We’ve had to shift the format of the annual conference during the pandemic, but SWAA is still here with a two-part event!!!

**Anthropology in Times of Intersecting Crises**

**May 1, 2021**

**Virtual, Live Symposium (Synchronous Zoom)**

**12 - 2:30 PM PST**

**Roberto E. Barrios**, University of New Orleans

**Megan A. Carney**, University of Arizona

**Kristin Hedges**, Grand Valley State University

**Asynchronous Shared Scholarship**

- Original, **scholarly posters** to be considered for a virtual **poster session**. Submit queries, poster and abstract to hilarie.kelly@gmail.com by 15 April 2021.

- Original, **scholarly manuscripts** to be considered for the **2021 SWAA Proceedings**. Submit paper and abstract to beerickson@fullerton.edu by 1 August 2021.

**Registration:** Registration will open March 15, 2021. The **$10** registration fee includes a 1-year membership and quarterly newsletter. Registrants will receive access to the Zoom link for the symposium and are invited to submit research for consideration in the **Proceedings** and **Poster Session**. Further details forthcoming in March Newsletter.
Greeting all! Despite the obstacles, we at SWAA are moving forward! As you know, we had to again cancel the in-person annual conference for 2021. While this was disappointing, instead we have created three opportunities for members and others to participate. We are holding a virtual webinar-style live symposium on May 2 entitled “Anthropology in the Time of Intersecting Crises” that is shaping up to be really superb. The symposium will feature three amazing scholars who will be presenting their work. In addition, there are opportunities to submit your own work. We are accepting posters for a virtual shared scholarship portal. We are also accepting original scholarly manuscripts to be considered for inclusion in a Special Edition of the SWAA 2021 Proceedings. You can find all the details about registering for the symposium or submitting posters and manuscripts on page 4 of this newsletter or on the SWAA website. We are already seeing a good deal of traffic on the website and registrations and submission have begun to arrive! It promises to be a stimulating event.

It is true that COVID-19 restrictions have challenged us to find creative ways to connect with each other and share our work. Everyone has Zoom fatigue and we again lament not being able to convene in-person this year with all of the rich social interaction that happens at the SWAA annual conference. However, it is clear that SWAA members are learning to live in the new virtual world and are hungry for innovative, intellectually stimulating opportunities to engage with the anthropological community. We are excited about the options we have developed for SWAA 2021 and we hope that you will be able to join us.

For 2022: We remain aspirational that we will be able to convene in Albuquerque for the 2022 SWAA annual conference. Even if some of the COVID-19 restrictions are still in place, we are learning new ways to gather to share and celebrate our work while conducting events with safety in mind. The SWAA website gives details about the 2022 conference venue at the Hotel Albuquerque in historic Old Town and will be updated as we have further information.

We look forward to seeing you at the Symposium on May 1, and learning about your work through the virtual poster session and conference proceedings.

Sincerely,
Janet Page-Reeves

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SWAA Symposium Speakers
May 1, 12:00 to 2:30 PST

“A Year of Revelations?
Crisis as Critique and the Anthropology of Social Change”
Dr. Roberto E. Barrios, University of New Orleans

Roberto E. Barrios is Doris Zemurray Stone Chair of Latin American and Caribbean Studies and Director of the Center for Latin American and Caribbean Studies at the University of New Orleans. During the last 20 years, he has conducted ethnographies of disaster recovery and mitigation in Central America, Mexico, the United States, and the Caribbean. He is author of Governing Affect: Neoliberalism and Disaster Reconstruction (2017, University of Nebraska Press), and co-editor of Disaster Upon Disaster with Susanna Hoffman (2020, Berghahn).

“No Crisis Is An Island: On Austerity, Migration, and Pandemic”
Dr. Megan Carney, University of Arizona

Megan A. Carney is a sociocultural and medical anthropologist with specializations in migration and health, food insecurity, and the politics of care. She is Assistant Professor of Anthropology and Director of the Center for Regional Food Studies at the University of Arizona. She is the author of two books, the award-winning The Unending Hunger: Tracing Women and Food Insecurity Across Borders (2015, University of California Press) and Island of Hope: Migration and Solidarity in the Mediterranean (forthcoming, University of California Press). She is the recent recipient of a Fulbright Schuman Faculty Award and was previously a Public Voices Fellow with The OpEd Project. Some of her public writing has appeared in Civil Eats, Scientific American, The Hill, Sapiens, and The Conversation.

“Engaging Anthropology in COVID-19 Response Efforts”
Dr. Kristin Hedges. Grand Valley State University

As an applied medical anthropologist, my primary research interests focus on using community-based research approaches to understand local cultural construction of health, illness, and risk. I am drawn to questions of structural vulnerability and how local contexts impact health and healing. Most recently I have begun work on how anthropological skills can assist in health emergencies. I am currently co-chair of the Society for Medical Anthropology Special Interest Group Anthropological Responses to Health Emergencies (ARHE). The overall mission of ARHE is to engage with colleagues working in public health and/or infectious disease in emergency and humanitarian contexts. Our group has worked on health emergencies such as Zika, Ebola, Measles outbreak, and COVID-19. Recent media publications include Anthropological Responses to COVID-19 (August 2020); The Symbolic Power of Virus Testing - Sapiens.org (April 30, 2020); and Pandemic Perspectives: Responding to COVID-19 (April, 2020).
YOU ARE INVITED to SUBMIT a POSTER to SWAA THIS YEAR

Southwestern Anthropological Association

POSTER INFORMATION FOR 2021

**Good news!** This year (2021), it is not necessary for those submitting posters to create a poster printed on paper. Instead, those submitting a poster may simply create it using basic software like PowerPoint and then convert it to a pdf before emailing that, along with an abstract, to hilarie.kelly@gmail.com by April 15. This year’s poster committee will review submissions for scholarly quality and accept, reject, or suggest revisions prior to the Virtual Live Symposium on May 1, 2021. By that date, accepted posters will be indexed and made available for immediate viewing by those who are registered for the May 1 event. Ultimately, it will also be possible to allow a wider audience to view your archived posters if that is your choice. For your convenience, SWAA will archive your posters for future viewing, unless and until authors ask to have them removed. We plan to continue maintaining poster archives online, organized by year.

Remember: to have your poster accepted by May 1, you must register for this year’s Virtual Live Symposium. See the SWAA website for details. https://swaa-anthro.org/

- The American Anthropological Association provides useful guidelines for posters here: https://www.americananthro.org/PosterGuidelines The sections on Poster Content, Poster Formatting, Poster Text, and Poster Images and Graphics are the most relevant.
- The section on Poster Accessibility and the following web page each give additional information to provide greater accessibility to potential audiences: https://www.americananthro.org/ImageDescriptions?navItemNumber=25126
- The AAA recommends this reference as a further resource on poster production the pdf article “Creating Anthropology Conference Posters: A Guide for Beginners” by Jason E. Miller and John K. Trainor.

Questions? Please email Hilarie Kelly at hilarie.kelly@gmail.com.

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YOU ARE INVITED to SUBMIT a PROCEEDINGS MANUSCRIPT to SWAA THIS YEAR

Southwestern Anthropological Association

PROCEEDINGS INFORMATION FOR 2021

**More good news!** Although the Proceedings are normally manuscript versions of papers presented at the conference, this year we are producing a special edition, in order to highlight our members’ scholarship in these times of crisis. Full manuscripts, including an abstract and key words, may be submitted through August 1. You are welcome to incorporate this year’s theme, “Anthropology in Times of Intersecting Crises”; but addressing the theme is not a requirement. We welcome your ongoing research and scholarship!

To have your paper published in the Proceedings, you must register for this year’s Virtual Live Symposium, which also includes your annual membership for just $10 [this year’s crisis price!]. See the SWAA website for details at https://swaa-anthro.org. This year’s Proceedings committee will review submissions for scholarly quality and accept, reject, or suggest revisions.

- Full instructions for manuscripts are on the SWAA website at Proceedings and Author Guidelines | SWAA (swaa-anthro.org).
- A PDF of the SAA citation style guide can be downloaded at SAA-citation-guide-2021.pdf (swaa-anthro.org).

Please send manuscripts, along with abstracts and key words, to Barbra Erickson at beerickson@fullerton.edu.

Questions? Please contact Barbra Erickson at beerickson@fullerton.edu.
The pandemic has meant hard times for museums, most of which have had to close their premises for months on end. Those that survived found ways to reach out online to patrons, educators, and the general public with virtual tours and lectures. Some museums took the opportunity posed by closures to focus on much-needed renovation projects and serious behind-the-scenes work while preparing for eventual re-opening. Even now, museums nervously monitor the progress of America’s mass vaccination campaign of 2021, hoping for signs that COVID-19 has been significantly neutralized, if not fully vanquished, so that they can reopen again.

Meanwhile, what has been feeding our appetites for culture? Where do we go (or send our students) for inspiration? A major source of cultural enrichment for many of us has been the programming offered on cable, streaming services, basic internet entertainment venues like YouTube and Vimeo, and even DIY uploads on “apps” like Instagram and TikTok. Now is a fine moment for us to put on a visual anthropologist lens and comment on the scope of recent visual cultural production that helped us through the past year in response to shutdowns, lockdowns, and self-quarantine. How is this visual cultural production relevant to anthropology, for teaching learning, and simply expanding our understanding?

Online teaching has sent many of us looking for additional teaching and learning materials as engaging supplements to our usual lectures, PowerPoints, notes, outlines, study guides, and reading. Safe options for participant observation or other forms of fieldwork have been severely limited, and a reasonable endpoint for current restrictions is still a way off, though on the horizon. Our needs and our technologies have been changing; personal media collections and even campus media collections may no longer be sufficient for all our purposes. I have found the Facebook pages of various anthropology groups and associations to be a useful venue, for they have led me to several excellent films. SWAA member Dr. Laurie Walsh (Great Basin College and Cal State Fullerton) recently suggested that we all share media information through the SWAA Facebook page and contribute film recommendations. I am sure that many other SWAA members have suggestions of their own and it is my hope that some will post their own suggestions to our SWAA Facebook page and contribute film reviews for future newsletters.

In recognition of Black History Month (February) and Women’s History Month (March) my first film recommendation is the biopic United States vs. Billie Holiday, available currently on Hulu (Trailer can be seen here). A few professional critics panned the film for its unrelenting emphasis on the degradation of the famous jazz singer who struggled openly with addiction and a lifetime of abuse, but the film is for the most part documentably accurate. It is based on the Johann Hari book Chasing the Scream: the First and Last Days of the War on Drugs and, to a much lesser extent her own autobiography, Lady Sings the Blues, also made into a movie in 1972. The value of the film lies in this measure of accuracy, and in its ability to remind us unequivocally of the following crucial truths: (1) federal law enforcement hounded Billie Holliday largely because she was an easy target in the racist campaign to criminalize politically outspoken Black entertainers who were gaining significant cross-over appeal; (2) the “war on drugs” has always been waged in a highly discriminatory manner and has always been more about class power and whiteness than the dangers of drugs; and (3) Billie Holliday was targeted by the federal government especially for her performances of the starkly evocative anti-lynching song “Strange Fruit” that vividly describes this inhuman horror, which was still happening in her lifetime. (The U.S. Congress has, to this day, never had both houses agree on the passage of an anti-lynching bill, even as recently as last year.) The film clearly shows that even while she lived, Billie Holliday —for all her well-known flaws—was regarded as a civil rights hero by a cross-section of Black Americans. At the same time, the film painfully documents the “triple whammy” intersection of racism, sexism, and class bias in Billie Holiday’s life, which ended too soon when she was only forty-four. Grotesquely foreshortened life spans and life expectancies are still all too common among Black people in America. Billie Holliday’s story still matters, even beyond the music itself.
For those interested in the topic of culture, aging, and economic vulnerability the 2020 film *Nomadland* (also on Hulu) is based on a journalistic ethnography about a network of down-on-their-luck elder Americans in the American West who migrate in their RVs, vans, trucks, and other assorted vehicles in search of paid seasonal work and healing from grief. The original book by journalist Jessica Bruder is titled *Nomadland: Surviving America in the Twenty-First Century* and was published in 2017, in the wake of the 2008 Great Recession (W.W. Norton & Co.). The American people described therein are not your stereotypical “snowbirds.” They are more like refugees driven by economic disaster and coming to terms with mortality. They are compelled to flee cold winters, and they do seek the warmth of non-judgmental human companionship and help that they can reciprocate. I acquired this book a few years ago at an anthropology conference, and in anthropological terms it is better in its coverage of the important issues than the film. The fictional, cinematic main character (played compellingly by Frances McDormand), is mostly a composite invention and this device subtly shifts the theme from a critique of socioeconomic structures and values to a profile of individual angst. This might make a more dramatic narrative for film audiences, but it also distorts the social documentary foundation of the book with a very specifically American fixation on individual rather than systemic flaws. Perhaps that in itself is an instructive lesson in how Americans are culturally conditioned to see causality. The film (1 hour and 50 minutes) is worth watching and discussing, along with reading the book as well as this article asking the author for her reactions to the film: https://www.esquire.com/entertainment/movies/a35538486/nomadland-fern-true-story-jessica-bruder-linda-bob-swankie-now/.

A useful companion to the film is a 50-minute documentary uploaded on YouTube in 2014, *Without Bound – Perspectives on Mobile Living* by Michael Tubbs and Aaron Harlan, featuring many of the same people who played themselves in *Nomadland* (see https://www.youtube.com/watch?v=Lg37Cbx-kak). Also revealing is this short, 15-minute YouTube video of critical commentary by a woman named Carolyn who was in the film as an extra because she is an actual participant in this cultural community: https://www.youtube.com/watch?v=n5iQF3I5f2M. A small warning: you might find yourself feeling a bit guilty, as I did, about your reliance on Amazon.

As the pandemic wore on, I began to explore Amazon Prime’s streaming “entertainment” offerings more eagerly, especially those that are free with membership. Their algorithms immediately fed me suggestions matching my interests in African, Indian, Himalayan, and Pacific Island cultures, no doubt gleaned from my pre-pandemic book orders. One of the first films I choose was a 2014 documentary on the hunting and gathering Hadza people of Tanzania, who have drawn the attention of anthropologists and other scientists in the past 20 years as much as the hunting and gathering Bushmen did decades ago. The cinematography in *The Hadza: Last of the First* is stunning and the film is unquestionably suitable for use in an anthropology class, touching on many of the important points that interest us the most about that adaptive lifestyle: its antiquity, and ingenuity; the propensity for sharing and egalitarianism; and the extreme marginalization experienced by such communities today. The one hour, eleven minute-long film by Bill Benenson and Firestick Productions includes commentary by a host of well-known scholars with impressive and anthropologically relevant credentials: Richard Wrangham, Spencer Wells, Jane Goodall, and Wangari Maathai. Incisive political framing is provided by Africanist scholars Paul T. Zeleza and Cassandra Veney, both currently with the United States International University in Nairobi, Kenya. Principled development perspectives are offered by David Banks of the Nature Conservancy and Daudi Peterson of the Doro- bo Fund in Tanzania. Even the late, famous travel writer and naturalist Peter Matthiessen makes an appearance, echoing Marshall Sahlins’ observation that hunter-gatherers enjoy an “affluence of leisure” (Sahlins 1968).

Ethnographic depth is given to this film by Alyssa Crittenden (University of Nevada, Las Vegas) who is a former student of the late Frank Marlowe, author of a 2010 book *The Hadza: Hunter-Gatherers of Tanzania* published by University of California Press. A laudable thing about this film is that every non-Hadza who speaks, including the occasional (but unseen) narrator, Alfre Woodard, is exquisitely precise in the language they use to describe the Hadza and their situation. The Hadza community members themselves, young and old, speak with dignity and authority and patiently explain a broad array of their cultural beliefs and practices and various problems that they face. At times they speak in their own language, discernable from the distinct “clicks” (also heard in unre-
lated languages in southern Africa). It is explained early on that a key definition of who is or is not a Hadza person is whether the person speaks the language. There are estimated to be only about a thousand Hadza left, and only three hundred of those are still practicing hunting because of the enormous pressures on them to stop hunting, move or assimilate into other communities. It therefore seems a triumph that so many in their tiny community still do speak their indigenous tongue. Through much of the film, the Hadza we meet politely and forthrightly engage with non-Hadza in fluent Swahili. (There is ample subtitling.) Admirably, Wrangham and Crittenden also speak pretty decent Swahili as well. Not to be missed is the scene where a slightly grumpy and skeptical Hadza woman insists that Wrangham not just watch the women pound baobab fruit but that he also help out by doing the work as well. She does not let up when he uses the line that this is “women’s work,” so pound he does until another woman tells him he is doing it wrong. Hadza women are seemingly as outspoken as the men.

Throughout the film, Hadza demonstrate their significant hunting and gathering skill, but they also wear manufactured clothing items, make jewelry out of store-bought beads like so many other African peoples do, and they utilize some metal tools (e.g., a Western hammer) that they purchase rather than fashion for themselves. The Hadza regularly trade with their neighbors, sometimes work and school with them, and increasingly attempt to negotiate more secure rights as the original indigenous inhabitants. They even seek guidance from their White allies on how to more effectively organize against displacement by local pastoralists and their livestock also fleeing displacement. The imminent threat of armed hunters from Abu Dhabi showing up with guns and licenses to shoot game is averted when a Washington Post journalist flies in to expose the story of the government leasing Hadza land out from under them. We are left with a clear and coherent image of the Hadza as very much our contemporaries in an interconnected global system. They are unabashedly aware of the attention focused on them these days: a child holds up for display a copy of an older edition of National Geographic that includes photographs of many of their community members by famed celebrity photographer Martin Shoeller. (See https://www.npr.org/sections/pictureshow/2009/12/schoeller.html and the December 2009 issue of National Geographic.)

*Endangered Civilizations Season 1,* is the first in a series of approximately hour-long episodes on a wide variety of cultural communities around the world. Many of these are anthropologically useful. Episode 3 on the Ladakhi of Kashmir (titled *The Long-Awaited Spring*) is a 52-minute narrative about a Tibetan-speaking community in the Indian Himalayas, focused especially on an extended family group that represents much of the cultural, social and economic complexity of that region. Sometimes, the coherency of a culture becomes more evident when presented in the context of the experiences of a few specific, interconnected individuals with whom the audience can, perhaps, identify. We are, after all, social animals and that influences how we process information. SWAA member Salvador Franco used this narrative device in the ethnographic and medical anthropology film, *Spirit of the Soil,* on the Ladakhi that he produced with Adam Biggs, and which he presented at our SWAA Conference in 2016. Unfortunately, the film is not widely available at present, but perhaps that will change. 

From top:
Cover of Frank W. Marlowe’s book, *The Hadza: Hunter-Gatherers of Tanzania*;
Logo from film series, *Endangered Civilizations*; Tibetan Buddhist demon protector mask (contemporarynomad.com); Image from Salvador Franco’s film *Spirit of the Soil.*
The film *The Long Awaited Spring*, on the Ladakhi community (Ladakh is a place name, now in India), captures the migratory practices essential to the survival of an otherwise sedentary population (and this has been critical in the entire history of the Silk Road), their vulnerability to the vagaries of weather and larger-scale politics, and the interdependence of families and monasteries in this Buddhist society with theocratic leanings. The film mentions the traditional practice of fraternal polyandry, which contributes a measure of leverage for women even as such marital arrangements fade in frequency. The importance of education to contemporary life is shown through the warm celebration of the boarding school daughter in the family, home on vacation. The importance of multilingualism (fairly common in this ethnically complex region) is displayed in the plight of the young male family member whose job prospects are limited by his lack of linguistic and cultural flexibility. Interestingly, the 2010 film *Summer Pasture* by Lynn True, Nelson Walker III, and Tsering Perlo also deals with the burdens of culture change on young, culturally Tibetan families and the increasing necessity for education as well. That prize-winning film is available to rent on Vimeo (*Summer Pasture*).

Regarding Tibetan culture, I also highly recommend the 1999 Eric Valli narrative film *Himalaya* that is still available for purchase as a dvd (https://www.amazon.com/Himalaya-Thilen-Lhondup/dp/B00005UQ8P) and can be seen currently on YouTube with the necessary subtitles (YouTube link for *Himalaya*). This film is especially useful anthropologically because of its depiction of Tibetan “sky burial” practices. Like the other films just mentioned, this is a narrative about a family. The dvd version circulated widely in the Indian Himalayas and in Dharamsala, a tourist center and the home of the Dalai Lama. My guess is that it influenced a number of subsequent films. The film *Himalaya* (one hour and 48 minutes) contains elements of an heroic epic, similar to the 3-hour-long Inuit film *Fast Runner* (which is available on Apple TV and Apple iTunes).

Occasionally, an ethnographic or otherwise culturally-laden film will hit me on a deeply personal level because of my own anthropological work. The films on Tibetan culture described above are an example, because of my usual summer ethnographic field project with the Himalayan Health Exchange (see http://himalayangealth.com/). The 2017 film, *Dhalinyaro: Djiboutian Youth* (86 minutes), resonates profoundly for me because of my years of association with urban Somali women in East Africa and in the North American diaspora. This is Djibouti’s first feature film by a Djiboutian filmmaker, Lul Ali Ismail, who is an ethnic Somali woman. The narrative film tells of the friendship between three young Somali women of slightly differing backgrounds who are finishing their last year of education before college. Big decisions and big changes confront them and test their friendship. Contrary to the common stereotypes about Muslim Africa, the young women depicted in the film are not locked in seclusion or hidden under veils. They date, tease each other, support each other through personal crises, dress attractively and swim together at the beach, evade parental overcontrol while respecting those relationships, and even enjoy a luxuriously lazy spa retreat that left me nostalgic for the times I spent in sisterly intimacy with Somali women very much like that back in my own youth. (The green mud packs they put on their faces are famous in Djibouti. I still have an old photo of myself with a Somali friend, waiting for our egg white and honey facial masks to take full effect.) Film viewers can delight in the friends’ pleasurable adventures.
while also worrying along with the characters about how they will successfully navigate through the minefields of college admissions, potentially disastrous relations with seductive but not entirely responsible or reliable men, decisions about migrating abroad, and potential rifts in their own friendship because of differences in their class privileges, economic circumstances, and life ambitions. The film themes may not seem especially weighty, but these issues are, in fact, central for younger generations all over the world. The film can be viewed on Amazon Prime. The Somali and French dialogue is amply subtitled. A real advantage of watching films with non-English speakers online on personal devices is that it is possible to review subtitling more carefully, thus bypassing a common concern when showing such films in a classroom. (Dhalinyaro: Djiboutian Youth.)

In the next edition of the SWAA Newsletter, I hope to review (with input from Dr. Laurie Walsh) the film on Australian Aboriginal culture, Our Generation, 2010 (directed by Sinem Saban and Damien Curtis.) This is a 73-minute film about indigenous rights in Australia. It can be viewed here: https://www.youtube.com/watch?v=Tcq4oGL0wlI.

I also plan to review some of the work of filmmaker Kire Godal, especially those films shot in Kenya concerning the pastoral communities there. Her website is https://www.kiregodal.com/. I am especially interested in how she balances animal conservation concerns with human needs, because this is very much the crux of the issue for the future of both wildlife and people, as well as the survival of distinct cultures like the Maasai, Samburu, Turkana, and Pokot. Godal’s 53-minute, 2017 film, Massai: The Last Dance of the Warriors, is available on Amazon Prime and is an excellent depiction of the ethnographic details of their pastoral culture, especially warriorhood and its culminating rite of passage, eunoto. https://www.amazon.com/Massai-Dance-Warriors-Kire-Godal/dp/B01LZKSVHQ/ref=sr_1_1?crid=3LEKAN735FOSS&dchild=1&keywords=massai+the+last+dance+of+the+warriors&qid=1615767020&s=instant-video&sprefix=Massai%2Cinstant-video%2C205&sr=1-1

If you watch and have any ideas about the film that you would like to share with me before the next newsletter, go ahead and email me at hilarie.kelly@gmail.com.

References Cited

Marie Mason Potts: The Lettered Life of a California Indian Activist
By Terri A. Castaneda
University of Oklahoma Press (2020)
384 pp.

WOW! A great book, skillfully merging two literary genres: biography and cultural anthropology. Author Terri Castaneda expertly shows the effort, patience, and attention to detail Marie Mason Potts put into her work, such as the Smoke Signal newspaper. True to Marie’s own work ethic, Castaneda amassed an amazing wealth of data to illustrate her points. She deals very well with cultural change in two overlapping, continuously interacting cultural systems—California Indians (focusing on the Mountain Maidu), and the United States—and how both systems were continuously changing. As an aside, how anthropology changed as California Indians changed was also analyzed.

Castaneda’s biography begins with Marie’s grandfather Hukespeem (born between 1835 and 1845, died 1909), two generations before Marie was born in 1895. Hukespeem’s influence played a significant role in shaping Marie’s life. This period, dealt with in the Prologue and Chapter 1, focuses on interactions of the Big Meadow Mountain Maidu vs. American miners and settlers during the gold rush, and later as settlers appropriated Mountain Maidu territory. Atrocities committed on the Maidu are then catalogued.

Chapters 2 and 3 deal with the influence of boarding school on Marie (1900-1915)—first Greenville School and then Carlisle School, where she acquired writing and networking skills that stood her in good stead later as an activist. After Carlisle, the pull of her Mountain Maidu heritage caused Marie to give up the idea of remaining in the east. Instead of attending a normal school and pursuing a teaching career she returned to Plumas County, for marriage, children and, as Castaneda put it in the title of Chapter 3, “Life on the Margins.” By then the generation of Americans that first contacted the Mountain Maidu had given way to their children and grandchildren, who stereotyped and discriminated against Indians. Pinpointing the date when Marie became an activist is difficult—perhaps 1942 when she moved to 2727 Santa Clara Way in Sacramento is as good as any, and her activism continued to her death in 1978.

In 1851, Congress appointed George Barber, Reddick McKee and O.M. Wozencraft to negotiate treaties with California Indians. They promised Indians large tracts of land as well as tools and quantities of various foods. Congress not only failed to ratify the treaties but also failed to inform the Indians they were not ratified. In the 1920s the treaties surfaced, and attempts were made to require the federal government to reimburse the descendants (now two to four generations removed from those Indians who negotiated the treaties). Immediately the questions arose (What group represented the California Indians? Who would determine the attorneys? How would the distribution of a settlement be handled?), resulting in an imbroglio from which, due in large part to Marie Pott’s effort, Federated Indians of California (FIC) emerged victorious. I have read many references to that kerfuffle, but never as complete and thorough an analysis as Castaneda’s, largely in Chapter 4.

Chapters 4-7 deal with attempts to secure enough unity among California Indians to present a unified front in their efforts to salvage something from the federal government for the unratified treaties. Interaction now was not with locals. Marie now attempted to create unity—or at least enough unity—among California Indians to deal effectively with the
Marie’s solution appeared to be one often employed to create larger social units through retaining as much as possible of the old. Marie worked long and hard on a booth for the California State Fair in 1950 which she envisioned as organized and staffed by California Indians, and using items provided by California Indians. A 100% California Indian project. Marie wasn’t certain she could pull it off until the last moment (Chapter 7). The focus was not to lose local identity, but to retain it via celebrating the various California Indian societies as they were remembered: their basketry, dances, and ceremonial material. Additionally, they were asked to acknowledge an identity as a California Indian. This change in California Indian identity continued with various new wrinkles and issues among the Alcatraz and post-Alcatraz generations.

Chapters 9 and 10 deal with the Alcatraz concept of unity. Shared beliefs focused on how at first contact California Indians were abused by Spaniards and Americans, plus a melding of local issues of state Indian identity. Sites considered sacred by one California Indian group have come to be respected as sacred by all. As California Indians migrate they can quickly identify with local sacred sites, as Marie did in Sacramento (Chapter 10).

For her part Marie picked up her desire to teach when graduating from Carlisle. She made presentations to elementary school classes concerning Mountain Maidu ways during her youth in an attempt to break stereotypic thinking about California Indians. This task was also one of the motives behind the California State Fair Booth. It was a role for which she was well fitted and made her happy.

Chapter 8 provides an interesting digression about how cultural anthropology, beginning in California with Kroeber, attempted to describe Indian cultures as they existed at the time of contact. In Northern California the ethnographic present was 1848, so when visiting rancherias or reservations anthropologists sought out members of Hukspepm’s generation. By the 1930s there were no more of the contact generation alive, so attempts at studying contact shifted to archaeology. From then on California Indians could no longer be studied as distinct cultures, but as ethnic groups existing in a nation state (the U.S.). Cultural anthropologists could no longer study one culture but two: an ethnic group and a nation state. As noted above, Castaneda did an excellent job showing how California Indians, the United States, and even anthropology changed together during Marie’s life!

A commonality among excellent books, articles, papers, and lectures is that they cause readers/listeners to think seriously about the work’s implications. Terri Castaneda’s is one such book. What next? What would you do with the material? How might it be further analyzed?

It now may be easy to dismiss the 49’er and early settler generations as an anachronism characterized by belief in manifest destiny, a period when the U.S. was feeling its oats; but is it? Can the idealistic concepts that formed the foundation of the U.S. Constitution—democracy, freedom, rights, and individualism—be dragged into the gutter by unrestrained American citizens? These are issues Americans still haven’t and seemingly aren’t willing to face yet are still present in the second decade of the 21st century.

Do cultural anthropologists realize that when studying ethnic groups, they are studying two cultures and should pay equal attention to each? Often, they have fallen into the habit of assuming whatever the ethnic group wants should be granted by the nation state. Recently a paper criticized U.S. physicians for not spending more time with members of an ethnic group, when clinics are now limiting the time physicians spend with any patient.

California Indians are still changing, yet still dealing with issues Marie and her associates dealt with: unity vs. local diversity. New issues have emerged, such as gambling (pardon me, gaming) and cleavages such as those between recognized and unrecognized tribes. A unifying history has emerged with a lot of the texture removed, producing a more Arcadian ancien régime than existed in reality. This may also be occurring as other ethnic groups move from a folklore tradition to written languages and nation states attempt to create a semblance of unity from diversity as Americans did up to the post World War Period. As the British historian Edward Carr advises, people should study historians as carefully as they study their versions of history.

Marie Potts was a quintessential activist: intelligent, dedicated, hard-working, personable, patient, able to think outside the box. If I were leading a cause, I would certainly rather have Marie Pots, or someone like her, on my side rather than opposing me.
Caste: The Origins of Our Discontents
By: Isabel Wilkerson

In this brilliant book, Isabel Wilkerson gives us a masterful portrait of an unseen phenomenon in America as she explores, through an immersive, deeply researched narrative and stories about real people, how America today and throughout its history has been shaped by a hidden caste system, a rigid hierarchy of human rankings. Beyond race, class, or other factors, there is a powerful caste system that influences people’s lives and behavior and the nation’s fate. Linking the caste systems of America, India, and Nazi Germany, Wilkerson explores eight pillars that underlie caste systems across civilizations, including divine will, bloodlines, stigma, and more. Using riveting stories about people—including Martin Luther King, Jr., baseball’s Satchel Paige, a single father and his toddler son, Wilkerson herself, and many others—she shows the ways that the insidious undertow of caste is experienced every day. She documents how the Nazis studied the racial systems in America to plan their out-cast of the Jews; she discusses why the cruel logic of caste requires that there be a bottom rung for those in the middle to measure themselves against; she writes about the surprising health costs of caste, in depression and life expectancy, and the effects of this hierarchy on our culture and politics. Finally, she points forward to ways America can move beyond the artificial and destructive separations of human divisions, toward hope in our common humanity. Beautifully written, original, and revealing, *Caste: The Origins of Our Discontents* is an eye-opening story of people and history, and a reexamination of what lies under the surface of ordinary lives and of American life today.

Making and Unmaking Disability: The Three-Body Approach
By Julie E. Maybee

If the future is accessible, as Alisa Grishman—one of 55 million Americans categorized as having a disability—writes in this book’s cover image, then we must stop making or constructing people as disabled and impaired. In this brave new theoretical approach to human physicality, Julie E. Maybee traces societal constructions of disability and impairment through Western history along three dimensions of embodiment: the personal body, the interpersonal body, and the institutional body. Each dimension has played a part in defining people as disabled and impaired in terms of employment, healthcare, education, and social and political roles. Because impairment and disability have been constructed along all three of these bodies, unmaking disability and making the future accessible will require restructuring Western institutions, including capitalism, changing how social roles are assigned, and transforming our deepest beliefs about impairment and disability to reconstruct people as capable. Ultimately, Maybee suggests, unmaking disability will require remaking our world.

Village Gone Viral: Understanding the Spread of Policy Models in a Digital Age
By: Marit Tolo Østebø

In 2001, Ethiopian Television aired a documentary about a small, rural village called Awra Amba, where women ploughed, men worked in the kitchen, and so-called harmful traditional practices did not exist. The documentary radically challenged prevailing images of Ethiopia as a gender-conservative and aid-dependent place, and Awra Amba became a symbol of gender equality and sustainable development in Ethiopia and beyond. *Village Gone Viral* uses the example of Awra Amba to consider the widespread circulation and use of modeling practices in an increasingly transnational and digital policy world. With a particular focus on traveling models—policy models that become "viral" through various vectors, ranging from NGOs and multilateral organizations to the Internet—Marit Tolo Østebø critically examines the hidden dimensions of models and model making. While a policy model may be presented as a “best practice,” one that can be scaled up and successfully applied to other places, the local impacts of the model paradigm are far more ambivalent—potentially increasing social inequalities, reinforcing social stratification, and concealing injustice. With this book, Østebø ultimately calls for a reflexive critical anthropology of the production, circulation, and use of models as instruments for social change.
**Kindred: Neanderthal Life, Love, Death and Art**

By Rebecca Wragg Sykes


*Kindred* is the definitive guide to the Neanderthals. Since their discovery more than 160 years ago, Neanderthals have metamorphosed from the losers of the human family tree to A-list hominins. Rebecca Wragg Sykes uses her experience at the cutting-edge of Palaeolithic research to share our new understanding of Neanderthals, shoving aside clichés of rag-clad brutes in an icy wasteland. She reveals them to be curious, clever connoisseurs of their world, technologically inventive and ecologically adaptable. Above all, they were successful survivors for more than 300,000 years, during times of massive climatic upheaval. Much of what defines us was also in Neanderthals, and their DNA is still inside us. Planning, cooperation, altruism, craftsmanship, aesthetic sense, imagination, perhaps even a desire for transcendence beyond mortality. *Kindred* does for Neanderthals what *Sapiens* did for us, revealing a deeper, more nuanced story where humanity itself is our ancient, shared inheritance.

https://www.amazon.com/dp/B07YLYHBVF/ref=dp-kindle-redirect?_encoding=UTF8&btkr=1

**What Happened to the Hippies?: Voices and Perspectives**

Stewart L. Roger (Editor)


Peaceniks. Stoners. Tree huggers. Freaks. For many, the hippies of the 1960s and early 1970s were immoral, drug-crazed kids too spoiled to work and too selfish to embrace the American way of life. But who were these longhaired dissenters bent on peace, love and equality? What did they believe? What did they want? Are their values still relevant today?

Bringing together the personal accounts and perspectives of 54 "old hippies," this book illustrates how their lives and outlooks have changed over the past five decades. Their collective narrative invites readers to reach their own conclusions about the often misunderstood movement of ordinary young people who faced an era of escalating war, civil turmoil and political assassinations with faith in humanity and a belief in the power of ideas.

https://www.amazon.com/What-Happened-Hippies-Voices-Perspectives-ebook/dp/B07ZN85PKD/ref=sr_1_1?dchild=1&keywords=What+happened+to+the+hippies&qid=1615754932&s=books&sr=1-1

**Anthropology of Nursing: Exploring Cultural Concepts in Practice**

Karen Holland (Editor)


This book aims to introduce nurses and other healthcare professionals to how anthropology can help them understand nursing as a profession and as a culture. Drawing on key anthropological concepts, the book facilitates the understanding and critical consideration of nursing practice, as seen across a wide range of health care contexts, and which impacts the delivery of appropriate care for service users. Considering the fields in which nurses work, the book argues that in order for nurses to optimize their roles as deliverers of patient care, they must not only engage with the realities of the cultural world of the patient, but also that of their own multi-professional cultural environment. The only book currently in the field on anthropology of nursing, this book will be a valuable resource for nursing students at all academic levels, especially where they can pursue specific modules in the subject, as well as those other students pursuing medical anthropology courses. As well as this, it will be an essential text for those post-graduate students who wish to consider alternative world views from anthropology and their application in nursing and healthcare, in addition to their undertaking ethnographic research to explore nursing in all its fields of practice.

Did a Magnetic Field Reversal Doom Neanderthals?
By Anna Goldfield, SAPIENS March 4, 2021

I remember exactly where I was when I first learned about magnetic field reversals: sitting in a lab as an undergraduate student in a geoarchaeology class. I knew that our planet was essentially a huge magnet, thanks to the motion of molten metals in its outer core. But the idea that the Earth’s magnetic fields could become unmoored and wander, or reverse altogether, was alarming.

I had questions in mind that I was too embarrassed to ask out loud: Would I notice if it happened? Would we all die? Would fridge magnets still work? I suspect many people are similarly surprised and full of questions—which is probably why news stories about magnetic field reversals do so well.

Two weeks ago, a paper was published in the journal Science claiming that a magnetic field reversal may have had something to do with the demise of Neanderthals. A quick Google search of the terms “magnetic field” and “Neanderthals” turns up multiple pages of dramatically titled hits from news outlets, including this gem from The U.S. Sun “MAGNETIC MADNESS: Magnetic catastrophe ‘that wiped out Neanderthals’ is due to happen AGAIN, scientists warn.”

I wrote my doctoral dissertation on aspects of Neanderthal extinction, so I will weigh in on all this. The magnetic field that wraps around the Earth protects it from dangerous radiation from the sun and other cosmic sources. Very occasionally, for reasons that researchers still do not fully understand, that magnetic field can weaken and become unstable, and its north and south poles can flip. The last time this happened on the Earth was around 42,000 years ago: an event called the Laschamp excursion. For a brief blip lasting a few hundred years, the North Pole was the South Pole and vice versa.

The new publication in Science suggests that the field weakening leading up to this event led to key changes in the global environment, which “caused major environmental changes, extinction events, and transformations in the archaeological record.” The authors suggest that the disappearance of Neanderthals from the fossil record around this time may be a sign of one of those extinction events.

The main source of data for this research was a massive kauri tree in New Zealand. Giant kauri trees can live for millennia; this one lived for approximately 2,000 years during the Laschamp excursion. When the tree died, it fell and was buried in the boggy soil beneath, where the tree was protected from decay and the...
cal records in its trunk were preserved. Researchers used dendrochronology, or tree-ring dating, combined with radiocarbon dating of the trunk, to create a detailed record of the timing of the excursion. The researchers then connected that timing to seemingly separate biological, climatic, and archaeological events noted by other scientists.

The team also used sophisticated computer model simulations to predict what the global climate might have been like when affected by a weakened magnetic field. There are other datasets that help scientists reconstruct the climate around that time, but, significantly, a weakened magnetic field would result in major changes to the concentrations of ozone in our atmosphere. Diminished ozone layers would have meant increased ultraviolet radiation and ionizing radiation, both of which are damaging to living organisms. This information had not previously been a part of climatic reconstructions.

The team also factored in unusual chemical deposits, which were most likely produced during a grand solar minimum, or period of low sunspot activity, also around 42,000 years ago. During solar minima, the Earth gets bombarded by more galactic cosmic rays. When the research team combined that with a reduced concentration of ozone thanks to the geomagnetic shift, the model results indicated that the Earth would have experienced some particularly punishing levels of cosmic radiation and increased temperatures.

So, are these atmospheric catastrophes the reason for the Neanderthals’ extinction? The answer is complicated.

Thanks to specimens available from the fossil record, there are reasonably accurate reconstructions of Neanderthal body mass and daily energy expenditure. While doing research for my dissertation, I calculated the average daily calories a Neanderthal population would likely need relative to the same for Homo sapiens.

The bottom line of these calculations is that it was simply more energetically costly to be a Neanderthal than it was to be a Homo sapiens. Models of these two populations put into the same environment suggested that in nearly every circumstance, unless the Neanderthal population was given some extraordinary advantage, over time Homo sapiens would win out. Any additional advantage given to Homo sapiens, such as more efficient tools, sped up the rate of the Neanderthals’ extinction.

The authors of the article in Science write that the areas of the globe most affected would have been at the equator and latitudes up to 40 degrees (north or south). Neanderthals occupied a large range of territory throughout Europe, much of which is above the 40-degree mark. So, it might not have been such a big deal for them, given where they lived.

However, by 42,000 years ago, Homo sapiens populations would have been living in many of the environments most affected by solar radiation (in Africa and elsewhere, between the equator and 40 degrees). It is very possible that the events triggered by the Laschamp excursion, combined with the effect of the grand solar minimum, may have made that region much less livable. This could have caused some Homo sapiens to flee and move into what had previously been mostly Neanderthal territory. Then, Neanderthal population success would certainly have been threatened.

The new article is fascinating, and it is entirely possible that a disruption of the Earth’s protective magnetic field may have added to an existing series of circumstances that were not in the Neanderthals favor. But headlines trumpeting that a magnetic pole switch killed off our ancient relatives are vastly oversimplifying the tremendously complex system in which Neanderthals and our Homo sapiens ancestors lived.

Life is messy—it always has been.
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We welcome your submissions!

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