president’s message

the concept of legibility is not new to anthropology. scholars have understood it as a project of high modernism – a project of making state-subjects legible and thus decipherable and easy to manage (scott 1998). other scholars have explored the concept in terms of the legibility of state bureaucracies (das and poole 2004) or the “legibility effect” of governance that classifies and regulates collectives of people (trouillot 2001). the 2019 swaa annual conference takes on the task of expanding and thinking through legibility with original and critical anthropological and anthropology-allied research. it also expands upon the concept of legibility to address the prospects that exists within it.

inspired by a recent call for “ethnography attuned to its times” (fortun 2012) and the possibilities that exist in and through collaborative relationships (see hamdy and nye 2016), this conference speaks to the moment we are living in now. if legibility is about decipherability and clarity, how do we make our research legible through scholarly production and pedagogies? how do we make our discipline legible to a broader public through collaboration and other means? this conference seeks to think through legibility as a concept to help us better understand what it means to decipher and make something legible be it communities, individuals, multi-species relationships, economic processes, an archaeological site, evolutionary history, the human genome, our primate relatives, or the archaeological record.

i encourage those submitting 2019 swaa annual conference abstracts to think about the ways in which legibility engenders the possibility of making communities and their respective positions comprehensible. this may come in the context of spectacular violence, resistance movements, everyday life, infrastructure or the structural inequalities that manifest across race, class, gender, sexuality, disability, and education. posters, films, organized sessions, and other paper submissions that take up the task of unpacking this concept are encouraged.

swaa president sarah grant (3rd from left, back row) with study abroad students in vietnam, winter 2018
This conference provides a great opportunity for scholars across the many fields of anthropology and allied disciplines to present original research on what legibility is in your respective fieldsite(s) and how the concept may be employed whether you are a cultural anthropologist, archaeologist, biological anthropologist, ethnographer or something in-between. We also encourage submissions that explore specific questions about anthropology’s legibility—must it be legible? and for whom?—and “salon session” submissions that foster undergraduate and graduate student engagement. Organized sessions around public anthropology, pedagogy, and advocacy are especially welcome.

We ask students, scholars, and practitioners from all anthropological subfields and allied disciplines to contribute. Abstracts for all submission types will be accepted on our website (https://swaa-anthro.org/) beginning January 1, 2019 until February 15, 2019.

Sarah Grant, SWAA President 2018-2019
California State University, Fullerton

Works Cited


Jayne Howell is professor of anthropology, and co-director of Latin American Studies, at CSULB. She is currently the president of the Society for Urban, National, Transnational and Global Anthropology (SUNTA) (through November 2018), and previously served as SUNTA Secretary and Treasurer. She is a former co-editor of Practicing Anthropology and remains a fellow of the SfAA. She has conducted research on education, employment tourism, social movements, socio-economic change and gender in Oaxaca, Mexico for the past 30 years, and has published on these topics. Most recently, she has co-edited two volumes regarding migration and refugees co-published by SUNTA and the AAA. Dr. Howell was awarded the 2006 Carlos and Guillermo Vigil Prize by the journal Studies in Latin American Popular Culture for her article “Constructions and Commodifications of Isthmus Zapotec Women.” Her research focus and teaching specialties [from her CSULB website] include: ethnography, applied anthropology, Latin America, visual research, education and employment, economic development, gender, migration, urban anthropology, tourism, violence, and indigenous identity. As an at-large member of the SWAA board, she hopes to work with colleagues to promote SWAA’s mission of encouraging quality research and engaging the public in various areas of academic and applied anthropology.

Jennifer Rogerson Jennings is a second year graduate student of Anthropology at California State University, Chico with a focus in Museum Studies. She received her B.A. in Maritime Studies and Anthropology from the University of West Florida where she focused on the maritime excavation of the Luna Settlement. Upon acceptance to CSU, Chico she has developed research which focuses on the exploration of theory and implications of representational practice through the testing of affordable collections digitization models. Upcoming goals are to develop her current research and seek acceptance to a doctoral program where this research can be continued and she can begin her path to becoming a Professor of Anthropology.

As a graduate student Board Member of SWAA, Jennifer hopes to emphasize priorities of access and representation. She believes it is of the utmost importance to integrate modern technology, including social and interactive platforms, into research and collections management systems. She says, “Access to information to our members and the public will help us gain momentum and expand conversations beyond the professional association systems, and promote the applicability and importance of Anthropology, including all of its subfields, to new broader audiences. Integration rather than isolation of the subfields and the use of new technologies will set in motion the necessary directives to assist SWAA in fulfilling and surpassing its mission goals of encouraging innovative research and promoting public interest.”

Michael Eissinger is currently a lecturer in Anthropology at California State University Fresno, and in History at Fresno City College. He teaches a wide array of History, Anthropology, and Ethnic Studies courses, both lower and upper division. Additionally, he has also taught Anthropology at UC Merced, and History at CSU Fresno, UC Merced, and several area community colleges, and three campuses of Brandman and Chapman Universities. Michael has BAs in History and Anthropology, an MA in History, and he completed his World Cultures Ph.D. at the University of California, Merced, in May 2017. His research interests include social memory and public history; individual and community identity; African American, California, and regional histories; and race and ethnicity. Since March 2017, he has hosted a weekly political and public affairs talk show on KFCF 88.1 (local Pacifica associate station in Fresno, CA).
The Southwestern Anthropological Association (SWAA) website contains an article by Keith A. Dixon about the early history of SWAA that was initially written by him for the SWAA Newsletter in 1962 and later revised in 1983 (see https://swaa-anthro.org/early-history-of-swaa/). He also served as President of SWAA for one term in 1961–1962.

Dr. Dixon passed away at his home on July 24, 2018 at the age of 88 in the community of Rossmoor near Los Alamitos, Orange County, California. He had a long distinguished career as a professor of anthropology at California State University at Long Beach (CSULB), where he joined the faculty in the Anthropology Department in 1958 as one of their first archaeologists, and became Professor Emeritus when he retired in 1992 from that institution. He received a B.A. (1950) and M.A. (1952) in Anthropology at the University of Arizona and a Ph.D. in Anthropology at the University of California at Los Angeles (1956). Both his M.A. Thesis and Ph.D. Dissertation research focused on the American Southwest.

Upon finishing his dissertation, Keith became involved in archaeological investigations in Mesoamerica, including Maya excavations in the late 1950s at Chiapa de Corzo, Chiapas, Mexico with the New World Archaeological Foundation, and at the famous site of Tikal in Guatemala with the University of Pennsylvania. In the mid-1960s, he conducted excavations with CSULB at the Terminal Late Preclassic ceremonial site of Temesco in the Valley of Mexico. He published on various aspects of Mesoamerican research throughout his career, such as Maya ceramics, incredible Olmec-Izapa-style carvings on two human bones, and early obsidian hydration research (see references next page).

At the same time, he became interested in the archaeology of Orange County and Southern California, including excavations with CSULB field classes in the early 1960s at what is now known as the Fairview site (CA-ORA-58) in Costa Mesa. This resulted in a 1968 article about cogged stones found during the field class excavations, as well as other articles about the site. He advocated for preservation of ORA-58 and other portions of the area and was involved in setting it aside as open space in Costa Mesa as described in a 1971 article, and in 1972 the site was added to the National Register of Historic Places (NRHP). Shortly thereafter, he nominated the ethnohistoric Gabriellino-Tongva village of Puvunga (CA-LAN-234/235, LAN-306) on the edge of CSULB campus in Long Beach to the NRHP. Details about Keith Dixon’s role in the controversy that surrounds Puvunga and plans by CSULB administrators for construction on the site of Puvunga can be found in a recent book (Loewe 2016; see also Dixon 2000 and Ruyle 2000).

Throughout his life, Keith was active in a number of professional archaeological and anthropological organizations, including the American Anthropological Association, Pacific Coast Archaeological Society, Society for American Archaeology, and Society for California Archaeology, as well as SWAA. And he served on the Orange County Historical Commission.

He was a founding member of the California Cultural Resources Preservation Alliance (CCRPA), an alliance of Native Americans, archaeologists, historians, and concerned citizens who work together to preserve significant archaeological sites. We just celebrated our 20th anniversary and are sorry to lose a valued member of this organization. As a board member of CCRPA, this is how I first met Keith. I had known about his Southwestern research especially Hidden House, a small cliff dwelling in the Verde Valley of central Arizona (Dixon 1956), where I have conducted archaeological research at similar cliff dwellings near Sedona, and I also knew of his investigations at the Fairview site in Costa Mesa. About 8 years ago, I drove Keith to the Fairview Site in order for him to show me where he had excavated with his field classes. On this trip, I learned a little more about the life of this archaeologist and other archaeologists who he had met along the way. The photograph of Keith shown above was taken during our trip to the Fairview Site in September 2010.
Acknowledgements
The author gratefully thanks Dr. Patricia Martz, Virginia Bickford, and Joe Siler for providing a few details about Keith’s life.

Selected Bibliography

Brady, James E., and Keith A. Dixon

Brooks, Sheilagh T., Bert L. Conrey, and Keith A. Dixon

Dixon, Keith A.
1959 Ceramics from Two Preclassic Periods at Chiapa de Corzo, Mexico. *Papers of the New World Archaeological Foundation* No. 5, Publication No. 4. Orinda, CA.
1970 A Brief Report on Radiocarbon and Obsidian Hydration Measurements from ORA-58 (the Banning-Norris or Fairview Hospital Site), Orange County, California. *Pacific Coast Archaeological Society Quarterly* 6(4):61-68.
1973 National Register of Historic Places Inventory Nomination Form (for Puvunga). Report on file at the South Central Coastal Information Center, California State University at Fullerton.


Kuzara, Richard S., George R. Mead, and Keith A. Dixon

Loewe, Ronald

Ruyle, Eugene
January 18-19, 2019
CCCATA Annual Meeting

California Community College Anthropology Teachers Conference

Do you have a favorite lesson plan, a great teaching strategy, insights about a new course, or new ideas about teaching in a financially-challenged college setting? Have you collaborated across campus, across town, or across the state? Sign up to share with us in a 20 minute presentation. Do you have suggestions for group discussion topics? Let us know your preferences on the registration form. Just want to enjoy the opportunity to meet with people who do what you do? Attend the conference for one or both days.

Open to all anthropology faculty (full and part-time, with any range of experience, and working in any type of college or university setting).

Contact: Liz Soluri
lisoluri@cabrillo.edu

Join fellow anthropology instructors for fun, food, and conversation!

Make new acquaintances or renew connections from across the state.

Have genuine and informed conversations about teaching anthropology.

Get updates on what is happening in other community colleges.

Discuss questions and important issues with colleagues.

La Quinta Inn & Suites
Paso Robles
2615 Buena Vista Dr.
Paso Robles, CA 93446

Friday evening & Saturday of Martin Luther King, Jr. weekend
STEPS TO TAKE:

1. Decide to attend. Why not? It's a 3-day weekend. You still have Sunday and Monday of the long weekend to get ready for the spring semester/winter quarter.

2. Staying at La Quinta? Reserve your room by November 18, 2018. Ask for the “Anthropology Group” rate from La Quinta Inn, Paso Robles (805-239-3004). The discounted rate (before taxes) will be $145/night (one king or two queens), including breakfast for your roommates too (and they take pets!). Only 40 rooms are set aside at that rate. Significant others accompanying you can find activities in the Paso Robles Discovery Guide: https://www.pasorobleschamber.com/paso-robles-discovery-guide

3. Register for the conference prior to December 1, 2018.
   a. Cost of $50 includes the conference, the Friday reception and dinner, Saturday lunch, and drinks and snacks throughout the conference.
   b. Return the registration form to: Dr. J.S. Noble Eisenlauer, 968 Meadowlark Drive, Fillmore, CA 93015-1135. For questions, email: anthropdoc6@gmail.com with CCCATC in the subject box.

4. Are you presenting? If yes, contact Liz Soluri at lisoluri@cabrillo.edu for your 20 minute time slot and to coordinate any necessary technology.

5. Arrive on Friday, January 18th in time to meet and greet both new and old acquaintances at the 4:30pm reception.

MEETING OVERVIEW (a detailed schedule will be provided at the conference):

| Friday, January 18 | Reception begins at 4:30pm  
|                    | Dinner at 6:00 pm  
|                    | Keynote Presentation 7:00 pm – 9:00 pm |
| Saturday, January 19 | Breakfast on your own / breakfast is provided for guests staying at La Quinta.  
|                      | Presentations/Discussion 9:00 am – 12:30 pm  
|                      | Lunch / Breakout topics 12:30 pm – 1:30 pm  
|                      | Presentations/Discussion 1:30 pm – 5:00 pm  
|                      | No-host dinner at a local restaurant |

Bring your unwanted books for a BOOK SWAP!
Making Anthropology Accessible to the Public: The Museum of Anthropology at the University of British Columbia

What would you imagine a museum of anthropology should look like, ideally? Many very well-known museums have stellar exhibitions on human evolution and biological variability, on archaeological research, on diverse human cultures, and even on the miracles of human language(s). See, for example, websites for the Smithsonian, the American Museum of Natural History, the Chicago Field Museum, Peabody Museum of Archaeology and Ethnology, the San Diego Museum of Man, and the virtual National Museum of Language (http://languagemuseum.org/), all in the United States of America. Anthropology departments at some California State University campuses have anthropology museums that are used to train students in museum curation and exhibition, e.g., California State University, San Bernardino campus has a Museum of Anthropology (https://csbs.csusb.edu/anthropology-museum/exhibitions) and Sacramento States’ Department of Anthropology (https://www.csus.edu/anth/museum/). The Phoebe Hearst Museum of Anthropology at the University of California at Berkeley (https://hearstmuseum.berkeley.edu/) is renowned for the contributions of many anthropological scholars who served as directors or bequeathed their material collections and field notes there. UCLA’s Fowler Museum hosts wonderful exhibitions of art and culture from Africa, Asia, the Pacific, and the Americas that always delight anthropological sensibilities, but it detached long ago from the anthropology department and program. (It is part of the School of the Arts and Architecture.) These are all very worthwhile institutions to visit! But where else can we look for models of an ideal anthropology museum?

The Museum of Anthropology at the University of British Columbia offers something more that is truly special: a chance to actually see firsthand in real time a large percentage of the vast range of material items that are stored in that facility and read the relevant accession information. In most museums, only a tiny percentage of the material collection is available to view at any given time. One exception I have mentioned in the past is the extraordinary Larco Museum in Lima, Peru (http://www.museolarco.org/en/) where a valuable collection of 45,000 pre-Columbian ceramics and other precious cultural materials are available to the public to view in their entirety, though with relatively little curatorial annotation.

The Museum of Anthropology at the University of British Columbia provides not only detailed curatorial annotation, but also public access computer screens on which visitors can look up additional information about individual items in the collection. Set in a park-like environment next to a lake, the grounds include two Haida houses, ten totem poles, and two carved house posts. The museum building itself has a main hall that is high-ceilinged and naturally lit to show off an impressive collection of monumental totem poles and other wood sculptures that match the scale and design of those one usually only sees in historic photos.
The catalog specifies that, “The museum houses 37,000 ethnographic works, 500,000 archaeological pieces and 90,000 historical photographs…” Although the museum contains materials from all over the world, most featured in what are called their “Multiversity Galleries,” a large proportion of the museum represents Native American cultures of the Pacific Northwest, including that of the very local Musqueam community in Vancouver itself, as well as more widely-known First Peoples like the Kwakwaka’wakw and the Haida. This reflects the commitment of the museum to maintain “close relationships with cultural communities in British Columbia and around the world through experimental and collaborative research methods and exhibitions.” Many of the exhibit displays themselves have been partially curated by members of the communities they represent. The museum further boasts of having a highly advanced research infrastructure overall. [The above quotes from page 2 of the museum catalog, The Museum of Anthropology at the University of British Columbia, edited by Carol E. Mayer and Anthony Shelton, 2009.] Thus, the feast for the eyes on display could require many visits to fully appreciate, and the possibilities for research and collaboration are about as alluring as they can get.
Three attractions I had time to enjoy deserve special mention. A special nook featuring the work of famed Haida artist, Bill Reid, is alone worth the visit. On display are samples of his spectacular metal work, his prints, and his dramatic wood sculpture of *Raven and the First Men*, or “*The Raven Discovering Mankind in a Seashell,*” which is so compelling in its mass and detail that visitors from all over the world are continually gathered around to photograph it and simply bask in its narrative evocativeness.

The multimedia hall, Culture at the Centre, showcases local cultures, pays special attention to indigenous languages, and surrounds the visitor with displays and videos of various projects community members have embarked upon with the collaboration of the museum. While I was there, guided tours of this hall were being given by young First Peoples community leaders who were part of the museum’s Native Youth Program, and it was encouraging to note that a party of young Sikhs enthusiastically participated in the tour before moving on to the section of the museum that displayed material from the Asian cultures more familiar to them.
A special exhibition, which just ended, was titled “Arts of Resistance: Politics and the Past in Latin America.” It was divided into several sections, each dealing with a distinct aspect of modern Latin American experience in which artistic production, from “traditional” textiles to paintings to festive costuming, is presented as a form of resistance against fear and brutalization. The theme of this exhibit may sound a bit grim, but the actual work in this hall was colorful and lively, sometimes even playful, and drew upon longstanding aesthetic conventions and images from the region. The result was not only visually arresting, but deeply thought-provoking. The exhibit begins with a display of the enduring art of the Mayan huipil, the heavily-embroidered tunic worn by indigenous women of Mesoamerica. The stubborn persistence of this distinctive women’s clothing style for over five centuries, their “soft power,” was the point being made.

Elsewhere, colorful Mexican devil masks and sequined carnival-style costumes are displayed on top of pink morgue tables, deliberately juxtaposing both allure and creepiness in a reference to the age-old carnival theme of ridiculing the powerful.
Folk paintings from Peru show peasants caught between the depredations of the army and those of the Shining Path guerillas.

Yet another part of this exhibit is called the Ayotzinapa Codex [below], which uses an old Aztec and Mayan style of graphics to tell the story of the 43 Mexican students kidnapped and murdered by a drug cartel with alleged governmental collusion, cleverly equating the students with the indigenous warriors of the past and their murderers with the Spanish Conquistadors.
The entire exhibit was designed as a maze, enhancing the message that, for the persecuted, it can feel difficult to extricate oneself from danger. It was not intended to evoke a simple or singular response, but rather to leave one a bit gobsmacked at the many expressions of determined resilience by people in long-suffering communities in Mexico, Guatemala, Peru, El Salvador, Ecuador and Chile. This entire exhibition was original to the Museum of Anthropology, drawn from both their permanent collection and from works commissioned specially for the occasion by their researchers.

As with many museums, the Museum of Anthropology hosts performance art, lectures, films, and many other activities to engage the visitor. This anthropology museum is so close to ideal that it is worth the price of traveling to Vancouver, Canada to see it. For more information, visit their website, https://moa.ubc.ca/, and their Facebook page, https://www.facebook.com/MOAUBC/. National Geographic named this museum one of the top ten destinations in Vancouver!

Clockwise from top left:
Sea Lion house posts carved by Quatsino Hansen, 1906; Carved birds displayed in main hall; Double-headed serpent potlatch dish.
Dramatic and classic examples of Pacific Northwest Native American masks on public display in the museum. Details on many pieces can be read in the signage on display, or at computers that are accessible throughout the museum.
WALKING ACROSS AMERICA
By Bill Fairbanks

After retiring from Cuesta College, I walked across the nation between 2009 and 2014 (I took breaks for various reasons). Cultural anthropologists know that when going through a rite of passage, one faces a traditional challenge of some sort. No traditional challenge accompanies retirement in the United States, so I felt at liberty to craft my own, a stroll across the nation.

My wife Carole and I decided on a somewhat indirect route, hitting places along the way that had meaning for us (see map). I decided to study the nation impressionistically as I went, from the perspective of a cultural anthropologist. Clifford Geertz (Local Knowledge), referred to this approach as using “convergent data,” defined as “descriptions, measures, observations, what you will, which are at once rather miscellaneous, both as to type and degree of precision and generality, unstandardized facts, opportunistically collected and variously portrayed, which yet turn out to shed light on one another.” Edward Carr, a British historian, (What Is History?) said people should study historians as carefully as they study the histories they write, a principle with much broader application, e.g. politicians, clergy, teachers, news commentators and social scientists such as me.

As I approached San Luis Obispo walking along Foothill Boulevard on July third, I passed what had been, when we moved to Los Osos in 1966, a large abandoned house said to be haunted. In the late 1960s it was remodeled and opened as “This Old House,” a steak house. Because it was haunted, the proprietors offered a free dinner to anyone brave enough to spend a night in it. A few students from California State Polytechnic College (now University), San Luis Obispo (Cal Poly), accepted the challenge and spent an uneventful night there. Free meals came to an abrupt end. It was a good steak house, but is no longer in business.

Gettysburg, Pennsylvania is alleged to be the most haunted town in the nation. When I walked through it in 2013 and we spent several nights in a motel there, nary a ghost did Carole or I see. Interestingly, American children by the third grade no longer believe Santa Claus exists, but belief in ghosts, in some cases, persists into adulthood, as do beliefs in aliens from outer space, vampires, witches and bigfoot, etc. Beliefs in aliens from outer space and big foots are continually reenforced by programs on the “History Channel” (perhaps more appropriately the Pseudo History Channel).

In 2010 I crossed 10,759-foot Milner Pass (the Continental Divide) in Rocky Mountain National Park (NP). From the pass the road descended a bit to Poudre Lake, then began rising again. There was a large turnout at Medicine Bow Curve where I stopped and looked down at Cache la Poudre River (picture). A car pulled off the road nearby. Tom got out and began looking down, too. We got talking, and he nonchalantly yet matter-of-factly commented he had positive proof of the existence of bigfoots, and that forests are their ecological niche.
Confidently he announced there were a lot of bigfoots in the forests bordering the river down there. Perhaps because I had mentioned I was from California, he said, “of course there are more in California.” Not having the heart to tell him in all my years living in California I hadn’t seen one, or any evidence of one, I let it go at that. Continuing he, announced they (*Homo robustus*) migrated across the Bering Strait Land Bridge from Asia during the Pleistocene.

Large hominoids, such as great apes leave an imprint on the environment due to feeding and in the case of gorillas and orangutans, nesting. If there were “a lot of bigfoots” in the Cache la Poudre River Valley ecological evidence of their existence should be abundant, as would the even “more in California.” By placing bigfoot in the genus *Homo* rather than *Gigantopithecus* (an extinct Chinese ape, possibly the basis for legends of the abominable snowman), one would also expect evidence of a simple technology.

Alexis de Tocqueville in 1836 commented Americans had “good sense.” Americans now have developed and enjoy elaborate belief systems based firmly on nonsense. Some, such as those cited, might be considered harmless diversions or hobbies providing light hearted entertainment. In some cases they may be carried too far and cause people to fear nonexistent phenomena, as a fear of ghosts might exacerbate a fear of the dark, and in that sense they aren’t harmless but dysfunctional. As I walked, I encountered many examples of similar belief systems, some far more dysfunctional than these.

Grandsons

On July seventh, as I went from San Luis Obispo to Morro Bay, I stopped at Cuesta College where I taught for 41 years. Our 12 year-old grandson, Garrett Holdstock, met me there. We had lunch in the cafeteria, then walked together about eight miles to his house in Morro Bay. For about half the distance we walked along California State Highway 1, a four lane divided highway, before switching to local streets. Although not a freeway, traffic moves at freeway speed along that stretch. Garrett stayed on the shoulder well off the road. Frequently we stopped to examine flora, fauna, such as lizards, as well a variety of miscellaneous items. Quickly I adjusted to walking at the pace of an inquisitive 12 year-old. The picture shows him in the Chorro Valley with Hollister Peak in the background.

My main concern was someone would stop and challenge me for walking with a 12 year-old on the highway (nobody did). Our daughter and son-in-law felt Garrett was up to it; he has to learn how to take care of himself in various situations, which hopefully will give him confidence in himself. We stopped at a coffee shop in Morro Bay where Garrett had a smoothie.

Our other grandson, Matt Irons, walked with Carole and me in September when we crossed the Golden Gate Bridge. Matt, then a Freshman at the University of California was free that afternoon. Frequently during World War II, my family had crossed the bridge. Some stories my father told me I passed on to Matt, such as when the bridge opened, people committing suicide began jumping from it. Previously the Russ building, built in 1927 and San Francisco’s tallest building (32 stories) in the financial district, was the favorite jumping-off spot. Dad then worked for American Telephone and Telegraph (AT&T) as a PBX man who designed and installed phone systems in offices in the financial district, and occasionally saw a Russ building janitor hosing a jumper’s blood off the sidewalk. Jumpers hitting pedestrians on the busy sidewalk was a danger. Dad didn’t encourage suicide, but was happy when the scene shifted to the bridge. Under the bridge at the south end, I pointed out to Matt Fort Winfield Scott, which was built on the same plan as Fort Sumter in Charleston, South Carolina.

As with Garrett I wished we could have worked it out so Matt could have walked with me in other parts of the nation. Unfortunately our granddaughter Amanda Irons wasn’t able to walk with me, but my children and grandchildren were very supportive of my walk, as were my cousins on both my paternal and maternal sides. Carole’s cousins were also very supportive. Individualism ranks high in the Americans value system; for many it is more important than family, as evidenced by the number of dysfunctional families. Still, supportive families are a great asset.
There are several recent and very good published resources on the anthropology of childhood, most particularly the work of David F. Lancy. Psychological anthropology, with major scholars like Harvard’s John and Beatrice Whiting, and Tom Weisner here locally at UCLA, played a major role in fostering research and publication on this topic for the past fifty years. Ethnographic studies like these depend on observation of visible examples of child socialization and enculturation practices. Literate societies such as our own, where children’s literature is ever increasing in popularity, produce a rich field of material for anthropologists to examine and consider.

How is this literature aimed, if not at both children and at the adults who raise and teach them? Who is the intended audience for these stories, for The Lord of the Rings or Harry Potter books or for their filmic counterparts? Looking at classics like Hans Christian Anderson and the Grimm brothers, as well as recent authors like Michelle Markel, who is local and the spouse of Cal State Northridge anthropologist Martin Cohen, it is quite apparent that children’s literature is aimed at more than the imaginations and psyches of children. (See, for example, Markel’s Brave Girl: Clara and the Shirtwaist Makers’ Strike of 1909, or her recent Balderdash!: John Newberry and the Boisterous Birth of Children’s Books.)

This literature is produced by and for adults as well. Layla AbdelRahim’s book, Children’s Literature, Domestication, and Social Foundation: Narratives of Civilization and Wilderness, explores in great detail the stories we tell ourselves, the paradigms of knowing that we acquire early in life and shed only with great difficulty, if at all. She is especially interested in how stories, which we begin to learn early in life and imbibe to our dying day, communicate important notions about the relationship between nature and culture (framed in part as civilization and wilderness), and chaos and order. The author’s approach is not simple structuralism, however; it goes well beyond the usual binaries. Happily, it is intellectually and socially critical and theoretically sophisticated, and very rich with cross-cultural material. I was especially happy to read the author’s ethnographic examples, which rang quite true, from her interactions with Somalis in the diaspora, a population with which I am also familiar.

The author, as anthropologist, was able to capture some of the important contrasts between oral traditions and literate traditions, majority and minority communities, and varied experiences with globalism. The book is both a meaty and a charming read, and suitable for advanced upper division and graduate students, as well as professionals.


Stories of Elders: What the Greatest Generation Knows about Technology that You Don’t
By Veronica Kirin (2018)
Identity Publications, 320 pages

America’s Greatest Generation (born before 1945) witnessed incredible changes in technology and social progress. From simple improvements in entertainment to life-changing medical advances, technology changed the way they live, work, and identify. Sadly, with each passing year, fewer members of the Greatest Generation remain alive to share their wisdom as the last Americans to grow up before the digital revolution. In 2015, millennial author and cultural anthropologist Veronica Kirin drove 12,000 miles across more than 40 states to interview the last living members of the Greatest Generation. *Stories of Elders* is the result of her years of work to capture and share their perspective for generations to come. Stories of Elders preserves the wisdom, thoughts, humor, knowledge, and advice of the people who make up one of America’s finest generations, including the Silent Generation. Their stories include the devastation that came from major events in U.S. history like World War I, the Dust Bowl, the Great Depression, and World War II. The Greatest Generation (many of whom are now centenarians) saw the routine use of airplanes, cars, microwave ovens, telephones, radios, electricity, and the Internet come to fruition in their lifetimes. Their childhoods were simple, relying on outdoors games and their imagination for fun. How they went to school, pursued their careers, and raised their kids was radically different than the way we live today. By chronicling more than 8,000 years of life lived during the most transitional time in American history, *Stories of Elders* offers old-fashioned wisdom and insight for America’s future generations.


Lesser Dragons: Minority Peoples of China
By Michael Dillon (2018)
University of Chicago Press, 288 pages

*Lesser Dragons* is a timely introduction to the fascinating, complex, and vital world of China’s national minorities. Drawing on firsthand fieldwork in several minority areas, Michael Dillon introduces us to the major non-Han peoples of China, including the Mongols, the Tibetans, the Uyghur of Xinjiang, and the Manchus, and traces the evolution of their relationship with the Han Chinese majority. With chapters devoted to each of the most important minority groups and an additional chapter exploring the parallel but very different world of inter-ethnic relations in Taiwan, *Lesser Dragons* will interest anyone eager to understand the reality behind regional conflicts increasingly covered by global media. From the tense security situation in Xinjiang to China’s attitude toward Tibet and the Dalai Lama, to the resistance efforts of Mongolian herders losing traditional grasslands, Dillon’s book both examines clichés—such as those found in the Chinese press, which often portrays ethnic minorities as colorful but marginal people—and defies expectations. He shows us how these minority peoples’ religions, cultures, and above all languages mark these groups as distinct from the Chinese majority—distinct, yet endangered by the systemic forces of integration.

https://www.press.uchicago.edu/ucp/books/book/distributed/L/bo28433564.html

My Life as a Night Elf Priest: An Anthropological Account of World of Warcraft
By Bonnie A. Nardi (2010)
University of Michigan Press, 248 pages

In *My Life as a Night Elf Priest*, Bonnie Nardi, a well-known ethnographer who has published extensively on how theories of what we do intersect with how we adopt and use technology, compiles more than three years of participatory research in *Warcraft* play and culture in the United States and China into this field study of player behavior and activity. She introduces us to her research strategy and the history, structure, and culture of *Warcraft*; argues for applying activity theory and theories of aesthetic experience to the study of gaming and play; and educates us on issues of gender, culture, and addiction as part of the play experience. Nardi paints a compelling portrait of what drives online gamers both in this country and in China, where she spent a month studying players in Internet cafes. Bonnie Nardi has given us a fresh look not only at *World of Warcraft* but at the field of game studies as a whole. One of the first in-depth studies of a game that has become an icon of digital culture, *My Life as a Night Elf Priest* will capture the interest of both the gamer and the ethnographer.

https://www.press.umich.edu/1597570/my_life_as_a_night_elf_priest
The SWAA Newsletter is published quarterly in March, June, September and December by the Southwestern Anthropological Association.

Submissions should be sent to: beerickson@fullerton.edu or to Barbra Erickson at CSU Fullerton, 800 N. State College Blvd. Division of Anthropology, Fullerton, CA 92831. Phone: (657) 278-5697

Due Date: 1st of the month of publication for Spring, Summer, Fall, and Winter issues (approximately March 1, June 1, September 1, December 1). Authors, please include a brief statement describing your interests and affiliation.
MEMBERSHIP APPLICATION / RENEWAL OF MEMBERSHIP

Membership/renewal forms and online membership/renewal can also be found at the SWAA website: https://swaa-anthro.org/membership/

NAME: 
AFFILIATION: 
MAILING ADDRESS: 

EMAIL ADDRESS: 

ANNUAL SWAA MEMBERSHIP: $25  NEW_______  RENEWAL______

MEMBERSHIP TYPE:
  REGULAR_____  EMERITUS_____  GRADUATE STUDENT_____  UNDERGRADUATE STUDENT_____

Make check payable to SWAA. Mail completed form and check to:
SWAA Treasurer, Dept. of Anthropology, SJSU, 1 Washington Square, San Jose, CA 95192-0113

♦ I prefer to receive the SWAA Newsletter ONLINE ______
♦ I prefer to receive a paper copy of each SWAA Newsletter. ______

Questions? Contact SWAA Membership Chair Eric Canin at ecanin@fullerton.edu