Welcome to Fresno and the 89th Annual Conference of the Southwestern Anthropological Association!

The 89th Annual Southwestern Anthropological Association conference is almost here. I am excited to welcome all conference attendees to Fresno on May 4-5. The deadline for online registration is April 19 at midnight.

Vice President and Program Chair, Dr. Sarah Grant (CSU Fullerton), has skillfully worked this year’s submissions into a very promising program. There are a strong number of organized sessions, individual papers, and several salon sessions (discussion circles around a theme). There are also three film sessions and a two poster sessions. As usual for SWAA, the program includes many intriguing entries on technology, but also community, health, food, identity, and religion, among other topics. Clearly, the many mediations of humanity will be up for discussion. Fittingly, the distinguished guest at the Saturday night banquet, Dr. Yolanda Moses, will speak on *Human Mediation in the Trump Era . . . Back to the Future*.

Plans for the Friday afternoon mural tour of downtown Fresno are progressing. The tour, *Rebranding & Displacement: The Politics of Murals, Race, and Technology in Downtown Fresno*, will be led by mural scholar Carissa Garcia. You can sign up for the tour when you register for the conference, but interest has been strong, so register soon.

Fresno State anthropology students are currently completing digital stories about local immigrant, refugee, and diasporic food entrepreneurs. A website with the stories, Fresno Foodways, will go live the week before the conference. When the site is ready, I will share the link with all conference attendees. Some restaurants we are profiling include: El Patio (Mexican), La Arepa (Venezuelan), Oaxaca (Oaxacan), Fasika’s (Ethiopian), Chef Paul’s (soul food), Ofelia’s (Mexican), Tower Sushi, Green Papaya (Thai/Lao), Tapsi (Pinoy), Thai Phuket (Thai/Lao), Central Fish, Casa de Tamales (Mexican), and El Cochinito Contento (Mexican). Restaurants in italics are walking distance from the Double-Tree hotel; the rest are within a ten-minute drive.
While not part of the Fresno Foodways project, you might want to check out some of these restaurants, all of which are downtown and most a short walk from the DoubleTree: HoP PK, The Cosmopolitan, Tree of Life, Umi Sushi, Club One, Quesadilla Gorilla, Joe’s Steakhouse, and Tokyo Garden. Also very close by are two local breweries: Tioga-Sequoia Brewing Company and Beer Garden (just a few steps from the DoubleTree), and Full Circle Brewery (close by, in Chinatown).

I am truly looking forward to seeing the university colleagues, students, and practitioners that make SWAA such a rewarding venue to share research and deepen our shared anthropological insights.

Safe travels and see you in Fresno!

Sincerely,
Henry D. (Hank) Delcore, Ph.D.
Professor of Anthropology
California State University, Fresno
hdelcore@csufresno.edu
**Registration at the Conference:**
On-site registration will be available at the SWAA Registration Table for those who do not register in advance. All on-site registration is by cash or check only.

**Full Conference Registration** includes access to all conference events, including the sessions, the Friday reception, and the Saturday Business Meeting, plus a SWAA tote bag to carry your program and belongings [while supplies last]; and a one-year membership in SWAA.

**One-Day Registration** will be available at the registration table on Friday and on Saturday; it is not available online. One-day registration is intended for students and others who would like to see what a professional anthropology conference is like and/or would like to hear a friend give a paper. One-day registrants receive a conference program and nametag that gives access to sessions on Friday Only or Saturday Only. One-day registration does not give access to the Reception, Business Meeting, or Banquet, and it does not include membership in the association. One-Day Registration fees are $35 general and $15 student [with ID].

**Program:**
You’ll find the Preliminary Program in this newsletter, as well as at the SWAA website. Each speaker is allotted 20 minutes. Please observe the time limit so that all papers can be heard. Session chairs are asked to keep to the scheduled start times for each paper, so that conference attendees can plan ahead for the papers they want to hear. When you arrive, everyone registered for the conference will receive a printed program with up-to-date information about all sessions and other events. The abstracts for all papers, posters, and films being presented at the conference will also be in the printed program.

**Break Room:**
Each day of the conference Salon A3 [next to our session rooms] will serve as a Break Room, where coffee and tea will be available in the morning. Here you will also find publisher and vendor displays, as well as SWAA publications for sale, and flyers, notices, and other items of interest. We anticipate that the Break Room will be open from 8:00 am to 5:00 pm on Friday and Saturday, if you want to browse the displays and vendor tables.

**SWAA Reception:**
On Friday evening, 6:00 to 8:00 pm, SWAA will host a reception for all those who have registered for the full conference, with complimentary hors-d’oeuvres and a no-host bar. Please wear or show your nametag. Room location will be in the printed program.

**SWAA Business Meeting:**
The Business Meeting, open to all SWAA members, will be held during the Saturday lunch break. All conference registrants are encouraged to attend in order to meet current Board members, to learn more about SWAA, and to hear a preview of the 2019 conference. Room location will be in the printed program.

**SWAA Banquet [by advance reservation only]:**
The Banquet will be held from 6:00 to 9:00 pm on Saturday, May 5 [room location will be in the printed program]. Our distinguished speaker is Dr. Yolanda Moses. The title of her talk is: *Human Mediation in the Trump Era . . . Back to the Future.*

The SWAA Banquet is open to Full Conference registrants; registrants can make reservations for themselves and one guest if they wish to bring someone who is not registered at the conference or who will register for one day only.

Banquet reservations must be made in advance—reservation and payment must be received no later than midnight on **Thursday, April 19.** Banquet reservations can be made at the same time as your conference registration at https://swaa-anthro.org/2018-swaa-conference-registration/. Or, if you have already registered and want to make a banquet reservation, you can use this link: https://swaa-anthro.org/banquet-tickets-2018-swaa-conference/.

**Wait List:** If you should decide to attend the Banquet after the deadline has passed, please contact SWAA Treasurer Andre Yefremian and ask to be placed on the Wait List—tickets may become available if ticketholders cannot attend at the last minute. Email swaatreasurer@yahoo.com before the conference starts (be sure to
**Student Paper Competition and Student Poster Competition:**
The submission deadline for the Paper Competition is **Saturday, April 15, 2018.** All student posters are automatically entered into the competition. More information can be found here:

**Student Paper Competition:** [swaa-anthro.org/student-paper-competition/](http://swaa-anthro.org/student-paper-competition/)
**Student Poster Competition:** [swaa-anthro.org/student-poster-competition/](http://swaa-anthro.org/student-poster-competition/)

- Contact Michael Eissinger if you have questions about the paper competition: [meissenger@csufresno.edu](mailto:meissenger@csufresno.edu)
- Contact Barbra Erickson you have questions about the poster competition: [beerickson@fullerton.edu](mailto:beerickson@fullerton.edu)

**Student Paper Competition Prizes:**
First prize $200  Second Prize $100  Third Prize $50

**Student Poster Competition Prizes:**
First prize $200  Second Prize $100  Third Prize $50

Winners of the 2018 Student Paper Competition and Student Poster Competition will be announced, and the prizes will be awarded, at the Saturday evening Banquet. If winners are not present, their prize will be mailed to them.

**SWAA Conference Proceedings:**
Since 2007, SWAA has published peer-reviewed proceedings of each conference. The Proceedings of past conferences can be purchased for $20 each in the Break Room at the conference. Digital copies can be purchased online for $15. Information about Proceedings purchase, and the Tables of Contents, are available at [swaa-anthro.org/proceedings](http://swaa-anthro.org/proceedings).

2007:  *Mining Material Culture*

2008:  *Borders, Boundaries, and Transitions: Framing the Past, Imagining the Future*

2009:  *Relevancies: Public Anthropology in a Globalizing World*

2010:  *Place, Space, Environment, and Climate: Humanity and a Changing Planet*


2012:  *Telling Stories: Analysis, Interpretation, and Narrative*

2013:  *Work and Play*

2014:  *Imagineering the Present: Technology and Creativity*

2015:  *Anthropological Voyages: Past, Present and Future*

2016:  *Sustainable Humanity: Learning from the Past and Planning for the Future*

2017:  *Parameters of the Possible*

2018:  *Humans: The Mediated Species* [can be pre-ordered]

**QUESTIONS about the CONFERENCE?**

Questions about conference registration or banquet reservations?
Contact SWAA Treasurer Andre Yefremian at [swaatreasurer@yahoo.com](mailto:swaatreasurer@yahoo.com)

Questions about the Preliminary Program?
Contact Program Chair Sarah Grant at [sagrant@fullerton.edu](mailto:sagrant@fullerton.edu)

General questions?
Contact Local Arrangements Chair Jonathan Karpf at [jkarfp@calfac.org](mailto:jkarfp@calfac.org)
Preliminary Program
[Subject to change]

Friday, May 4, 2018

SESSION 1: 9:00-10:30
Medicine and Method
Chair: Janet Page-Reeves (University of New Mexico)
9:00-9:20 Brieann DeOrnellas (San Jose State University)
“| Felt a Lump|: The Cause-and-Afflict Realities of Controlling Mechanisms and Medical Authority over Breast Cancer Patients in the Bay Area
9:20-9:40 Dianna Stifter (CSU, Fullerton)
Perceptions and Attitudes Influencing Services Obtained for Children with Autism
9:40-10:00 Dayne Gradone (CSU, Chico)
Herbs, Herbalists and Healing in Rift Valley, Western Kenya
10:00-10:20 Janet Page-Reeves (University of New Mexico)
A Bundle of Barriers: University Infrastructural Impediments to Patient-Engaged Health Research

SESSION 2: 9:00-10:30
Digital Representation
Chair: Michael Eissinger (CSU, Fresno)
9:00-9:20 Jennifer Rogerson Jennings (CSU, Chico)
Object Simulation: The Use and Development of Digital Collections
9:20-9:40 Karen Quintiliani (CSU, Long Beach) and Susan Needham (CSU, Dominguez Hills)
Rethinking Local History and Representation
9:40-10:00 Michael Eissinger (CSU, Fresno)
Full Circle
10:00-10:20 Bethany Ashford (Independent Scholar)
The Emergence of a New Hieroglyphic Writing System: 'Emojis' in Modern Electronic Communication

SESSION 3: 9:00-10:30
Ethnographies of Space and Place: “Technology” That Mediates Identity and the Human Experience
Organizer and Chair: Suzanne Scheld (CSU, Northridge)
9:00-9:20 Alexis Francois (CSU, Northridge)
Creating Allensworth: Archaeology of a Postbellum African American Settlement
9:20-9:40 Eryn Talevich
Mediated Knowledge and the Power of Place in the Legacy of Beatrice Wood
9:40-10:00 Jayne Howell (CSU, Long Beach)
Remediating Resiliency: Re-Grounding Isthmus Zapotec Identity
10:00-10:20 Suzanne Scheld (CSU, Northridge)
Affect, Place, and Ethnographic Technology for Understanding the Human Experience: A Case Study of Happiness at Walkway-Over-the-Hudson in New York
10:20-10:30 Scott Wilson (CSU Long Beach)
Discussant

SESSION 4: 9:00-10:30
Poster Session 1
Organizer and Chair: John Pryor (CSU, Fresno)
John Pryor (CSU, Fresno)
A Comparison of the Artifact Assemblages from the Madera Sugar Pine Logging Company Town of Summerdale (CA-MRP-280/H) and the Companies Logging Camps
Lea K. Turner (CSU, Fresno)
Artifact Tell Me a Story – The Use of Archaeological Artifacts Combined with Historic Archival Data to Tell the Tale of the Summerdale/Fish Camp Site (Ca-MRP-280/H)
Jose Rodriguez and Jessica White (CSU, Fresno)
Temporal Units and Artifact Assemblages for Fish Camp/Summerdale (CA-MRP-240/H)
Barbara Duvall (CSU, Fresno)
The Impacts of Larger US Historical Events on the Small Sierra Foothill Community of Fish Camp/Summerdale (CA-MRP-280/H)

BREAK: 10:30-10:45

SESSION 5: 10:45-12:15
Contemporary Explorations in Archaeology, Biological Anthropology, and Ethnohistory
Chair: Jonathan Karpf (San Jose State University)
10:45-11:05 Robert Simpkins (Porterville College)
Mediating Landscapes, Ruins, and Texts of Seventeenth and Twenty-first Century Colombia, India
11:05-11:25 Jeanne Binning (Caltrans/Fresno City College and Jennifer J. Thatcher (Willamette Analytics, LLC)
Obsidian Use in the San Joaquin Valley and Archaeological Site Integrity
11:25-11:45 Amanda Guerrero (University of La Verne)
Differences in Bovid Faunal Abundance across the Omo Group of East Africa
11:45-12:05 Robyn Houts (Independent Scholar)
Three Thousand Years of Media: Messages From the People of Chitactac, Santa Clara County, California

SESSION 6: 10:45-12:15
Landscape, Knowledge Production and Belonging
Chair: Henry Delcore (CSU, Fresno)
10:45-11:05 Sarah Taylor and Alejandro Cabrera Valenzuela (CSU, Dominguez Hills)
Re-remembering: Traditional Ecological Knowledge and Native Stingless Bee Reintroduction in Yucatan
11:05-11:25 Camila Rivadeneyra (Southwestern University)
Connecting to the Land: Australian Immigrants, Place, and Belonging
11:25-11:45 Shine Trabucco (Southwestern University)
"This Is Our Home": An Autoethnography of the Effects of Resource Extraction Industries in Rural South Texas
11:45-12:05 David Linville (University of New Mexico)
Constructing Identity and Statehood in Jefferson, CA
SESSION 7: 10:45-12:15
Games, Play, and Pedagogies: Cultural Experiments in Crafting Selves, Spaces, and Social Relations
Organizer and Chair: John Marlovits (San Jose State University)

10:45-10:55 Chelsea Halliwell (San Jose State University)
Pedagogies of Play: Acquiescence, Double-Play, and Playing Capital in Two Northern California Schools

10:55-11:15 Jamieson Mockel (San Jose State University)
Winning Together: Cooperative Tabletop Games and Their Lessons for Players

11:15-11:35 Marie Mika (Independent Scholar, Glu Mobile)
"When You're In the Game You Can't Break the Rules": Facilitating "Family" through a Mobile Game

11:35-11:55 John Marlovits (San Jose State University)
Skateboarding and Pedagogies of the Imagination

SESSION 8: 2:00-3:30
Salon Session 1
Fresno Foodways: Fostering Community and Culinary Solidarity with Immigrant, Refugee, Indigenous and Diasporic Communities
Organizers: Dvera Saxton and Marci Lopez (CSU, Fresno)
Discussants: Dvera Saxton (CSU, Fresno) and Gillian Grebler (Santa Monica College)

Marci Lopez (CSU, Fresno)
Community Collaborations with Non-Academic Partners in Fresno

Victoria Aguilar and Lillian Sandoval (CSU, Fresno)
Recipes for Cultural Exchange and Social Alliance

Shaamli Sharma and Liz Arredondo (CSU, Fresno)
Challenges Facing Immigrant and Refugee Food Entrepreneurs in Fresno

SESSION 9: 2:00-3:30
(De)Reconstructing Relationships in Technology: Race, Gender, Sexualities and Health Politics in Digital Spaces
Organizers: Barbara Navaza and Franka Rissmann (UC Riverside)
Chair: Frank Ramos (UC Riverside)

2:00-2:20 Barbara Navaza (UC Riverside)
"Choosing Your Tribes" Intersections of Gender, Race, and Health in Dating Apps

2:20-2:40 Alejadro Echeverria (UC Riverside)
Counter Hegemonic Norms on Youtube: Digital Remixing and Queer Narratives

2:40-3:00 Frank Ramos (UC Riverside)
Discourses of Depression and Wellness Surrounding the Graphic Comic Novelist Hyperbole and a Half

3:00-3:20 Franka Rissmann (UC Riverside)
‘The Reverse Discourse’ – Comedy Asks: Who Has the Authority To Talk about Africa?

LUNCH BREAK: 12:15-2:00

SESSION 10: 2:00-3:30
Memory, Memorialization, and the State
Chair: A.J. Faas (San Jose State University)

2:00-2:20 Ivan Senock (CSU, Sacramento)
Trading Skulls, Flowers, and Memories: Examination of Cultural Appropriation in Day of the Dead Events

2:20-2:40 Tamara Maxey (CSU, Chico)
Artifacts, Memory, and Narrative: An Investigation into the Use of World Trade Center Artifacts in Civic 9/11 Memorials

2:40-3:00 Robin DeLugan (UC Merced)
Historical Memory and the Future Nation: A Comparative Approach

3:00-3:20 A.J. Faas (San Jose State University)
The Politics of Suffering and the Affective Decoupage of Statecraft in Disaster Memorials and Museums

MURAL TOUR:
The Politics of Murals, Race, and Technology in Downtown Fresno
(3:45 – 5:00)
(Advance registration)

MEET & GREET
(3:45 – 5:00)

SWAA RECEPTION
(6:00-8:00)
Saturday, May 5, 2018

SESSION 11: 8:30-10:00
Remediating Spaces in Anthropological Knowledge: Re-engendering Gendered Anthropology in the Early 21st Century
Organizer and Chair: Jayne Howell (CSU, Long Beach)
8:30-8:50 Stevie Merino (CSU, Long Beach)
I Carry the Pacific Within Me: Chamorro Birth Traditions in Southern California
8:50-9:10 Letticia Montoya (CSU, Long Beach)
Sexuality as a Mediating Factor: Lesbians' Experience of Intimate Partner Violence
9:10-9:30 Alexia Howard (CSU, Long Beach)
The Embodiment of Control: An Anthropological Study of ProAnorexia Websites
9:30-9:50 Candex Louie (Pasadena City College)
Sex Determination: An Exercise of Aesthetic Consciousness

SESSION 12: 8:30-10:00
Identity Politics, Observation, and Intersectionality
Chair: Eric Canin (CSU, Fullerton)
8:30-8:50 Eric Canin (CSU, Fullerton)
Save Pepe: Mediated Trolls, Memes and the University
8:50-9:10 Hilarie Kelly (University of La Verne)
Trouble with Trolls: Advocacy Anthropology in Difficult Times
9:10-9:30 Natalie Miller (CSU, Long Beach)
The Importance of Politicians Supporting Intersectionality in American Politics
9:30-9:50 Leanna Wolfe (Independent Scholar)
Expatriate Enculturation into Mexico via a Facebook Group

SESSION 13: 8:30-10:00
Engaging Community and Identity through Ethnography
Chair: Janni Pedersen (Ashford University)
8:30-8:50 Janni Pedersen and Kathryn Sorensen (Ashford University)
Celebrating Heritage: Tourism and Festival in Panama
8:50-9:10 Kathryn Sorensen (Ashford University)
Cultural Performance: Authenticity and Tourism in Parita, Panama
9:10-9:30 Antonio Gioia (Glendale Community College)
PLUR: Potentials for Positive Change
9:30-9:50 Marianna Fusich-Waller (CSU, Fresno)
Development in Nepal: A Shifting Perspective

SESSION 14: 8:30-10:00
Poster Session II
Chair: Barbra Erickson (CSU, Fullerton)
Audrey Armstrong (CSU, Chico)
Fed Stories: The Folktales of the Afghani Jews
Bobbie Benavidez (CSU Dominguez Hills)
The Sweeter the Honey, the Better the Health Benefits?
Sarah Forde (CSU, Long Beach)
Dove Hunters of Nicaragua
Josephine Inpanya (CSU, Long Beach)
Bridge of Communication: The Impact of Multi-Disciplinary Outreach Team on Homelessness in Long Beach
Melissa Hafey (University of Nevada, Reno)
Exploration of Differentiation and Local Place Making in Craft Beer Labeling
Anne Marie Whitehead, Maria Sebjörnsen, and Zara R. Browne (CSU, Fullerton)
An Anthropological Approach to Understanding the Interdependent Relationship between Humans and Today's Mediated World
Jessica Rios (California State University, Long Beach)
DACAmended
Santana Juache (UC Merced)
Barriers to Being a First-Generation Transfer Student at UC Merced
Rachael McCrary (University of La Verne)
Taphonomic Experiments with Animal Bones: Bone Weathering Variation Based on Specimen Treatment and Preparation

BREAK: 10:00-10:15

SESSION 15: 10:15-12:15
Ethnography among the Homeless: A Look at Long Beach Outreach Services
Organizer and Chair: Thanh Nguyen (CSU, Long Beach)
10:15-10:35 Thanh Nguyen (CSU, Long Beach)
Enforcement in the Homeless Outreach Process
10:35-10:55 Acacia Audell (CSU, Long Beach)
Lost in Transition: The Compounding Issues Regarding Insufficient Funding for Homeless Services
10:55-11:15 Michelle Reynolds (CSU, Long Beach)
Street Relief: Homelessness, Shelters, and Support in Long Beach
11:15-11:35 Jashinique Vaughn (CSU, Long Beach)
Normalizing Significant Life Transformation: A Review of Taking Up Services
11:35-11:55 Adrian Webb (CSU, Long Beach)
Drug Use, Mental Illnesses, and Outcomes with the Homeless Outreach Team
11:55-12:15 Gabriela Hernandez Uribe (CSU, Long Beach)
The Barriers of Being Homeless and an Undocumented Immigrant

SESSION 16: 10:15-12:15
Producing and Contesting Local and Global Materialities and Imaginaries: New Faces of Applied Anthropology
Organizers: A.J. Faas and Jan English-Lueck (San Jose State University)
Chair: A.J. Faas (San Jose State University)
10:15-10:35 Jeffrey Greger (San Jose State University)
Producing and Contesting Local and Global Materialities and Imaginaries: New Faces of Applied Anthropology
10:35-10:55 Alisha Ragland (San Jose State University)
Revolution through Food
10:55-11:15 Valeria Rodriguez (San Jose State University)
Bay Area Experiments with Healthy and Delicious "Good Food"

11:15-11:35 Sophie Mason (San Jose State University)
The Culture Concept in Disaster Risk Reduction and Recovery

11:35-11:55 Simon Jarrar (San Jose State University)
Lost Legacies: An Evaluation of the Impact of Gentrification on LGBTQ Elderly Communities in the San Francisco Bay Area

SESSION 17: 10:15-12:15
Film Session I
New Media Ethnography at CSULB
Organizer and Chair: Scott Wilson (CSU, Long Beach)

Gabriela Hernandez Uribe (CSU, Long Beach)
The Undocumented Perspective: Dissecting the Challenges Currently Affecting Undocumented Students

Michaela Mauriello and Esly Tsai (CSU, Long Beach)
Dancing Through the Islands

Katherine Scully (CSU, Long Beach)
Conozca Sus Derechos: A "Know Your Rights" VR Experience

Bryce Leisy (CSU, Long Beach)
...Lost But Not Forgotten

Breauna Waterford and Jazzy Harvey (CSU, Long Beach)
Built Not Bought

Bianca Gallagher (CSU, Long Beach)
Wanderguard

Meagan Martinez (CSU, Long Beach)
Anxiety: An Experience

Gabriela Ortiz and Guadalupe Martinez-Rio (CSU, Long Beach)
Urban Foraging: Unearthing the Roots of Knowledge

SESSION 18: 2:00-4:00
Mediating Identity and Politics through Representation
Organizer and Chair: Andre Yefremian (Glendale Community College and Chaffey College)

2:00-2:20 Terri Castaneda (Sacramento State University)
"That Injun Look": Discursive Representations of White Society by a California Indian Curator

2:20-2:40 Brian Baker (Sacramento State University)
Native Activism and the Ingenuities of Indigeneity

2:40-3:00 Krista Perrin (University of La Verne)
Chamorro Self-Determination: A Look into Guam's Colonization Effects on an Indigenous Community

3:00-3:20 Jasmine De La Torre (CSU, Fresno)
"I Don't Comment on Guys' Pictures Out of Respect": Examining Young Women's Social Media Relationship Beliefs

3:20-3:40 Andre Yefremian (Glendale Community College & Chaffey College)
Mediated Identities: Ethnicity and Nationality
SESSION 22: 4:15-5:45
Contemporary Explorations in Technology, Religion, and Identity
Chair: Erin Stiles (University of Nevada, Reno)

4:15-4:35 Jan English-Lueck (San Jose State University)
Philosophically Inclined: Silicon Valley Mediates American Transcendentalism

4:35-4:55 Sonia Barragan (Fanthро.org)
Science Fiction, Double Feature: The Metanarrative of Identity and Attitudes of Technology in Ghost in the Shell

4:55-5:15 Louis Forline (University of Nevada, Reno)
God in the Village: The Colliding Worlds of Indigenous Cosmologies and Christian Missionaries in the Brazilian Amazon

5:15-5:35 Erin Stiles and Katryn Davis (University of Nevada, Reno)
Encounters with the Spirit World: Gendered Morality and Moral Striving in a Utah Mormon Community

SESSION 23: 4:15-5:45
Asiatic California: Uprooted Nationalism and Questions of Belonging
Organizer and Chair: Young Hoon Oh (UC Riverside)

4:15-4:35 Young Hoon Oh (UC Riverside)
"True God is in California": Korean Christian Exclusivism in Southern California

4:35-4:55 Jonathan Christensen (UC Riverside)
Continued Identity among Tibetans in California

4:55-5:15 Shahab Malik (UC Riverside)
South Asian Charity: Shari'a and the Protestant Ethic

5:15-5:35 Stephen James (UC Riverside)
The Westminster Vietnam War Memorial: Objects Mediating Memory Mediating Objects

SESSION 24: 4:15-5:45
Film Session III
Laurie Coyle (Independent Scholar)
Film: Adios Amor: The Search for Maria Moreno (dir. Laurie Coyle)

SWAA BANQUET
6:00 to 9:00 pm
(By advance reservation only)

Distinguished Speaker:
Dr. Yolanda Moses
"Human Mediation in the Trump Era . . . Back to the Future"

An iPhone panorama image of the Fresno stamp mural by FranCisco Vargas in downtown Fresno. The website Thrillist named Fresno as one of the best cities in the US to see street art. Craig Kohlruss, Fresno Bee Staff Photo.
Cultures @ Silicon Valley, 2nd Edition
By J. A. English-Lueck
Stanford University Press (2017), 224 pages

Since the initial publication of Cultures@SiliconValley fourteen years ago, much has changed in Silicon Valley. The corporate landscape of the Valley has shifted, with tech giants like Google, Facebook, LinkedIn, and Twitter vying for space with a halo of applications that connect people for work, play, romance, and education. Contingent labor has been catalyzed by ubiquitous access to the Internet on smartphones, enabling ride-sharing services like Uber and Lyft and space-sharing apps like Airbnb. Entrepreneurs compete for people's attention and screen time. Alongside these changes, daily life for all but the highest echelon has been altered by new perceptions of scarcity, risk, and shortage. Established workers and those new to the workforce try to adjust. The second edition of Cultures@Silicon Valley brings the story of technological saturation and global cultural diversity in this renowned hub of digital innovation up to the present. In this fully updated edition, J. A. English-Lueck provides readers with a host of new ethnographic stories, documenting the latest expansions of Silicon Valley to San Francisco and beyond. The book explores how changes in technology, especially as mobile phones make the Internet accessible everywhere, impact work, family, and community life. The inhabitants of Silicon Valley illustrate in microcosm the social and cultural identity of the future.

https://www.sup.org/books/title/?id=27408

America’s Digital Army: Games at Work and War
By Robertson Allen
Anthropology of Contemporary North America Series
University of Nebraska Press (2017), 228 pages

America’s Digital Army is an ethnographic study of the link between interactive entertainment and military power, drawing on Robertson Allen’s fieldwork observing video game developers, military strategists, U.S. Army marketing agencies, and an array of defense contracting companies that worked to produce the official U.S. Army video game, America’s Army. Allen uncovers the methods by which gaming technologies such as America’s Army, with military funding and themes, engage in a militarization of American society that constructs everyone, even nonplayers of games, as virtual soldiers available for deployment. America’s Digital Army examines the army’s desire for “talented” soldiers capable of high-tech work; beliefs about America’s enemies as reflected in the game’s virtual combatants; tensions over best practices in military recruiting; and the sometimes overlapping cultures of gamers, game developers, and soldiers. Allen reveals how binary categorizations such as soldier versus civilian, war versus game, work versus play, and virtual versus real become blurred—if not broken down entirely—through games and interactive media that reflect the U.S. military’s ludic imagination of future wars, enemies, and soldiers.

http://www.nebraskapress.unl.edu/university-of-nebraska-press/9780803285293/

The Book of Resting Places
By Thomas Mira y Lopez
Counterpoint (2017), 208 pages

In the aftermath of his father’s untimely death and his family’s indecision over what to do with the remains, Thomas Mira y Lopez became obsessed with the type and variety of places where we lay the dead to rest. The result is a singular collection of essays that weaves together history, mythology, journalism, and personal narrative into the author’s search for a place to process grief. Mira y Lopez explores unusual hallowed grounds—from the world’s largest cryonics institute in southern Arizona to a set of Roman catacombs being digested by modern bacteria, to his family’s burial plots in the mountains outside Rio de Janeiro to a nineteenth-century desert cemetery that was relocated for the building of a modern courthouse. The Book of Resting Places examines these overlooked spaces and what they tell us about ourselves and the passing of those we love—how we grieve them, and how we attempt to forget them.

https://www.amazon.com/
Interpreting the Internet: Feminist and Queer Counterpublics in Latin America
By Elizabeth Hay Friedman
University of California Press (2016), 248 pages

Every user knows the importance of the “@” symbol in internet communication. Though the symbol barely existed in Latin America before the emergence of email, Spanish-speaking feminist activists immediately claimed it to replace the awkward “o/a” used to indicate both genders in written text, discovering embedded in the internet an answer to the challenge of symbolic inclusion. In repurposing the symbol, they changed its meaning. In Interpreting the Internet, Elisabeth Jay Friedman provides the first in-depth exploration of how Latin American feminist and queer activists have interpreted the internet to support their counterpublics. Aided by a global network of women and men dedicated to establishing an accessible internet, activists have developed identities, constructed communities, and honed strategies for social change. And by translating the internet into their own vernacular, they have transformed the technology itself. This book will be of interest to scholars and students in feminist and gender studies, Latin American studies, media studies, and political science, as well as anyone curious about the ways in which the internet shapes our lives.


A Moral Technology: Electrification as Political Ritual in New Delhi
By Leo Coleman
Cornell University Press (2017), 256 pages

In India over the past century, electrification has meant many things: it has been a colonial gift of modern technology, a tool of national integration and political communication, and a means of gauging the country's participation in globalization. Electric lights have marked out places of power, and massive infrastructures have been installed in hopes of realizing political promises. In A Moral Technology, the grids and wires of an urban public utility are revealed to be not only material goods but also objects of intense moral concern. Leo Coleman offers a distinctive anthropological approach to electrification in New Delhi as more than just an economic or industrial process, or a "gridding" of social and political relations. It may be understood instead as a ritual action that has formed modern urban communities and people's sense of citizenship, and structured debates over state power and political legitimacy. Coleman explores three historical and ethnographic case studies from the founding of New Delhi as an imperial capital city, to its reshaping as a national capital for post-independence India, up to its recent emergence as a contemporary global city. These case studies closely describe technological politics, rituals, and legal reforms at key moments of political change in India, and together they support Coleman's argument that ritual performances, moral judgments, and technological installations combine to shape modern state power, civic life, and political community.

https://www.amazon.com/
Besides being home to Disneyland, “the happiest place on earth,” Orange County, California has a more dubious distinction. In 1889, the region seceded from Los Angeles County with the aid of Assemblyman Henry W. Head, an early member of the Ku Klux Klan. During the early 20th century, Klansmen held City Council and Mayoral positions in Anaheim and Fullerton, among other towns. Fortunately, this ended when Orange County District Attorney Alexander P. Nelson threatened to expose a list of Klan members in the 1920s. That list did eventually come out 50 years later. It included William E. Fanning, for which a Brea Elementary School is named. Currently, parents are engaged in a campaign to change the name of the school.

The photo above portrays an actor in Klan robes posing at the school to draw attention to the issue. How did all this come to light? Credit intrepid researchers and journalists such as Gustavo Arellano, and those culture heroes, librarians. The Pollock Library at Cal State Fullerton houses a Local History Collection in its University Archive and Special Collections. This and the CSU Fullerton’s Lawrence De Graaf Center for Oral and Public History contain documents and interviews that have shed light on Orange County’s sordid past.


2. Local History Collection. California State University, Fullerton. University Archives and Special Collections. http://www.oac.cdlib.org/findaid/ark:/13030/c8js9rx1/

Museums and Exhibits
By Hilarie Kelly, University of La Verne

The Art Legacy of Empire in Interesting Places:
Mediating Politics and Identity Through the Generations

As we engage in last-minute preparations to attend the SWAA Conference on May 4, 5 in Fresno, it is time to get out our maps and start to plan the trip. Whether you drive, fly, bus, or take a train, stopping en route at some interesting historical site or museum exhibition to round out the long weekend. Some suggestions: Campbell Historical Museum and Ainsley House, located between Santa Jose and Los Gatos; the Genghis Khan exhibit at the Ronald Reagan Presidential Library in Simi Valley; the Japanese American National Museum in Little Tokyo (Los Angeles) for Kip Fulbeck’s exhibit Hapa.me: 15 Years of the Hapa Project; or the King Tut: Treasures of the Golden Pharaoh exhibit at the California Science Center in Los Angeles. This column will describe only two of these exhibits, Genghis Khan and Hapa.me. The other two will be the subject of future newsletter columns when I have had the chance to visit them. Anyone care to join me?

Genghis Khan: The Exhibition

Genghis Khan has received some positive attention lately, though he has also long been reviled in the West as a bloodthirsty and destructive invader, whose military depredations have been too well documented to deny. National Geographic has featured him on magazine covers and produced a popular documentary on the archaeological search for his “lost” tomb. Genetic study suggests that GK has an extraordinarily large number of direct descendants living among us today (Zerial 2003). A 2004 book about him by anthropologist Jack Weatherford argues for GK having been partly responsible for the making of the modern world as a spreader of culture over a wide area as he forged the largest contiguous empire in history. Weatherford’s book is prominently displayed and sold in the bookstore of the Ronald Reagan Presidential Library in Simi Valley, California, where the exhibition now resides.

The emphasis in much of Weatherford’s book and in this exhibition is on how Genghis Khan became a wildly successful empire-builder not only through individual charisma and ruthless, predatory military strategy but also through skilled social networking, organizational genius, and by enthusiastic syncretism, adopting and spreading useful innovations from a wide array of sources. As the empire grew, the shamanistic Mongols adopted Tibetan Buddhism and tolerated religious pluralism, traditions that continue today. Although conquest was often brutally destructive, with entire cities sometimes being sacked and thousands of people killed, trade flourished overall under the Mongol Empire (1206-1368), which completely revitalized the Silk Road trade and reshaped contact between Asia and Europe, setting in motion many of the changes that created the modern world as we know it.
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If the Ronald Reagan Presidential Library seems like an odd choice of venue, consider this: like Genghis Khan, Reagan was a game-changing charismatic force in reshaping his nation and the world of his time (Garrison 2008). One can discern a similarity between Reagan’s embrace of our romantic attachment to America’s “Wild West” culture and its cowboys, and Genghis Khan’s proud leadership of the fiercely independent Mongols, whose mobile horsemanship made them a force to be reckoned with. Genghis Khan continues to be a national hero in Mongolia, revered in many ways both great and small. The man whose humble birth name, Temujin, means “iron worker” is now proudly remembered as Genghis, or “universal ruler.” It turns out that Mongolia’s current president, Tsakhia Elbegdorj, found inspiration in Reagan’s speeches to join the democracy movement in his country, which is sandwiched between Russia (formerly the U.S.S.R.) and China. Curiously, there appears to be little reflection on this connection at the exhibition or in its small and rather general catalog.

The exhibition was put together by Don Lessem, a science journalist whose interest in dinosaurs first brought him to Mongolia. His company, ExhibitsRex, collaborated with the Mongolian Ministry of Education, Culture, and Science, as well as the Houston Museum of Natural Science to create this exhibition. It contains an unprecedented number of items from the Mongolian region, from both government and private collections. In addition to a broad range of objects ranging from weaponry to fashion to demon masks and busts of revered figures, there are a number of dioramas, and liberal use of detailed and informative signage appearing on colorful maps and banners that one encounters at every turn. Video screens show cuts from various Genghis biopics and clips from documentaries on research topics, such as Mongol archery. A few times a day, Mongol musicians and dancers perform in an area painted in murals to look like a multi-ethnic marketplace in Karakorum, one of the more important western outposts of the empire. Exhibit visitors are assigned “passport” identities at the entrance that they can check at various points to see how certain kinds of subjects of the empire were faring. Mine, a daughter of an opposing chieftdom, was kidnapped, forcibly married off, and died young. This kind of harsh reality, while undoubtedly accurate, was counterbalanced by evidence that Mongol women were not entirely pushovers, and especially not those of Genghis Khan’s family. As an anthropologist who has researched the lives of women in pastoral cultures, I appreciate any deviation from the inescapable fixation on men and warfare. It is worth remembering that cultures that produce tough men also tend to produce tough women.

The Mongol Empire began to devolve by the time of Genghis Khan’s grandsons, but its legacy continued for some time to come in subsequent dynasties in Mongolia, China, India, and Persia. The popularization of the early printing press, passports, diplomatic immunity, “pony express” delivery, tollbooths, ground meat, and the violin are all attributed to Genghis Khan’s reign. Even the word “hooray” is said to be derived from a Mongol battle cry.
The framing of this exhibition as a much-needed revision of common Western ignorance and negative stereotyping of Genghis Khan and his Mongols does sometimes read as a kind of hagiography, exalting an imperial conqueror when perhaps we need, now more than ever, to critique that kind of leadership. Still, the Genghis Khan exhibit is far more scholarly than the exhibition on the life and accomplishments of Ronald Reagan, who is still widely admired by many citizens and prominent politicians for his own imperial style. For me, seeing this exhibition together with my colleague, Somali historian Amina Haji Adan, who has taught world history for thirty years, was especially illuminating. I appreciate her sharing with me her distinctive insights on both Genghis Khan and Ronald Reagan as we toured the library.

The Genghis Khan exhibition continues through August 19, 2018, when it embarks on its international tour. The website for the exhibition at the Ronald Reagan Presidential Library is quite informative and visually rich and colorful: https://www.reaganfoundation.org/library-museum/special-exhibits/genghis-khan/.
Clockwise, from lower left:

Mongol men and women wear robes and pants to facilitate horse riding; Mongols wear boots with tips pointed skyward to avoid digging into the sacred earth with each step; Mongolian-American dancer in a diorama of Karakoram; Mongolian musical instruments; Khaidu, the last Khan of the Mongol empire; Passport system utilized throughout the Mongolian Empire, facilitating movement and trade; Shamanism, or Tengger, is still practiced in Mongolia, along with Tibetan Buddhism. (The Mongol Empire was tolerant of religious pluralism); Most Mongols are still rural pastoralists living in yurts (ger) but with solar-powered electronics.
Hapa.me at the Japanese American National Museum in Little Tokyo, Los Angeles

In a previous SWAA Newsletter, I commented on the work of Kip Fulbeck, a Santa Barbara-based artist and professor at the University of California. In 2006, the Japanese American National Museum hosted his first HAPA Project exhibit. It was a resounding success. Fulbeck’s very popular companion book is titled Part Asian, 100% Hapa (2006). In it, he shows us page after page of striking photographic portraits of people who sat for him in the same pose, gazing straight on at the camera, naked of clothes or jewelry from the shoulders up. On each portrait, taken against a white background, the subject had written a brief answer to the question, “What are you?” The term “hapa” is used in Hawaii to mean someone of mixed ancestry. Although this is very common in Hawaii, the connotation used to be mildly negative. Increasingly, it has become more of an identity to embrace, in part because of the efforts of people like Kip Fulbeck. The project was designed to allow each subject the empowering and cathartic act of defining themselves. Exhibition attendees could participate as well by filling out cards on which they could write the answer to the question “what are you?”

This year, JANM is hosting a follow-up exhibit on Dr. Fulbeck’s HAPA work, re-photographing and re-interviewing those who participated fifteen years ago, and adding a few more. The photo comparisons and captions, with new text, have been published in a new book as well. This continues to be a very grassroots and collaborative approach to exploring the theme of mixed ancestry in America through what I would call participatory photography. Fulbeck himself has a Chinese mother and an English-Irish-Welsh father, and understands through personal experience the challenges of a mixed identity in the United States. He has observed that many of those he photographed reported noticing change within their own lifetimes in how those challenges are experienced as one gets older, and, as the sheer number of mixed ancestry persons increases. Many had reported being the victims of teasing as children, sometimes from people of both sides of their ancestry. Now, people are talking about the issues of “race” much more openly, for both better and worse. The review of this exhibition in the Los Angeles Times by Bonnie Tsui (2018) notes that “In 2015, one in seven babies was multiracial or multiethnic, according to the Pew Research Center study released last year. That’s up from 10% in 2000 and 5% in 1980. The U.S. Census Bureau predicts that the multiracial population as a whole will triple by 2060.”

In the intervening years, Kip Fulbeck has had another exhibition at the JANM on his tattooing project, reviewed in an earlier column. In that photographic project, Perseverance: Japanese Tattoo Tradition in a Modern World, he brought together a number of highly-regarded tattoo artists from the USA and Japan, and clients who bore some of their best work. Attendees who wished to could receive their own tattoos in the distinctive and syncretistic styles which the exhibit and accompanying book highlighted. He himself is one of the human canvasses for this art, and as part of the live activities associated with the exhibition he added to his own tattoo body work, thereby demonstrating his personal connection between tattoo artists and their clients. In this project and others, Fulbeck deliberately blurs the line between artist, subject, and viewer in a way that is anthropologically interesting. On social media, he frequently draws attention to issues related to Asian identity, masculinity, and persistent problems of injustice, as well as the adventures of raising what he playfully calls “quapa” kids.

In addition to his books and art exhibitions, the accomplished and award-winning Dr. Fulbeck has produced videos and children’s books (he is a father of two) and performs spoken word poetry live. More information about his work and specifically this Hapa.me exhibition and the various on-site activities being held can be found on these websites (the one for the exhibition is delightfully interactive).

See:
https://hapa.me/
http://www.janm.org/exhibits/hapa-me/
https://www.facebook.com/jamuseum/
https://kipfulbeck.com/

The Hapa.me exhibit ends Oct. 28, 2018.

Available to order online at https://jannmstore.com/collections/kipfulbeck/products/hapa-me-catalog
Kip Fulbeck videos also available here.


References

Editor’s note: To see more about the tattoo exhibit mentioned in this article, see the SWAA Newsletter of June 2014 55(2):10-15. “Perseverance” at the Japanese American National Museum.
# SWAA Executive Board 2016-2017

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If you're not sure if your membership is up-to-date, contact: Eric Canin at [ecanin@fullerton.edu](mailto:ecanin@fullerton.edu)

## The SWAA Newsletter

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Due Date: 1st of the month of publication (March 1, June 1, September 1, December 1). Authors, please include a brief statement describing your interests and affiliation.

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