

I welcome any comments, contributions, news, and announcements. Please send them to SAC Contributing Editor Peter N Jones ([pnj@bauuwinstitute.com](mailto:pnj@bauuwinstitute.com)).

## Society for the Anthropology of Europe

VASILIKI P NEOFOTISTOS, CONTRIBUTING EDITOR

### Message from the SAE President

By Deborah Reed-Danahay (SUNY Buffalo)

This is a brief message of greeting to older, more recent and prospective members. SAE is looking toward its 25th anniversary and I am thrilled to be serving as president during this period. Although a focus on anthropology in and on Europe provides the common thread among our members, many of us adopt transnational and interdisciplinary perspectives. Questions about the future of Europe and what it means to be European are among those we address and to which we bring comparative perspectives from research in various regions. SAE has a long tradition of mentorship to its junior members and is a resource for senior colleagues developing new research interests in Europe. SAE works to help its members with research and its circulation. This has included our decision to discontinue publishing *JSAE* and to explore alternative roles for SAE as a forum for communication about Europeanist scholarship. I welcome input from members about this and other matters of concern, and encourage readers of this column to visit the SAE webpage and learn more about our resources and activities.

### What is Left for Anthropology to Say about Europe?

By Marcy Brink-Danan (Brown U)

As the EU enlarges, studies of the way Turkey is imagined as part of (and apart from) Europe are experiencing a groundswell. One recent interdisciplinary collection, edited by Deniz Göktürk, Ipek Türeli and Levent Soysal, is *Oriental Istanbul: Cultural Capital of Europe?* (2010). As described in the introduction, the book "aims to provide a unique picture of how the course of European integration and globalization is manifested in Istanbul's streetscapes and the lives of its citizens." It paints this picture with words, of course, but also through a generous helping of photographs, maps and other images. Perhaps this book draws heavily on visual imagery because it sometimes feels that we have exhausted all rhetoric for describing Europe. This is especially true for talk about Turkey, where lingering doubts about EU acceptance necessarily inform everyday life and, as such, Turkish ethnography. What can anthropologists say about something that reporters, politicians and policy makers discuss ad nauseam? In light of this excess of verbiage about Turkey's Europeaness (or lack thereof), perhaps we anthropologists might talk less and listen more?

A notable project that does more listening than talking about Europe—and to brilliant effect—is the ethnographic film, *Coffee Futures*, by Zeynep Gürsel. The film's press kit highlights our need to focus critically on language by describing the custom of coffee fortune reading as "an everyday communication tool." The film offers little narrative outside of the text of the ritual itself; the fortunes them-

selves illustrate the anthropologist's observations that Turks are tired of rhetoric around EU accession processes. The way fortunetellers talk about Turkey's ongoing relationship with Europe parallels a common style of describing the fortune of the spurned lover: "You are constantly playing tug-of-war with him; he's not a new person in your life, but some things came to pass between you; reunions are always possible..." Without adding commentary, Gürsel creates a funny and moving montage that reveals the ways Turks see their country and Europe, in the terms of one of the film's fortunetellers, as if separated by an eggshell-thin membrane.

As coffee drinkers (and political leaders) in the film insist, one would have to be a fortuneteller indeed to know when and if Turkey will join the EU. As anthropologists, our work moves beyond the project of prognostication; we study the modes and moods of prognostication, the language people use to describe their futures, the terms of the debate over Europeaness and how these change over time and context.

EU-Turkey negotiations regularly rekindle the low-burning discussion in Europe about the relationship between geographic and cultural locations, a topic that recurs throughout my work and that of my colleagues. This work has been made possible by what I call deep listening. Rather than regurgitating the same old rhetoric about Turkey's posited Europeaness or non-Europeaness, anthropologists working in and on Europe map how these discursive categories come to exist, change and exert power in society, detailing the spaces of contestation for Turks, and others, in an ambiguously defined region.

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## Society for the Anthropology of Food and Nutrition

ALYSON YOUNG AND KENNETH MAES, CONTRIBUTING EDITORS

### SAFN Call for Papers

We are requesting session proposals and papers for the 110th American Anthropological Association Annual Meeting in Montréal, November 16–20, 2011. Three types of sessions are available: (1) invited, (2) volunteered and (3) AAA Public Policy Forums. If you are interested in an invited session, please send your proposals to Sera Young no later than March 15. These proposals should include a session abstract, names and details (institution, title, abstract) of each contributor. Volunteered sessions are due April 15. AAA Public Policy Forums are reviewed by the AAA Committee on Public Policy, and are due March 15. It is possible to have a co-sponsored invited session between SAFN and another sub-discipline. All abstracts must be submitted through the AAA website by April 15. For additional information, please contact the 2011 Program Chair Sera Young ([sly3@cornell.edu](mailto:sly3@cornell.edu)).

### Adolescent Culture and Food Consumption in Tanzania

By Elizabeth Danforth (U South Florida)

Adolescence is a time of biological, cultural and economic transition, and diversified by a range of social and economic