deprivation. Rigby shows that Bourdieu himself has, like many other intellectuals, succumbed to the second tendency. Bourdieu was intent on wresting the meaning of popular culture away from left-wing intellectuals who had romanticized notions regarding the revolutionary potential of the working class. For this reason he emphasized the hegemony of the dominant class and its monopoly of the codes associated with legitimate forms of culture. Although Bourdieu denounced this hegemony, he depicted popular working class culture as an "un-culture" equating it with all that is "popular, low, vulgar and common" (Bourdieu 1984:251). This characterization seemed to mirror exactly the view the dominant classes held of popular culture. Moreover, Bourdieu accepted the existence of a preeminent, fixed standard of high culture attainable only through the mainstream educational system. As Rigby shows, Bourdieu neither challenged the desirability of acquiring high culture nor questioned the increased role of the French state in the postwar period in defining what constitutes legitimate culture -- high or popular.

Rigby concludes that a major shift occurred in the discourse on popular culture in the mid-1970s. Many intellectuals rejected Bourdieu's polar opposition between high and popular culture. Rigby argues that popular culture is now frequently equated with mass culture and enjoys a new legitimacy in the eyes of

both intellectuals and the State. Indeed, Rigby's evidence suggests that recent scholarly discourse represents a move away from a fixed, unitary notion of culture based on the works of high culture to an acceptance of a more pluralistic, ethnographic notion of cultures based on a diversity of cultural groups and practices. This discourse also shifted away from highly politicized characterizations of the working classes as passive victims or revolutionary heroes to depictions of them in their local communities and everyday lives. Despite Rigby's suggestions that the definition of legitimate culture has broadened and changed considerably, the vociferous attacks still made against it (largely from the left) and the equally strident defense of it (largely from the right) imply that it survives strongly in France. Indeed, on this side of the Atlantic, disagreements between proponents of high culture and language versus supporters of popular culture and vernacular fuel debates as to what French departments should teach would-be students of French language and culture. In many universities the official canon of largely literary works is still viewed as the most legitimate object of study for both undergraduate and graduate students of French in the U.S.

One of the main strengths of the text lies in Rigby's rendering of a specifically French discourse on culture and on his choice of texts by a number of intellectuals whose work has not been translated into English and remains largely unknown among many scholars in the U.S. and Britain. For this reason, his book will be a valuable resource for scholars and students. It would also be useful in advanced undergraduate and graduate courses on contemporary France as well as on the anthropology of Europe.

* DISTILLATION AND DISSOLUTION IN THE FORMER USSR

Dwight B Heath
Brown University

William Pokhlebkin, *A History of Vodka*. London: Verso, 1992. xvi + 222 pp.; appendices endnotes; ISBN 0-86091-359.7 (also pb); \$29.95.

Some strange things have happened since the dissolution of the former USSR, and publication of this book is one. Originally a government report to prove that vodka originated near Moscow (before Poland, where the term was claimed in the 1970s to be virtually a trademark), it is a supposed reconstruction of the introduction and diffusion of distillation (from Genoa, around 1420). For anyone with the patience to read it, there are some insights into Russian historiography, generously larded with Soviet political polemic, Leninist historical materialist theory about developmental sequences, and elitist pronouncements about etiquette and cuisine. The author, a member of the Institute of History, Academy of Sciences in Moscow, rattles off dates right and left without citing any supporting documentary evidence, and details his heavy reliance on (unnamed) etymological and slang dictionaries of various languages, the *Great Soviet Encyclopedia*, and the *Soviet Historical Encyclopedia*. Despite serious methodological shortcomings, there are some interesting "nuggets," such as his long explanation of why genuine vodka must be made from rye malt and rye grain, be 40% alcohol (by weight, not volume), use soft river water, and contain no additives. He also gives lists of units of measure

through history, arguments for state monopoly as the best policy, descriptions of types of alcoholic beverages that are misconstrued as vodka, and account of how the nobility won (and lost) a monopoly on production, the recent failure at restricting alcohol consumption, a peculiar pulse-count as the major indicator of physical impact of alcohol on the human body, and even an appendix on how good vodka should be drunk (cold, sipped from a clear glass, with hors d'oeuvres, at a home).

There is unfortunately little about patterns of belief and behavior on the part of people at various times relating to alcohol use or its outcomes. Similarly, there is little about the kinds of archeological and ethnohistorical evidence that are increasingly suggestive of alcohol use in ancient times elsewhere, or about any other anthropological concerns.

* RELIGION AND SOCIAL FORMS IN GREECE

Peter S Allen
Rhode Island College

Laurie Kahn Hart, *Time, Religion, and Social Experience in Rural Greece*. Lanham, MD: Rowman and Littlefield, 1992. xviii + 292 pp. \$42.50 (cloth).

This book is based on extensive fieldwork conducted in Zarakas, a small collection of Laconian villages in the southeastern corner of the Greek Peloponnese. Although the author resided in the village of Richia and many of her data come from this community, the scope of this study is broader and encompasses the 10 other villages of Zarakas. This is a departure (and a welcome one) from conventional ethnography and in this respect Hart's book resembles C. Nadia Seremetakis' *The Last Word* (U of Chicago Press, 1991) which also examines a multi-village region in the southern Peloponnese.

The principal value of this work is Hart's insightful and revealing analysis of religion and social form. She is concerned with how religion organizes and affects the experiences of everyday life, exploring, among other things, the links between religion and kinship. Her analyses of the three elements of her title -- time, religion and social experience -- are insightful and subtle. Moreover, Hart has managed to integrate the analyses of these features in creative and revealing ways. Her discussion of gender and the Church is particularly good, aided by the opportunity of which she availed herself to study a convent nearby her village of residence. Hart raises the question of continuities with the Greece of antiquity and handles this sticky issue judiciously, suggesting that present-day "cultural frames of reference" probably have deep historical roots, but she is careful not to make simplistic analogies or comparisons between contemporary and ancient practices, nor does she posit an unbroken continuity with the past. To get all this, however, the reader must persist because it is only in the last two chapters that Hart's analysis finally comes together and achieves a certain resonance. On page 217 she sums up one of her main theses: "The secular ideology of small, intensely private households involves a tension between individual and society which is expressed in terms that far from contradicting religious discourse, exploit it." She has admirably demonstrated the validity of this concluding statement in

myriad ways and with remarkable analytic elegance and insight.

Overall, Hart has written an interesting and, in some respects, curious book; interesting because it is the first full-length ethnography on Greece that deals primarily with religion (Charles Stewart's *Demons and the Devil* (Princeton U Press, 1991) (see review in the May 1993 *Bulletin*, ed.) also has a strong religious focus, but is more about "superstition" and informal religious practices than formal Orthodoxy) and curious because it is a rather old fashioned ethnography, providing far more ethnographic data than are really necessary for making the important theoretical points which are the signal contribution of this work. There is hardly a hint of reflexivity in the book, yet much of Hart's analysis is informed by the latest thinking and grounded in theoretical perspectives that, while not exactly on the cutting edge, are, nevertheless, current, sound, and convincing.

The list of shortcomings is modest, but a few are worth mentioning including a number of annoying typographical errors. Hart's system of transliteration, with its multiple accent marks, is unusual and not to be emulated. It is very distracting as is her rather arbitrary rendering of names in "common usage" or transliterated form, compounded by inconsistencies; e.g., "Saint Nektarios" on pg. 217: Hart's bibliography contains an impressive collection of recently published works from several relevant fields and she is to be commended for incorporating in her work the perspectives of historians and specialists in religious studies not often cited by anthropologists. However, her discussion of death, and in particular its symbolic association with marriage, would have benefited from some reference to Loring Danforth's perceptive treatment on this subject in his book, *The Death Rituals of Rural Greece* (Princeton U Press, 1982). Others whose work probably should have been consulted and/or cited include Paschalis Kitromilides on the Greek Enlightenment, Maria Couroucli on agnatic kinship in Greece, and Peter Loizos and others on the dowry.

These minor quibbles aside, Laurie Kahn Hart has written an important book which expands considerably our understanding of rural Greek culture and the role of religion. It contains groundbreaking theoretical pronouncements and represents a significant contribution to the expanding ethnography of Greece.

* * * * *

Books Available for Review: September 30, 1993

Bataille, Georges, *The Accursed Share*.
Beach, *A Year in Lapland*.
Camp, *The Athenian Agora*.
Castleden, *The Stonehenge People*.
Castleden, *Minoans*.
Del Valle, *Gendered Anthropology*
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Greenblatt, Stephen, *Learning to Curse: Essays in Early Modern Culture*.
Hastrup, Kirsten, *Other Histories*.
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Jenkins, Pierre Bourdieu.

Kideckel, *The Solitude of Collectivism*.
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