The Southwestern Anthropology Association invites professionals, academics and students to join us for the 77th Annual SWAA Meetings at the Westin Hotel in Pasadena, California from April 27-30, 2006! We have a wonderful program planned, including some exciting highlights! You can read about our Distinguished Speaker, Dr. Yolanda Moses, and see the menu for the dinner where she will speak on page 20 of the newsletter. This year we have a Plenary Panel that includes three prominent non-anthropologists who are working on innovative culture-change projects in the fields of health and social services: Mauricio Bailon Gonzalez, Director General of Health and Director General of International Relations for Mexico, Laura Porter, Director of the Washington State Family Policy Council, and John...

Continued on page 15
THE BOOK CORNER
NEW BOOKS

In an effort to bring new books in the four fields to light, the following books are described in this issue:

**X Marks the Spot:**
- Engines of Ideology.
- I Won’t Stay Indian, I’ll Keep Studying.
- Pilgrimage and Healing.
- The Deadly Politics of Giving Investigating Culture.

**Important Notice**

The e-mail address to contact the SWAA Newsletter is being changed to: <swanth@comcast.net>

The Southwestern Anthropology newsletter is published quarterly in March, October and December through the Department of Anthropology, San Jose State University. The submissions deadline is the 10th of the month prior to publication. Submissions for the newsletter should be sent to: <swanth@comcast.net> or to University of La Verne Sociology/Anthropology Dept. 1950 3rd Street La Verne, CA 91750 Office (909) 593-3511, E-Mail <martink@ulv.edu>

**Engines of Ideology: Urban Renewal in Rostock, Germany 1990-2000.**


This collection piques the imagination with historical evidence about the actual exploits of pirates as revealed in the archaeological record. The recent discovery of the wreck of Blackbeard’s Queen Anne’s Revenge, off Beaufort Inlet, North Carolina, has provoked scientists to ask, What is a pirate? Were pirates sea-going terrorists, lawless rogues who plundered, smuggled, and illegally transported slaves, or legitimate corsairs and privateers? Highlighting such pirate vessels as the Speaker, which sailed in the Indian Ocean, and the Whydah, the first pirate ship discovered in North America near the tip of Cape Cod, the contributors analyze what constitutes a pirate ship and how it is different from a contemporary merchant or naval vessel.

Examining excavated underwater “treasure sites” and terrestrial pirate lairs found off the coast of Madagascar, throughout the Caribbean, and within the United States, the authors explore the romanticized “Golden Age of Piracy,” a period brimming with the real-life exploits of Captain Kidd, Blackbeard, Henry Morgan, and the “gentleman pirate” Jean Lafitte. This book will appeal to the general public, with special interest to anthropologists, archaeologists, historians, and divers.

**X Marks the Spot:**

The Archaeology of Piracy.


**The Archalogy of Piracy.**

The Archalogy of Piracy.

**Engines of Ideology: Urban Renewal in Rostock, Germany 1990-2000.**


Susan Mazur-Stommen’s new ethnography of Rostock, a city on the Baltic coast, is a clear-sighted, yet compassionate examination of the
Every year a competition is held for student papers to be presented at the upcoming annual meeting. These criteria are used to judge the papers.

**Criteria For Evaluation of Student Papers**

To be eligible for the competition the paper must be E-mailed to Kimberly Martin <martink@ulv.edu> by April 18, 2006.

**INTRODUCTION:** The following is submitted as a set of general guidelines for papers to be submitted to the SWAA student paper competition.

1. The paper must have a statement of purpose, theme, or problem.
   **EXPANSION:** Your paper may be based on fieldwork, or on a literature search. It may add data, illuminate previously collected data, or it may explore linkages of ideas. Tell the reader what you think you are doing using an introduction. Do not plunge into the middle of the exposition.

2. The paper must be placed in a context—preferably anthropological, broadly defined.
   **EXPANSION:** You must show the connection of what you are doing to something else in anthropology or a related field. To do so you should employ a literature search, even if small.

3. The paper must specify, however briefly, the methods/techniques used.

4. The body of the paper must be organized.
   **EXPANSION:** The paper must be clearly connected to the statement of purpose, theme, or problem. Progress clearly from one idea to another. Relate ideas to evidence, either from data, or from other references.

5. The paper must spell out a conclusion that has a clear and solid connection to the theme, problem, or purpose described in the introduction.
   **EXPANSION:** Describe what you think you have found—what contribution you think you have made. If your results are unexpected, explain why. Unpredictability and serendipity are common in anthropology and may well add to the strength of your paper.

6. The length of the paper should be roughly related to the time frame in which it must be read.
   **EXPANSION:** SWAA policy requires that the paper must be read at the annual meeting, i.e. in about 20 minutes, i.e. about 12-20 pages long.

7. The paper must conform to accepted standards of English prose in grammar, vocabulary and punctuation and must be properly proofread.
   **EXPANSION:** The Chicago Manual of Style and the American Anthropological Association style guide are preferred tools for style and referencing.

Need help writing your abstract?

Check out Guidelines for Abstracts: [http://www2.sjsu.edu/depts/anthropology/swaa/pages/PgAbGdln.htm](http://www2.sjsu.edu/depts/anthropology/swaa/pages/PgAbGdln.htm).
lands, enhanced by place names, has considerable staying power and stability of meaning and ideology.

I am particularly interested in the cultural construction of landscape and the meaning of space, because I am concerned with human relationships with the environment. How we value and define the “natural” environment plays a big role in determining our interactions with it. In turn, as places such as public lands and waterways become contested in heated debates over environmental issues, understanding the different social constructions of these places to various groups might help us find workable solutions and compromises to current issues. It is my intent to show how understanding identities and cultural values can be an important part of analysis and can also provide supplementary information for archaeologists who are interested in ethnohistory. I also intend on illustrating how the place names that ranchers use reflect the relationship they have with the land and the social meaning of the landscape to them. So often ranchers’ local knowledge of the landscape and plant and animal species is dismissed or disregarded because the ranchers are not indigenous to the area. However, the cattle ranchers have a wealth of knowledge to offer. The ranchers’ place names reinforce their identity within the context of the geography.

Archaeology and Landscape

Carole Crumley argues that contemporary archaeological theorists are well aware that while the site is an important and enduring unit of analysis, they are not the only objects of study for archaeologists who want to recover past beliefs and understandings. Archaeologists recognize that people identify with their surrounding features and “natural” world such as springs, mountains, and canyons. “These features, although outwardly unchanged, are artifacts, inasmuch as they are factors in thought and action” (Crumley 1999: 270). The landscape itself can be encoded with social and political ideologies and hold the human past that “built” it, helping the archaeologist define both past and present human relationships (Crumley 1999: 274). The social and political ideologies of urban users and rural users of any particular landscape are going to be vastly different. The ranchers’ idea of how the land should be used is going to be based on different values and assumptions from those of politicians, environmentalists, and ecologists. If the landscape is viewed as a contested artifact among disparate groups, perhaps it will help us gain insight in to the reasons for that disparity.

Low discusses the idea of social production of space as the social, economic, ideological, and technological factors that result in the physical creation of the material setting (Low 2000: 127). In turn, the social construction of space is “the phenomenological and symbolic experience of space...The social construction of space is the actual transformation of space – through peoples’ social exchanges, memories, images, and daily use of the material setting – into scenes and actions that convey meaning” (ibid.: 128). The cattle ranchers have socially produced and constructed their local landscape into what they believe is a productive setting that supplies their cattle with the feed they require. This may be a very different idea than a hiker or camper who sees the land as a recreational site or a “natural” or “pristine” setting that should be protected. The social production and construction does not have to be about a “built” object in the sense of a park or plaza, but can be formed through political and social ideas and put on a “natural” landscape. In this sense, “the physical landscape is the context for the learning of culture and the material reproduction of society, it should be viewed as an important part of social relations” (Hood 1996: 121). The landscape embodies the history and identity of a group of people and therefore “cannot be separated from the culture of the people who utilize it” (ibid.: 121).

How people view their landscape and define it is a cultural construction that is highly dependent on cultural values and beliefs. “The phenomenological experience of caves, mountains, springs, and other remarkable landscape features is common to humankind, and individual and social identities are formed by their mental and material embellishment” (Crumley 1999: 274). Richards describes the phenomenology of landscapes as experienced meanings that are mutable through space and time and are created through the combination of “people, history, and geographical emplacement” (Richards 1999: 83). Having grown up in a suburb of Los Angeles my whole life, I was awestruck by the thousands of acres these ranchers owned and asked one of them what it felt like to own so much land. The answer surprised me when he said it was a burden because you always had to work it, and if it didn’t produce for you then it was a weight on your shoulders. At the same time, many of these ranchers considered themselves environmentalists because they cared about the land, worked on it, and watched over it. Somehow I think the Sierra Club would disagree that the rancher is an environmentalist, but it becomes clear that
landscape and “nature” are cultural constructions.

“Natural” is a construct people use to describe land that they feel has not been intentionally modified. Land that at one time was intensively utilized but has since fallen out of culturally recognized usage is often considered ‘natural.’ Separating natural landscapes from cultural ones is not an objective process. It is a matter of cultural definition and contextualization. (Hood 1996: 122)

The ranchers’ view of land that should be worked and utilized in a productive manner is a cultural value that is reflected in their use of place names. The places they choose to name and the names they choose are often associated with important geographical features like water sources and viewpoints and with the function of the place. “Landslapes exist in a continuum of human perception and usage, and they can only be individually understood in the context of one another” (ibid.: 122). The cultural landscape therefore becomes instilled with meanings until their function and meanings are inseparable. The material reproduction of a community is interconnected with the cultural understandings of that community and process (ibid.: 139). “It is how the meaning of place is continuously configured, how the place itself is formed and maintained, and how its contents are involved in interaction that are central to understanding how landscapes and identities articulate” (Kealhofer 1999: 62). The ranchers utilize their named places and their identity becomes part of the landscape itself as the two become inseparable and interdependent.

Snead and Preucel believe that landscape cannot be completely understood unless worldview is taken into consideration in the production of meaning. This can be done by using a “microscale regional approach [that] documents the richness and diversity of the cultural landscape...this method allows for the reconstruction of the local context, which was previously unattainable” (Snead and Preucel 1999: 170). Again, understanding the ranchers’ way of life can contribute to the understanding of their social construction of space. Crumley argues that since archaeology is primarily a historical and humanistic field, archaeology then should be concerned with environmental meanings in their historical contexts. Archaeologists should be asking, “What did environments mean to past peoples, and how did those meanings influence decisions they made about using and changing those environments” (Crumley 1994: 78). Possibly, looking at what the environment means to present peoples can give us insight into how past peoples viewed and constructed it. Archaeological, ethnographic, and ethnohistorical data should all be integrated as to reveal the strong continuities in ideological landscapes. “We attribute this stability to a process of “place making” which involves both the ‘domestication of the physical’ and the ‘naturalization of the social’” (Snead and Preucel 1999: 171).

Place Names

It is important to look at the connection between the social production and construction of landscapes in order to uncover greater cultural meanings and values. One way to do this is to study place-naming. Research in this area has primarily focused on indigenous groups and the names of their localities and spaces. I want to discuss a native, though not indigenous, group of people and the place names they use. While the place names I discuss here are not very old by any standard, they still reveal meaning and cultural constructions. Perhaps they will be studied in the very distant future when cattle ranchers no longer occupy this space and only remnants of old, weathered barns and rusty spurs will accompany folk legends and oral histories. The archaeologist can only be aided by looking to oral histories, local legends, social beliefs, and place names. Place names should not be underestimated for the significant role they play “in the reconstruction of the cultural history particularly of localities...Place names as a research tool should be taken in a broad sense not restricting them to proper names of villages, towns, or cities existing or extinct. It may even be a common noun or even an expression for a spot” (Sundara 1991-92: 97).

Place naming or creating landscapes is a process of making what is natural become social and what is social become natural. However, these landscapes are not static; they are constructed and contested by various groups over time and contribute to the formation of cultural identities (Snead and Preucel 1999: 173). With few exceptions, the Native Americans in Modoc County used very different names than the ranchers do today. The Bureau of Land Management (BLM) and the United States Forest Service (USFS) also use different names and often do not know what places the ranchers are referring to whereas the ranchers know both the government agencies’ names and their own. These in turn become what Snead and Preucel call “ideological landscapes...
relations can be defined as traditional, historical, and order. In this way, existing circumstances and social the human can be made part of the permanent or natural social with the natural, then, is a means through which social action by linking it to nature…Connecting the ‘naturalization’, the establishment of the legitimacy of addition, they also discuss “the related process of frame of reference” (Snead and Preucel 1999: 171). In the reconfiguration of nature by placing it within a cultural that place-naming is “a process of ‘domestication,’ the reflected upon like any other. Snead and Preucel argue areas and formations that should be reviewed and imagined, yet they are also representations of material place names are an oral history as well as an also evoke entire worlds of meaning (Basso 1996: 4). “While we may never know the precise content of stories told from ancient landscapes, we can increasingly infer some of the contours of their telling and the social impact that they had” (Knapp and Ashmore 1999: 8).

Keith Basso has done an extraordinary job at exploring and documenting Western Apache place names. According to Basso, places, though naturally formed, are material objects that not only reflect a past but also evoke entire worlds of meaning (Basso 1996: 4). What is remembered by a particular place – including prominently, verbal and visual accounts of what has transpired there – guides and constrains how it will be imagined by delimiting a field of workable possibilities. These possibilities are then exploited by acts of conjecture and speculation which build upon them to create possibilities of a new and original sort, thus producing a fresh and expanded picture of how things might have been. (Basso 1996: 5).

So not only is place making living, local history but it is also a way of constructing, sharing, and revising history. Place names are an oral history as well as an archaeological artifact. They are shared, passed on and imagined, yet they are also representations of material areas and formations that should be reviewed and reflected upon like any other. Snead and Preucel argue that place-naming is “a process of ‘domestication,’ the reconfiguration of nature by placing it within a cultural frame of reference” (Snead and Preucel 1999: 171). In addition, they also discuss “the related process of ‘naturalization’, the establishment of the legitimacy of social action by linking it to nature…Connecting the social with the natural, then, is a means through which the human can be made part of the permanent or natural order. In this way, existing circumstances and social relations can be defined as traditional, historical, and proper” (Snead and Preucel 1999: 172-173). Through the use of place names the ranchers reveal elements of who they are and what is important to them. In other words, they tell us how they fit in to their landscape and what that landscape means to them. The toponymics fill us in on history, both historical and topographical. If “what people make of their places is closely connected to what they make of themselves as members of society and inhabitants of the earth…If place-making is a way of constructing the past, a venerable means of doing human history, it is also a way of constructing social traditions and, in the process, personal and social identities, we are, in a sense, the place-worlds we imagine” (Basso 1996: 7).

Place names themselves are ubiquitous. How they are remembered, thought of, and used differs among communities. The more developed an area becomes, the farther removed people become from the names of the places. There are plenty of names in Los Angeles County alone that reflect natural features and history. Eagle Rock is named after a large rock that looks like an eagle. It can be seen from the interstate that passes alongside it, but I wonder how many people ever notice. The founders of Sierra Madre gave the town its Spanish name meaning mother mountain because of the way it nests in the foothills of the San Gabriel Mountains.

Just below Sierra Madre is the city of Arcadia, a Greek word referring to an imaginary idyllic paradise. Hugo Reid was the founder of Arcadia and built the first structure, but “Lucky” Baldwin is the man most commonly associated with this city. When he saw the area he said, “By Gads! This is paradise.” 1, and bought huge amounts of land and developed it. Street names and schools are named after Hugo Reid and “Lucky” Baldwin (there is even a bar called Lucky Baldwin’s), but most people in the area probably do not know the history and might not even care. The reason for that is partly due to the amount of movement in the suburbs of Los Angeles. Older residents might have more interest and knowledge and school children learn the history in their local school, but as people are constantly moving away and newcomers are arriving, the history and its importance get lost. There is little need to hold on to the history of the names especially since it does not help in our daily lives.

Modoc County and Cattle Rancher Places

Modoc County has an area of 4,200 square miles and a population density estimated at 2.3 people per square mile making it one of the most sparsely

1 http://www.ci.arcadia.ca.us/home/index.asp?page=1102
populated counties in California. There are no traffic signals in the entire county and no need for them. On horseback somewhere in the mountains, I found myself wondering what would happen if I got separated from the cowboys riding with me. They were there to find cattle and sometimes this took some quick riding and fast maneuvers leaving me to either do the same thing or be left behind. The ease with which they could spot a single cow in the dense brush or use natural features as landmarks to guide them was a completely new experience for me. I can drive in New York City, but getting through some of these canyons and flats and not getting lost is still a mystery to me. I thought of place names for the first time as a rancher sent his cowboys in different directions using terms such as “Baseball”, “Juniper Butte”, and “Deadman’s Camp.” At the time we were gathering cattle on the “Devil’s Garden.”

The following place names were all told to me by ranchers in Modoc County. Some of these can be found on maps of the area, especially the homestead names, and some are just in the heads of the ranchers.

Since mountains and water sources are probably the most important features, these were mentioned first. Homesteaders’ names were very common, and if a homesteader had a spring named after him, you could probably bet there was a butte or mountain with the same name next to the spring. If the site was named after a person, it was not necessarily the first resident; it could also have been someone who had some significant impact on the land such as developing it or winning a battle with the Modoc Indians at that spot. The area of Triangle is simply named after the brand of the first ranching family to occupy that space. Remains of old stoves, dilapidated cabins, and broken bottles and plates litter some of these old homestead sites. Most of them are on the public lands and cannot be touched just like the Native American artifacts found in the same area.

Some places are less than politically correct and even offensive. Negro Bend Spring was formerly N***** Ben Spring after the only African American named Ben who lived along this spring. The USFS changed the name years ago on the maps to how it reads today, and most of the ranchers use the current name.

Places named after people include: Harvey Jones Butte, Harvey Jones Flat, Bob Young Flat, Chandler, Lacey, Holbrook Buttes and Springs, Carr Butte (one of the rancher’s Great-Great Uncle), Tucker Lake, Tucker Butte, Sally’s Camp, Boles Meadows, Copic Bay, Kroom Rim, Hovee’s Point, Camby’s Cross (Named after General Camby), Gilliam’s Camp, Steele Swamp, Wade William Springs, Sherlock Springs, Clarks Valley, Little Jack Fox and Yankee Jim and Smokey Charlies (these three are all Native Americans who lived in the area for a long time), Harder Flat, Snooke’s Water Valley, Nelson Springs, Nelson Corrals (the corrals are gone), George Mountain, Pease Cabin (used by the cowboys to camp overnight), and Christiansen Corrals.

Other place names are named for special geographic features or special attributes. Places like Bald Hills and Juniper Butte may have had some significance at one time when there were not so many juniper trees. Juniper Butte probably was full of junipers and Bald Hills might have had none. Yet today, with the juniper tree invasion causing huge problems for the ranchers, every hill and mountainside is covered in junipers. The names are still used though. There is also Timber Mountain, a former location of an old sawmill, and Onion Flats used to have a lot of onions.

Some places just look like what they are named. Horsecock Butte is named that because it looks like a horses’ penis. Scorpion Point curves around like a scorpion’s tail and ends in a sharp point. At one time, the area around Tule Lake was covered in water and there was an outcropping of land that was referred to as the Peninsula. The water has long since receded but the area is still referred to as the Peninsula. Cupola Peak, The Panhandle, and Rocky Prairie all refer to shape or features. Pumey Stone Mountain is so named for the abundance of Pumice Stone collected there, and Warm Springs is never less than 60 degrees. Baseball is shaped like a baseball diamond though I had a hard time seeing this formation. I rode through it with a few cowboys who pointed out the “bases” and “home plate”, yet I just could not see it. It was a quick reminder how dependent I am on street signs and that mini-malls serve as my landmarks.

The Devil’s Garden is an expansive flat filled with lava rocks, which is part of the reason it has its name. However, the Devil’s Garden also has only a few features that stand out and what features there are tend to be repeated again and again making it a very easy place to get lost. Even the best cowboys can have trouble on the Garden. Devil’s Gate is a very narrow entrance into the Devil’s Garden.

Where Cowboy Eats His Lunch has a gate along one side and is close enough to water making it the ideal spot for a cowboy to rest and still keep track of his cattle. Home Cookin’ Cabin is the site of an old
homestead, and the cowboys used the old cabin to camp overnight. Cattle Wall has a steep canyon wall that the cattle cannot get past. Gougeye is thick with "quakies" (aspen trees) so if you are not careful you will get poked in the eye. Gunsight is shaped in such a way that at a certain time of day, the features of it cast a shadow on the ground that looks like the crosshairs of a gun. School Section refers to the old way in which the towns would divide up the land according to schools and is still associated with one area. Mowitz Creek means Deer Creek for the Modoc Indians. It is one of the few Indian names that is still used.

The West Valley Allotment is the name used by the BLM, but the ranchers call it Big Pasture. The turnover of BLM and USFS range managers is high. Every time a new manager comes in, they are not familiar with the landscape or place names, so they often have different names on their maps than the ranchers use. While the BLM and USFS employees need to know the land well, especially if they are going to be making decisions on its use, often times they do not have the same interests as the cattle ranchers; they have a different relationship with the land.

Other names based on shape and function are: Medicine Lake, Medicine Lake Highlands, Pinnacle Lake, Sheep Corrals by the Bumpheads, Wild Horse Reservoir, Timbered Ridge Reservoir, Bird Springs, Buckhorn Springs, Petroglyphs Point, Twin Sisters, Horse Mountain, Sheep Creek, Cinder Mountain, Cougar Pass Tank, Sheep Trough, Little Big Field, Big Little Field, Deep Canyon, Wash Out Springs, Outcrop Canyon, The Swamp, Chimney, Hole in the Ground, Wart on Tree, Badger Well, Pretty Juniper, Long Valley, Rye Grass Swale, Poison Springs, and Squaw Tit (also offensive but still used).

Other places are named for a story or folk legend associated with them. Deadman’s Camp was the site of a man who had fallen off his horse and ran a rib through his lung. He died along with his dog that never left his side. In a place as wide open and unpopulated as Modoc County, there are plenty of opportunities for a cowboy to get lost or to get bucked off his horse without anyone knowing where he is for a while. Places like Deadman’s Camp are a reminder of that very lonely, solitary way of life.

Surprise Valley was so named when the settlers coming across the Warner Mountains from a flat, desert landscape were surprised to see the lush, green pastures in front of them. Fandango Pass is the place they crossed through the mountains. People would hold “fandangos”, parties celebrating their survival or luck. During one of these fandangos, a group of Indians attacked and the whole group was killed.

A cowboy with bright red hair fell off his horse and the other cowboys with him thought he looked like a strawberry bouncing in the field, hence the name Strawberry Flat. Fiddler’s Green was the home of an old homesteader who liked to play the fiddle. His daughter fell in the well, and they say on clear, cloudless nights she comes out of the well holding her head in her hands while the fiddler plays in the background. Deadhorse Flat is where ranchers used to take their old steeds and kill them.

Some Final Thoughts and Concerns

Basso contends that local communities involve themselves with their geography in three ways. They may observe the landscape; they may utilize their landscape in a variety of ways and various durations of time; and “native people may communicate about the landscape, formulating descriptions and other representations of it that they share in the course of social gatherings” (Basso 1988: 100). This highlights the difference between urban users and rural users on the Western range. It is easy to be an armchair environmentalist living in the city and making judgments about what is happening to the environment in the rural areas, in “nature.” I know because I was one. So it poses the question, what is “nature” and what is a “built” landscape? Indeed, it is not just local communities that observe and utilize the landscape, but also outside urbanites that want to get away from the crowds and congestion and escape to the peace and quiet of the countryside. The city dweller admires the rolling hills, dense forests, or hidden springs. He or she may go hiking, camping, or fishing, utilizing the area for their own pleasure. However, they do not interact with the surroundings in the same way as members of the local community. They may need topography maps and a Global Positioning Satellite (GPS) system to help orient them. They may leave gates open not understanding what trouble and expense this causes the rancher when cows go missing. As Basso suggests, it is the third type of involvement by the local people that arguably gives them a special place and relationship within their landscape by their “communicative acts of topographic representation” (ibid.: 101). These descriptions or place names are the “most revealing of the conceptual instruments with which native people interpret their surroundings” (ibid.: 101).
For whenever the members of a community speak about their landscape – whenever they name it, or classify it, or evaluate it, or move to tell stories about it – they unthinkingly represent it in ways that are compatible with shared understandings of how, in the fullest sense, they know themselves to occupy it. (ibid.: 101)

An absentee owner, a corporate rancher, or non-local might be able to purchase a great ranch with good land and plenty of water, but as a rancher pointed out to me, “until he gets to know the ranch, he is going to have one hell of a time.” Getting to know the ranch means knowing the landscape, the water sources, the cows’ hiding places, and the vegetation; it means knowing what that ranch can do and what it cannot do in terms of production. Place names are part of that knowledge, and that is why BLM and USFS managers have a hard time becoming oriented and why they usually only know the names on the maps. Knapp and Ashmore suggest that the current interest in landscape studies might be due to “the rapid pace and dramatic scale of development or encroachment on traditional landscapes. The emerging focus of ‘cultural heritage’ adopts concepts related to tradition, memory and the cultural landscape in evaluating potentially significant sites” (Knapp and Ashmore 1999: 9). The ranchers’ cultural heritage is important to the history and landscape of Modoc County and deserves to be preserved. Crumley believes “the destruction or homogenization of distinctive landscape elements, along with the substitution of trivial collective symbols devoid of personal meaning, threaten us today from all quarters. Individual identity must be reconnected with the sacred, through the mnemonic of landscape, at all scales of time and space: from the short human breath to the respiration of the Earth” (Crumley 1999: 275).

References

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Hirsch, E.

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Low, S.

Richards, J. E.

Snead, J. E. and R. W. Preucel

Sundara, A.
THURSDAY, APRIL 27

REGISTRATION  (12:00 pm - 7:00 pm)
The Registration Table will be in the lobby of the Westin Hotel.

SPECIAL EVENT 1
(meet in the lobby near the main door 12:30 pm)
Walking Tour of Little Saigon *
Hosted by Dr. Son Kim Vo  (CSU, Fullerton)

SESSION 1  
* Location: Plaza I  (3:00 pm - 5:00 pm)
Workshop: Cutting Edge Technology for Research and Teaching. Presented by Center for Teaching and Learning (University of La Verne)

SPECIAL EVENT 2
(meet in the lobby near the main door 8:00 pm)
Jazz Night *
Hosted by Dr. Reed Gratz  (University of La Verne)

SWAA BOARD MEETING  (6:00 pm)
at the Westin Hotel.

*Requires preregistration see pg. 22

FRIDAY, APRIL 28

REGISTRATION  (8:30 am - 5:00 pm)
In the courtyard, adjacent to the meeting rooms.

SESSION 2  (8:45 am - 10:00 am)
Challenges of Cultural Translation: Technologies Past and Present
Chair: TBA
Lisa Malley  (College of the Canyons)
Teaching Anthropology Online: Friend or Foe?
Jonathon Karpf and Kathy Zaretsky  (San José State University) Bells Without Whistles: Experiential Learning in Anthropology.
Diane DiGiuseppe  (San José State University) Forging the Past with the Present.
Thrash, Jacqueline  (Pasadena City College) Sweet Home Alabama A Linguistic Analysis of Southern Dialect in the Media.
Discussion

SESSION 3  (8:45 am - 10:00 am)
Panel Discussion: Organizational Anthropology
Chair: Keri Canada  (CSU, Fullerton)
Panelists: Keri A. Canada  (CSU, Fullerton), Julie M. Goodman  (CSU, Fullerton), Sean B McCoy  (CSU, Fullerton) and Carolyn E. Medrano  (CSU, Fullerton)
Discussion

BREAK  (10:00 am - 10:15 am)

SESSION 4  (10:15 am - 11:45 pm)
Performing Culture and Identity
Chair: TBA
Amber McIntire  (University of Southern California) American Indians in the United States Military after the Civil War.
Bon Marie Forrest  (CSU, Fullerton) Cultural Symbolism of Bread.
Frances Magana-Curiel  (University of La Verne) Embroidering Women of Oaxaca.
Gerlaine Kiamco  (Hartnell Community College) Cut It Out or Stick It Up: Visual Resistance in Oaxaca, Oaxaca, Mexico.
Discussion

SESSION 5  (10:15 am - 11:45 pm)
Engaged Ethnography: Doing Anthropology through Service-learning and Community Research
Chairs: J.A. English-Lueck  (San José State University) George Westermark  (Santa Clara University)
Discussant: Sarah Linn  (San José State University)
Andy Paul  (San José State University) The Role of Learning Style in the Acquisition of English as a Second Language.
Sean Jones  (San José State University) Identity, History and Immigration.
Kristy Packer  (San José State University) Therapeutic Approaches for Dealing with Intercultural Communications between Chinese and Vietnamese Elderly Immigrants.
Sarah Linn  (San José State University)  
Indigenous Art of Medicinal Healing Practices.

Amy Kennedy  (Santa Clara University)  

Katherine Trevelyan-Hall  (Santa Clara University)  
Twenty Years to Life: The Silent Debt Families of the Incarcerated Are Paying to Society.

Sarah Linn  (San José State University)  
Indigenous Art of Medicinal Healing Practices.

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Katherine Trevelyan-Hall  (Santa Clara University)  
Twenty Years to Life: The Silent Debt Families of the Incarcerated Are Paying to Society.

LUNCH BREAK  (11:45 am - 1:45 pm)

SESSION 6  (12:45 pm- 1:45 pm)
Poster Presentations

Jayne Howell, Jennifer Morgan and Israel Serna  
(CSU, Long Beach)  
Guelaguetza: Community and Education in Oaxaca, Mexico.

Santiago Zepeda-Ortiz  
(University of La Verne)  
The Politics of Day Laborers in Southern California.

Tamara S. Wilson  
(US Geological Survey)  
Discovery of a Prehistoric Canal in Southern Patagonia, Argentina.

SESSION 7  (1:45 pm - 3:15 pm)
Interpreting Material Culture, Reading the Archaeological Record

Chair: TBA

Kristina Casper-Denman  
(American River College; CSU, Sacramento)  
When Rocks Collide: Stones and Symbols at the Maidu Interpretive Center.

Felicia Beardsley  
(University of La Verne)  
Passage to Eastern Micronesia: Archaeology and Oral History in the Service of Settlement Scenarios.

Tria Marie Ellison  
(UC, Los Angeles)  
Anasazi Warfare: Analysis and Synthesis.

Jerry Howard  
(UC, Los Angeles)  
Creolization and Culture in Bocas del Toro, Panama.

Angela Tingey  
(UC, Los Angeles)  
The Zooarchaeology of Sitio Drago, Panama.

Dave Grant  
(San José State University)  
The Archaeology of Shaving Mugs.

SESSION 8  (1:45 pm - 3:15 pm)
Religion: Between Tradition and Modernity

Chair: Liam D. Murphy  
(CSU, Sacramento)

Sydney Story  
(CSU, Fresno)  
Imposing Form: How Shamans Think.

Jane Granskog  
(CSU, Bakersfield)  

Maria Teresa Fiumerodo  
(Ventura College)  
Traditional Folk Belief and the Evil Eye: An Italian American Example.

Liam D. Murphy  
(CSU, Sacramento)  
Ritually Modern: Practicing “New” Traditions in Northern Ireland.

John Swetnam and George Urioste  
(University of Nevada, Las Vegas)  
Gender Complementarity, Religious Organization, and Myth in Guatemala and Bolivia.

Discussion

BREAK  (3:15 pm - 3:30 pm)

SESSION 9  (3:30 pm - 5:00 pm)
Plenary Session
Breaking the Mold: Cultural Transformation through Emergence and Agency

Organizers: Kimberly Porter Martin  
(University of La Verne)  
Mikel Hogan  
(CSU, Fullerton)

Kimberly Porter Martin  
(University of La Verne)

Laura Porter  
(Washington State Family Policy Council)

John Lyons  
(Ati2ude: Strategic Marketing and Media)

Mauricio Bailon Gonzales  
(Director-General of Health and Director-General of International Relations for Mexico)

Discussion

SWAA RECEPTION  (6:00-8:00 pm)
Co-hosted by the Office of the President, University of La Verne and the Sociology and Anthropology Department, University of La Verne.

(Hors d’oeuvres, cash bar, and lively conversation)

SATURDAY, APRIL 29

REGISTRATION  (8:30 am - 2:00 pm)

SESSION 10  (8:45 am - 10:00 am)
Anthropology and Health Issues in Southern California

Chair: Susan Saul  
(CSU, Los Angeles)

Rania Sabty-Daly  
(CSU, Los Angeles)  
Environmental Injustice Towards Children of Low-Income Minorities.
<table>
<thead>
<tr>
<th>Time</th>
<th>Session</th>
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<tr>
<td>3:00 - 5:00 pm</td>
<td><strong>SESSION 1</strong> Workshop: Cutting Edge Technology for Research and Teaching</td>
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<td>Location: Plaza I</td>
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<td>8:45 - 10:00 am</td>
<td><strong>SESSION 2</strong> Challenges of Cultural Translation: Technologies Past and Present</td>
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<td>Location: Plaza I</td>
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<tr>
<td>10:15 - 11:45 am</td>
<td><strong>SESSION 3</strong> Organizational Anthropology</td>
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<td>Location: Plaza II</td>
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<tr>
<td>11:45 am - 1:45 pm</td>
<td><strong>SESSION 4</strong> Performing Culture and Identity</td>
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<td>Location: Plaza I</td>
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<td>1:45 - 3:15 pm</td>
<td><strong>LUNCH BREAK</strong></td>
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<td><strong>SESSION 7</strong> Interpreting Material Culture, Reading the Archaeological Record</td>
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<td>6:00-8:00 pm</td>
<td><strong>SESSION 9</strong> Plenary Session Breaking the Mold</td>
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<td>Location: Fountain I</td>
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<tr>
<td><strong>SWAA BOARD MEETING</strong> (6:00 pm)</td>
<td><strong>SESSION 6</strong> Poster Presentations</td>
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<td>Location: Fountain IV</td>
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<tr>
<td>12:45 - 1:45 pm</td>
<td><strong>SESSION 13</strong> Theorizing the Practice of Everyday Life</td>
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<td>3:00 - 5:00 pm</td>
<td><strong>SESSION 8</strong> Religion: Between Tradition and Modernity</td>
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<td><strong>SESSION 10</strong> Plenary Session Breaking the Mold</td>
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<td>6:00-8:00 pm</td>
<td><strong>SESSION 11</strong> The Social and Symbolic Construction of the Cambodian Community in Long Beach, CA (1950-2005)</td>
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<td>Location: Plaza I</td>
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<td>8:45 am - 10:00 am</td>
<td><strong>SESSION 12</strong> SWAA Presidential Panel: Toward an Anthropological Research Agenda in China</td>
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<td><strong>SESSION 14</strong> Religion: Between Tradition and Modernity</td>
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<td>6:00-8:00 pm</td>
<td><strong>SESSION 15</strong> Plenary Session Breaking the Mold</td>
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**Monica Rodriguez** *(CSU, Los Angeles)* Mexican Women’s Use of Screening Services in Los Angeles County.

**Elaine Waldman** and **Consuelo Vieyra** *(Los Angeles County Department of Health Services)* Mobilizing Low-Wage Workers in the Los Angeles Garment District to Improve Community Health.

**Susan Saul** *(CSU, Los Angeles)* Recent Trends in the Epidemiology of Infectious Diseases in Los Angeles County.

**SESSION 11** *(8:45 am - 10:00 am)*

The Social and Symbolic Construction of the Cambodian Community in Long Beach, CA (1950-2005)

**Chairs:** *Karen Quintiliani* *(CSU, Long Beach)*

*Susan Needham* *(CSU, Dominguez Hills)*

**Karen Quintiliani** *(CSU, Long Beach)* and **Susan Needham** *(CSU, Dominguez Hills)*

History, Memory, and Place: The Making of the Cambodian Experience.

**Monica Lomeli** *(CSU, Dominguez Hills)* Bantey Srey: A Citadel of Women, Culture, and Tradition.

**Laurie Rose** and **Travis Goode** *(CSU, Long Beach)* Cambodian Community Perceptions Influencing Recruitment in the Long Beach Police Department.

**SESSION 12** *(8:45 am - 10:00 am)*

SWAA Presidential Panel: Toward an Anthropological Research Agenda in China

**Chair:** *J.A. English-Lueck* *(San José State University)*

**Panelists:** *Jan English-Lueck* *(San José State University)*,

*Mel Weiss* *(CSU, Sacramento)*,

*Terri Castaneda* *(CSU, Sacramento)*, and

*Bill Fairbanks* *(Cuesta College)*

**BREAK** *(10:00 am - 10:15 am)*

**SESSION 13** *(10:15 am - 11:45 am)*

Theorizing the Practice of Everyday Life

**Chair:** *Sydney Story* *(CSU, Fresno)*

*James Battle* *(UC, Berkeley)* The Primacy of Practice.

*Billy Ramos* *(Southwestern University)* Symbols of New and Old: The Use of Symbols of Antiquity in Contemporary Greek Society.
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<td>SESSION 13 Theorizing the Practice of Everyday Life</td>
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<tr>
<td>3:30 - 5:00 pm</td>
<td>SESSION 17 Paleoindians, Megafauna, and Colonization of the Americas</td>
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<td>6:30-9:00 pm</td>
<td>SWAA DINNER BANQUET Distinguished Speaker: Yolanda Moses Location: Plaza I &amp; II</td>
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<td>SWAA BUSINESS MEETING (12:15-1:00 pm) Location: Plaza II</td>
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<tr>
<td>12:45 - 1:45 pm</td>
<td>SESSION 14 Practicing Primatology</td>
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<td>2:00 pm - 3:30 pm</td>
<td>SESSION 15 Queering the Field</td>
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<tr>
<td>3:30 - 5:00 pm</td>
<td>SESSION 16 Workshop Anthropology in the For-Profit Private Sector Location: Plaza I</td>
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<td>5:00 - 6:30 pm</td>
<td>SESSION 19 Reproducing Kinship</td>
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<td>5:00 - 6:30 pm</td>
<td>SESSION 22 Discourses of the Local and the Global</td>
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**Jacque Swartout** *(CSU, Fullerton)* Theoretical Perspectives and *Guanxi* in Dragon Springs Village.

**Katherine Wright** *(Southwestern University)* Culture of Exchange: A Cross-Cultural Perspective on Open-Air Markets.

Discussion

**SESSION 14** *(10:15 am - 11:45 am)*

**Practicing Primatology: American River College Primatology Student Projects**

**Chair:** Kristina Casper-Denman *(American River College)*

**Wendy Clark** *(American River College/Sacramento Zoo)* Maria, Who’s Tickling Your Toes?

**Meagan Edwards** *(American River College)* Jaime at Play.

**Holly Lamb** *(American River College)* Scent of a Lemur: Mongoose Lemurs at the Sacramento Zoo

**Stephanie Kyles** *(American River College)* Who’s Cranky?

**Wesley McCandless** *(American River College)* The Distinctive Relationships between the Male Silverback and Female Gorillas at the San Francisco Zoo.

**Wendy Singh** *(American River College)* Infant Chimpanzee Behavior at the Sacramento Zoo.

**SESSION 15** *(10:15 am - 11:45 am)*

**Queering the Field: New Perspectives on Sexuality and Cultural Belonging**

**Chair:** Leanna Wolfe *(Pasadena City College)*

**William Coker** *(San José State University)* The Gay Bar.

**Robyn Bridges-Castro** *(Southwestern University)* ¿Que es esta jotería?: Sexuality and Ethnicity Among Latina Queers.

**Abram Jones** *(CSU, East Bay)* The Persistence of Gender Roles Among the *Mahu* of Polynesia.

Discussion

**LUNCH BREAK** *(11:45 pm - 1:45 pm)*

**SWAA BUSINESS MEETING** *(12:00 pm - 1:45 pm)*

**Moderator:** Kimberly Martin *(University of La Verne)*

**SESSION 16** *(12:45 pm - 1:45 pm)*

**Workshop**

**Location:** Plaza I

**Anthropology in the For-Profit Private Sector: An Interactive Workshop**

**Presenters:** Diana Carr and Sharon Rushing *(Health Net of California)*
SESSION 17 (1:45 pm - 3:15 pm)
Paleoindians, Megafauna, and Colonization of the Americas
Chair: Steven R. James (CSU, Fullerton)
Heidi Athas and Alexis Altonian (CSU, Fullerton)
Megafaunal Extinction Hypotheses and Paleoindian Archaeological Sites Associated with New World Megafauna.
Sarah Galaz (CSU, Fullerton)
A Discussion on Paleoindian Rock Art in Western North America.
Michelle Galaz (CSU, Fullerton)
In Search of Gender in the Late Pleistocene.
Edgar Huerta (CSU, Fullerton)
The Clovis and the Nenana Blade Core Technology: Understanding Typology Variations According to Raw Material Proximity, Paleonenvironment and Migration Patterns.
Janel Mort (CSU, Fullerton)
Paleoethnobotany of the First Americans.

SESSION 18 (1:45 pm - 3:15 pm)
On the Front Lines: The Role of Internships in Applied Anthropology Graduate Programs
Chair: Karen Quintiliani (CSU, Long Beach)
Jonathan Metcalfe (CSU, Long Beach)
The Only Way to Do It, Is to Do It: Lessons from an Ngo Internship in Rural El Salvador.
Josaphine Stevenson (CSU, Long Beach)
Sandra Naranjo (CSU, Long Beach)
Paula Jamison (CSU, Long Beach)
Results of a Psychosocial Needs Assessment of People Managing Parkinson’s Disease.

SESSION 19 (1:45 pm - 3:15 pm)
Reproducing Kinship: Making and Managing Contemporary Meanings of Family
Chair: Terri Castaneda (CSU, Sacramento)
Leanna Wolfe (Pasadena City College)
Laurie Oaks (UC, Santa Barbara)
“Motherhood is a Foreign Country:” Young Irish Women’s Views on Children and Careers.
Charles Ciano (San José State University)
Notes on Indo-Fijian Kinship in the Silicon Valley.

SESSION 20 (3:30 pm - 5:00 pm)
Images of Culture: Mexico and California’s San Joaquin Valley
Chair: Gilberto Lopez (CSU, Fresno)
Organizer: Ellen Gruenbaum (CSU, Fresno)
Elizabeth Campos (CSU, Fresno)
Medical Pluralism in Central Mexico.
Gilberto Lopez (CSU, Fresno)
Anne Visser (CSU, Fresno)
Convergence and “Contra-vergence”: Practicing Resistance in Post 9/11 America.
Marie Lopez (CSU, Fresno)
Minorities and Their Housing Rights.
Amber Calvert (CSU, Fresno)
Community Response to Outreach Programs Intended to Raise Awareness of Spaying And Neutering Practices in The Central Valley.
Ellen Gruenbaum (CSU, Fresno)
Repatriation of Culturally Unidentifiable Native American Remains from Fresno State: A Cooperative Solution.

SESSION 21 (3:30 pm - 5:00 pm)
Biocultural Knowledge, Health and Public Policy: Critical Intersections
Chair: TBA
Carmi Blevis (CSU, Long Beach)
Constructing Competence: Self-Determination and Normalization for People with Developmental Disabilities.
Diana M. Carr (Health Net of California)
Exploring Culture without Anthropology.
Michelle Escasa (CSU, Fullerton)
Psycho-social Stressors in Western Samoa.
Elizabeth Ottinger (University of Southern California)
An Evaluation of the Adaptationist Models of Depression for Women of Reproductive Age.
Meeting News Continued

Lyons, founder of Adi2ude: Strategic Marketing and Media will be sharing their real world projects with us, and we will be talking about how anthropological skills and knowledge can contribute to culture change management at both local and international levels. In addition, we have scheduled 23 great paper, poster and panel sessions full of intellectual stimulation from all four sub-disciplines of anthropology.

On Thursday afternoon from 3-5pm, The Center for Teaching and Learning at the University of La Verne is offering a terrific workshop: Cutting Edge Technology for Research and Teaching. Come and try out a pen that remembers what you write and downloads it into your computer for you as text, experience software that makes PowerPoint presentations interactive, and watch a demonstration of the portable classroom in a suitcase.

All registered participants are invited to a reception on Friday night, with lots of great food, conversation and a cash bar. There are also four special events to choose from. On Thursday afternoon, join a group of anthropologists for a tour of Little Saigon led by Dr Son Kim Vo, Coordinator of the Intercultural Center at Cal State Fullerton. On Thursday night, experience the Los Angeles area jazz scene with Dr. Reed Gratz, jazz musician and Professor of Music at University of La Verne. Sunday morning you can discover things you never knew about downtown Los Angeles when you walk through the city with Dr. Ann Wichman, Professor Emerita at University of La Verne. Or alternatively, join U.S. Forestry service volunteer naturalist, Jane Strong as she leads a Sunday morning walk through the hills behind Pasadena to share her knowledge about native plants and their indigenous uses.

Preregistration forms for the conference, including the dinner and special events, are available online at <http://www2.sjsu.edu/depts/anthropology/swaa>. The deadline for preregistration is April 15. After that date, registration can be done at the conference. Dinner reservations must be made and paid in advance by Monday, April 24. Hotel reservations can be made at the conference rate until April 7th. Make it easy on yourself! Preregister and reserve your room right now to insure that you get in on all the great experiences that will make up the 77th Annual Southwestern Anthropology Association Meetings.

Continued on page 22
have enormous potential for both understanding and managing massive and rapid change. However, it is easy to become immersed in our specialized worlds, and to lose sight of the big-picture insights that our discipline’s fundamental concepts and perspectives provide.

Culture to an anthropologist is an organic, fluid phenomenon that allows humans to adjust to the changing world around them with extraordinary efficiency. At the same time, anthropologists have documented entrenched cultural traditions that defy change, even when the system is clearly broken. As a discipline we have studied the full spectrum of cultural change phenomena. We have watched the creativity of cultures under the pressure of rapid change; we have documented personal and social disintegration caused by change that violates traditional core values and undermines essential cultural systems; we have studied attempts to recreate the cultural past when people cannot face what the present has become. Our understanding of culture change and how it operates has great potential for supporting the emergence of new cultural forms that will serve present needs, as well as being able to grow successfully into the future.

General concepts are not the only contributions that anthropology can offer as we look to the future, however. There is also the great wealth of information about alternative ways of binding people together into families and communities, of making a living and of distributing what is produced, of obtaining and maintaining agreement and cooperation among diverse individuals, and of placing humans within a larger spiritual context. Anthropologists have studied a wider variety of realities and of strategies for dealing with these realities than members of any other discipline. Within this rich store of information are sure to be clues about how we can cope with the realities of the future as they emerge, whether they be global or local.

The meeting in April will give us a chance to pause and think about how our anthropological skills and knowledge fit into the kinds of change management that will be required as we move forward in our rapidly changing world. In keeping with this goal, I am excited to announce a Plenary Session entitled Breaking the Mold: Cultural Transformation through Emergence and Agency. This session will feature three non-anthropologists as special guests: John Lyons, founder of Adi2ude: Strategic Marketing and Media Solutions, Lic. Mauricio Bailon Gonzalez Director General for Health and Director General for International Relations for Mexico, and Laura Porter, Director of the Washington State Family Policy Council, all of whom are involved in ground-breaking new approaches to solving today’s problems in ways that can grow into the future. Mikel Hogan, Professor of Anthropology and Human Services at Cal State Fullerton and I will anchor the session. We hope to learn a great deal from our panel, as well as engaging participants and audience members in some thought-provoking discussion about the role anthropology and anthropologists might play in these kinds of efforts.

The conference is shaping up to be a very exciting and stimulating one, intellectually and professionally. In addition to our Distinguished Speaker, Dr. Yolanda Moses, and the Plenary Panel with special guest speakers, some of the topics we can look forward to hearing about in panels and paper sessions include sexual identity, biocultural knowledge, discourse, technologies, organizational anthropology, health issues, primatology, Paleo-Indian archaeology, kinship and family, research in China, culture and identity, material culture, symbolism, and service learning as ethnography. We have a wonderful mix of professional and student presenters. There is still room in all of the special event groups, including the Cutting Edge Technology Workshop, the Tour of Little Saigon, Jazz Night, the Walking Tour of Downtown Los Angeles, and the Ethnobotany Walk in Arroyo Seco Park. If you have not signed up, please let me know if you would like to participate in any of these events. Times are given in the Preliminary Program in this Newsletter. Oh, and students! Don’t forget the Student Paper Competition. Get your papers in ASAP!

I am energized already by the wonderful things that I see emerging as we plan this 77th Annual Southwestern Anthropology Association Meeting! Even if you have not submitted a paper or poster or are not participating in a panel, you will want to join us. You can preregister until April 15th, and you can still register at the conference for the whole conference or by the day. You can still join us at the Distinguished Speaker Dinner on Saturday night, April 29th. Reservations for the dinner (with $35 payment) must be made by April 15th as well. Tell all your friends and set aside the dates to come, hear some new ideas and share the energy! See you in April!

Kimberly Martin
process of revitalizing historic neighborhoods in the aftermath of unification. It describes the challenges that face Rostock as it transforms its environment after decades of neglect.

Using a holistic approach, and discussing such aspects of culture as history, political economy, social trends, and demography, this book documents the adaptations made to the practice of urban planning in post-socialist space. Revitalization campaigns in Rostock nest within a complex hierarchy of political systems and economies: municipal, county, state, national, regional, and global.

The author shows, that despite the rapid pace and good intentions accompanying the historic preservation and urban revitalization efforts in deep, structural obstacles remain.

I Won’t Stay Indian, I’ll Keep Studying: Race, Place, and Discrimination in a Costa Rican High School.

This book analyzes the institutionalized barriers faced by students from an indigenous reservation in Costa Rica who attend high school outside the reservation in a predominantly racist environment. This project relies upon anthropological and educational theory in its analysis of social constructions of race and ethnicity and of the dynamics at play in a high school geared toward a powerful, privileged numerical minority in which xenophobia and racism abound. What is discussed in the high school in terms of “race” encompasses much more than color, and is a socially constructed category that includes social class, place of residence, and ethnicity. Stocker analyzes the mutual effects of schooling and ethnicity, the barriers to academic success generated by institutionalized racism, and how ethnic, racial, and gendered identities are taught in school. She examines the ways in which both the overt and hidden curricula contribute to discriminatory practices within the high school and how a select (but powerful) few teachers convey racist messages to students. In particular, Stocker illustrates how students react to, cope with, and resist the discriminatory practices they encounter in school.

A Concise Introduction to Linguistics

Our book is an introductory text that covers the core topics of linguistics and provides the information and concepts that will allow students to understand more detailed and advanced treatments of linguistics, should they pursue the field further. In other words, our book is written with the general education student in mind but also provides the linguistics, English, and anthropology major with the resources needed to succeed in the next level of courses. The authors are anthropologists and have included numerous cross-cultural examples relevant to each of the topics covered.

We have written this book in a manner that does not assume previous knowledge on the part of the student. We explain all concepts in a systematic way assisted by numerous pedagogical aids. We attempt to make complex linguistic topics as easy to learn as possible.

The book includes numerous pedagogical aids: Introductory questions, Numerous exercises and study questions, Suggested readings and Internet resources at the end of each chapter, Chapter summaries, In-margin running glossary, Cross-cultural examples.


An innovative collection of essays on events and dynamics across South Asia, this volume addresses how violence marks the present in wars of direct and indirect conquest. Anti-colonial struggles that achieved independence to form postcolonial nation-states have consolidated themselves through prodigious violence that define and disfigure communities and futures. This book examines the very borders such brutality enshrines, examining the performance of gendered violence through the spectacular and in everyday life. Women in and of South Asia offer contested histories of the discontinuous present, excavating nation-making
and its intersections with militarization and nationalisms, modernization and globalization. At the interstices of caste-tribe-ethnicity, gender, class, and religion, partition and war, sexualized violence, structural and personal inequities, across Afghanistan, Bangladesh, India, Kashmir, Pakistan, Nepal, Sri Lanka, this book asks vital questions of citizenship and resistance, feminist practice and possibility, interrogating South Asia scholarship, current anthropology, gender and subaltern studies.


This book provides an overview and generalized picture of the evolution of human environmental economy. This book outlines the history of how hominids have altered and used the environment over the past 5 million years, with the first part comprising a general survey to set the stage for the study of the role of forest fires in human ecology and the second part discussing the history of complex societies and the concept of sustainable society. In addition, this work also provides a review of the general literature on economic anthropology covering the efforts of a number of scientists such as Creighton Gabel, Marshall Sahlins and Raymond Firth to John Clammer, Susana Narotzky, C. A. Gregory, and Mary Douglas. This book also covers the idea of forest fires as a biological concept as well as a popular image driving ideas and public policy. It presents a study of how forest and wild fires differ in the ethnohistorical literature and provides a cross-cultural and historic framework for these concepts.

“This is a book that resituates economic anthropology squarely at the center of our most pressing contemporary issues, and does so in a way that forces us to rethink our history, our future and our perennial relationship to the environment that ultimately sustains us and respect for which is the only basis for the sustainability of any form of human life and civilization.” - (From the Preface) John Clammer, Sophia University, Tokyo

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*The Gay Archipelago: Sexuality and Nation in Indonesia.*


The Gay Archipelago is the first book-length exploration of the lives of gay men in Indonesia, the world’s fourth most populous nation and home to more Muslims than any other country. Based on a range of field methods, it explores how Indonesian gay and lesbian identities are shaped by nationalism and globalization. Yet the case of gay and lesbian Indonesians also compels us to ask more fundamental questions about how we decide when two things are “the same” or “different.” The book thus examines the possibilities of an “archipelagic” perspective on sameness and difference.

Tom Boellstorff examines the history of homosexuality in Indonesia, and then turns to how gay and lesbian identities are lived in everyday Indonesian life, from questions of love, desire, and romance to the places where gay men and lesbian women meet. He also explores the roles of mass media, the state, and marriage in gay and lesbian identities.

The Gay Archipelago is unusual in taking the whole nation-state of Indonesia as its subject, rather than the ethnic groups usually studied by anthropologists. It is by looking at the nation in cultural terms, not just political terms, that identities like those of gay and lesbian Indonesians become visible and understandable. In doing so, this book addresses questions of sexuality, mass media, nationalism, and modernity with implications throughout Southeast Asia and beyond.

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*The Sanctuary at Gilat, Israel.*


This book provides an in-depth study of the role of religion in the evolution of societies. It melds anthropological theory and archaeological data to present one of the most comprehensive archaeological studies of the role of ritual as a vital force for promoting and consolidating social change. It is based on seven seasons of archaeological excavation at the Chalcolithic site of Gilat, a low mound, located in the fields of the Moshav Gilat, a semi-communal farming settlement in Israel’s northern Negev desert. The
Chalcolithic period represents the first time that well-documented chiefdom organizations can be recognized in the archaeological record of the Holy Land when institutionalized social hierarchies, craft specialization, horticulture, temple life and other fundamental social changes occurred in this part of the ancient Near East. As one of the few Chalcolithic (ca. 4500 – 3600 BC) sanctuary sites in the southern Levant, Gilat provides a wonderful opportunity to explore the role of religion and ideology as a social force for influencing social relations and social evolution through one of the formative periods in the prehistory of the eastern Mediterranean. The collection of studies presented in this book aim at examining the material evidence for the ideological sub-system of Chalcolithic culture through careful analyses of relatively large sets of archaeological data related to ritual practice.

The volume includes hundreds of beautiful artifact drawings, photographs, maps, and data tables. By presenting the data in its entirety, it is hoped that future researchers can test their ideas with the original data.

If we are to genuinely construct an archaeology of cult, ritual, cognition, and religion, it is imperative that archaeologists engage with complete datasets and meet the change of dealing with the 'ugly' facts of the archaeological record. In studying the archaeology of cult and religion, the potential for speculation is great. This is especially apparent in the works of Marija Gimbutas and others who take an impressionistic approach to the study of ideology and society. In the southern Levant and other parts of the world, researchers who do not engage in dealing with entire assemblages of ritual paraphernalia found in the archaeological record of late 5th – early 4th millennium run similar risks of having personal impressions dominate over actual patterns in the datasets. In light of these and other issues, this book represents a commitment to the greater goal of promoting more systematization in the study of the archaeology of ritual and religion. Archaeology, Anthropology and Cult - the Sanctuary at Gilat, Israel will surely raise the bar in how anthropologists and archaeologists study the role of religion in social evolution. As such, this book will be of interest to ancient historians, anthropologists, archaeologists, biblical scholars, students and professionals.

Pilgrimage and Healing.


The authors provide a broadly assessable set of articles that address the interests of anthropologists, religious studies faculty, sociologists and the general public in terms of the nature of pilgrimage and its relationship to healing, personal and national identity, the construction of memory and history, and resistance to authority. All of the articles are focused on healing, including physical and psychological problems and larger issues involving life course, social and personal identity conflicts, social relations, and cultural and spiritual dimensions. The approaches taken by the individual authors are descriptive, providing an understanding of pilgrimage in the context of personal and cultural concerns. The major implications of the book are that pilgrimage offers healing through a variety of venues, and that such journeys are still vital and important in the world of today.

The Deadly Politics of Giving: Exchange and violence at Ajacan, Roanoke, and Jamestown.

Seth Mallios. August of 2006. Published by the University of Alabama Press, it is entitled.

With a focus on indigenous cultural systems and agency theory, Seth Mallios’s The Deadly Politics of Giving analyzes Contact Period relations between North American Middle Atlantic Algonquian Indians and the Spanish Jesuits at Ajacan (1570-1572) and English settlers at Roanoke Island (1584-1590) and Jamestown Island (1607-1612). The book is an anthropological, ethnohistorical, and at times, archaeological study of how European violations of Algonquian gift-exchange systems led to intercultural strife during the late 1500s and early 1600s, destroying Ajacan and Roanoke, and nearly destroying Jamestown. Mallios investigates the causes and consequences of conflict at these first three European attempts to settle the region, spotlighting native tactics and strategies in their dealings with colonists. Analysis of the historical documents with attention to culturally distinct reciprocal exchange systems provides new information and helps to explain some of the motivations for indigenous hostility during this period. Basic differences in understanding the role of gifts contributed to the intercultural conflict that defied the earliest European attempts to colonize the region. At Ajacan,
Roanoke, and Jamestown, European exchange transgressions against Algonquians violated indigenous cultural norms and often incited hostile responses. According to the indigenous cultural construct, their lethal actions both demonstrated and avenged the European offenses.

Investigating Culture: An Experiential Introduction to Anthropology.

This book “proposes and an innovative approach to understanding culture as a constructed phenomenon open to investigation of its implicit premises and explicit forms.” The primary focus is American culture though there is comparative material throughout. Each week there is an ethnographic exercise whereby students can become amateur anthropologists by examining notions of time, space, language, kinship, body, food, clothes, and important cultural icons, incidently the topics of the chapters, to reveal the underlying cultural concepts and assumptions. It was developed from my freshman seminars and though I have used it in the upper classes, it works best when students first enter college or university. I have received very positive feedback from students and teachers who have used it.

Swaa Dinner Banquet & Distinguished Speaker

Yolanda Moses will be the Distinguished Speaker at the SWAA annual Dinner. Her talk will be “Anthropology and the Public Good.” The dinner will be Saturday night at 6:30 in Plaza I & II.

Professor Moses’ research focuses on the broad question of what are the origins of social inequality in complex societies through comparative ethnographic and survey methods. She has explored gender and class disparities in Caribbean and East Africa. More recently her research has focused on issues of diversity and change in universities and colleges in the United States, India, and South Africa. She is currently involved with a national public education project funded by NSF and the Ford Foundation on the meaning of race in everyday life. Moses served as President of the American Anthropological Association (1995-97), Chair of the Board of the American Association of Colleges and Universities, Past President of City College of New York (CUNY), President of the American Association for Higher Education at George Washington University, and Professor of Anthropology at CUNY Graduate University. Currently, she is the Special Assistant for Excellence and Diversity to the Chancellor, University of California,
OBITUARY

Dr. Luis Kemnitzer dies
By PAULETTE BLEAM Staff writer

Dr. Luis Kemnitzer, a retired SF State professor, radical activist and Grammy award-winner, died peacefully Feb. 17 after a long battle with lung cancer. He was 77.

Kemnitzer taught the first American Indian Studies class at SF State in 1969 and was a supporter of the occupation of Alcatraz Island.

He was also a founding member of the Needle Exchange Program - which began in the Tenderloin - aimed at HIV prevention. Illegal at the time, it now continues to save thousands of lives.

Kemnitzer was active in the Bay Area anarchist and peace-activist communities and participated in various non-violent protests. Before his death, he worked toward justice in East Timor.

He received a Grammy with other authors in 1998 for Best Album Notes for “Anthology of American Folk Music,” which won a Grammy for Best Historic Album that year.

Kemnitzer received his Ph.D. from the University of Pennsylvania in 1968, and joined SF State as a professor of anthropology until his retirement in 1995.

Some of his former students remember him for sitting cross-legged style on his desk, smoking his cigarettes and for having a wide range of knowledge on various topics.

Kemnitzer was a brakeman on the Southern Pacific Railroad in the 1940s and continued to be a railroad aficionado. He liked various styles of 20th century railroad songs, traditional jazz and political tunes. His family and friends also called him an amateur chef and gifted storyteller.

Kemnitzer’s memorial will be held Feb. 26 at 2 p.m. at the Martin de Porres House in San Francisco, where he was a dedicated soup kitchen volunteer. In lieu of flowers, donations can be made to the de Porres House or to the War Resisters League.

A wake was held Feb. 18 in his honor at his home at 97 Miguel St. in San Francisco. He will be cremated Feb. 22 at Pacific Interment Service at 1094 Yerba Buena Ave. in Emeryville.

Kemnitzer is survived by his wife, Moher Downing of San Francisco, and his former wife, Brandi Apana of Honolulu; children David Kemnitzer of Oakland, Lucy Kemnitzer of Santa Cruz and hanai daughter Ch’asca Morse of Los Angeles; two stepchildren; six grandchildren; one great-grand-child; and four siblings. A close family friend, Rosemary Prem, took care of him during the final stages of his illness.

Contact Paulette Bleam at pbleam@sfsu.edu

NEW PROGRAM
SAN JOSE STATE UNIVERSITY
Master’s Applied Anthropology
Starting Fall 2006

The program will produce skilled practitioners at the MA level who can move into positions in the public and private sectors as researchers, administrators and program developers. They will do so by applying anthropological knowledge and skills to regional problems and issues. The program is built around three broad clusters of research skills that can be used within the different content tracks. Skills include advanced ethnographic methods, assessment and evaluation, and applying anthropology to the planning and design of programs and organizations, services and artifacts. The content tracks are: health care, business and industry, immigration and immigrant services, and regional sustainability. Content tracks will be adjusted based on student demand, community needs, faculty expertise, and job opportunities. They are linked to partners in the university and the region whose interests, expertise and resources are complementary.

Further information about the graduate program in applied anthropology, including how to apply, can be found at: http://www2.sjsu.edu/depts/anthropology/majors/masters.html

Questions about the program may be directed to the Graduate Coordinator, Dr. Charles Darrah at (408) 924-5314 or <darrahc@email.sjsu.edu>. For general information about the Anthropology Department, please call the department office at (408) 924-5710.

Applications for the Fall Semester are due by May 1, 2006
MEETING NEWS CONTINUED

General Directions
From East
Take Interstate 10 West to Interstate 605 North to I-210 West. Exit I-210 at Lake Avenue and turn left. Turn right on Walnut, then turn left on Los Robles. The hotel is located on the right.
From North
Take 101 South to 134 East, which becomes Interstate 210. Exit I-210 at Fair Oaks, and turn right onto Fair Oaks. Turn left on Walnut, and then turn right on Los Robles. The hotel is located on the right.
From West
Take I-10 East to I-110 North. I-110 turns into Arroyo Parkway. Turn right on Colorado Boulevard, then turn left on Los Robles. The hotel is located on the left.

From South
Take Interstate 405 North to Interstate 10 East to Interstate 110 North. I-110 turns into Arroyo Parkway. Turn right on Colorado Boulevard, then turn left on Los Robles. The hotel is located on the left.

SWAA 2006 Schedule of Events Includes

Thursday, April 27
Conference Registration
Work Shop 3 to 5 pm*
“Cutting Edge Technology for Research and Teaching”

Walking Tour of Little Saigon *
Hosted by Dr. Son Kim Vo
Cal State Fullerton

Jazz Night *
hosted by Dr. Reed Gratz
Professor of Music, University of La Verne

Friday, April 28
Paper, Poster and Panel Sessions
Evening Reception

Saturday, April 29
Paper, Poster and Panel Sessions
Dinner with Keynote Speaker

Sunday, April 30
Walking Tour of Downtown Los Angeles*
“From the Poorest of the Poor to the Richest of the Rich” hosted by Dr. Ann Wichman
Professor Emerita, University of La Verne

An Ethnobotany Walk in Arroyo Seco Natural Park
hosted by Jane Strong, U.S. Forestry Service Volunteer Naturalist

* Reservations required - While the special events are free, attendance is limited to 20 for the Jazz Night and Walking Tours, and 75 for the Work Shop. All are first registered, first reserved, with those having hotel reservations having priority. Also while joining the Jazz Night is free, there may be cover charges, depending upon the venue, and food and drinks are not included.

Conference Hotel Deal
191 North Los Robles Pasadena, California 91101 Phone (626) 792-2727 Fax (626) 792-3755

The conference rate SWAA has negotiated for regular rooms is $159* per night (the deadline for this price is 4/7/06). For student rooms (4 to a room) the rate is $54* per night per student (contact Kimberly Martin <martink@ulv.edu>).

If you are booking your room by phone simply mention that you are registering for the SWAA conference to get the conference rates from the Westin Hotel. If you are booking on-line you may use the URL above or go to the SWAA website’s Hotel Information page which will have a link to the hotel’s website <http://www2.sjsu.edu/depts/anthropology/swaa/pages/PgMeetHI.htm>.

* Note: “In the event that a guest who has reserved a room within your block checks out prior to the guest’s reserved checkout date, an early departure fee equal to one half (1/2) the contracted guest room rate will be charged to that guest’s individual account. Guests wishing to avoid this fee must advise the hotel at or before check-in of any change in the scheduled length of stay. The hotel will inform members of your group of this fee upon check-in.”
Southwestern Anthropological Association
77th Annual Conference
April 27–30, 2006
Weston Hotel, Pasadena, California

Pre-registration Form

Name (as you want it to appear on your name tag)

_____________________________

Affiliation

_____________________________

Mailing Address

_____________________________

Phone ( )_____________________

E-mail

_____________________________

Pre-registration Fees, Members*            Register at Conference, Members*

Regular Member _____ $50.00        Regular Member _____ $60.00
Emeritus Member/60+ _____ $30.00    Emeritus Member/60+ _____ $35.00
Student Member _____ $20.00        Student Member _____ $25.00

Pre-registration Fees, Non-Members*            Register at Conference, Non-Members*

Regular _____ $70.00        Regular _____ $80.00
Emeritus/60+ _____ $45.00    Emeritus/60+ _____ $50.00
Student _____ $35.00        Student _____ $40.00

* Registration fees include a membership renewal for SWAA Members or a one year SWAA membership for Non-members.

Special Events Registration

Thursday, April 27

☐ Work Shop *
“Cutting Edge Technology for Research and Teaching”

☐ Walking Tour of Little Saigon

☐ Jazz Night *

* Reservations required - While the special events are free, attendance is limited to 20 for the Jazz Night and the Walking Tours, and 75 for the Work Shop. All events are first registered, first reserved, with those having hotel reservations having priority.

Also while joining the Jazz Night is free, there may be cover charges, depending upon the venue, and food and drinks are not included.

Total Payment ________

Registration fee + dinner (if attending)

Make check payable to SWAA

Mail completed pre-registration form(s), abstract (if submitting) and check(s) to:

Kimberly Martin, SWAA President
University of La Verne
Sociology/Anthropology Dept.
1950 3rd Street
La Verne, CA 91750

Saturday Distinguished Speaker Dinner $ 35.00

☐ Chicken ☐ Vegetarian

Distinguished Speaker

Yolanda Moses
City College of New York Graduate University

Questions?

Contact: Kimberly Martin
Office: (909) 593-3511
E-mail: <martink@ulv.edu>
Dear SWAA Member Please Take Notice:

It may be time to renew your membership in SWAA. Prompt renewal will allow us to keep operation costs down and to thus maintain low membership fees. Membership entitles you to a subscription to the SWAA Newsletter. Your membership expiration date is printed on the label.

Name ___________________________ Faculty / Student Affiliation __________________________

Street Address __________________________

City, State, Zip __________________________

Phone __________________________ Fax / E-mail __________________________

Membership Fees               One Year
Regular Member  $20.00          Student Member  $15.00
Emeritus Member / 60+ $20.00      Institution Membership $35.00

Make check payable to SWAA. Payment Enclosed $ __________

Mail completed form and check to:
Kathleen Zaretsky, Dept. of Anthropology, San José State University, One Washington Square, San Jose, CA 95192-0113

Member Information New Members and Changes Only
Your subdiscipline?  □ Archaeology  □ Cultural / Social  □ Linguistics  □ Physical

Your Specialty / Specialties? __________________________

□ I would like to continue to receive a paper copy of the SWAA Newsletter.
□ I would like to save a tree, and SWAA's budget, by receiving an E-mailed PDF version of the SWAA Newsletter.
Re-Orienting Anthropology for the Future. 14 Sep 2017, 2:00PM to 5:00PM. Venue: Max Planck Institute for the Study of Religious and Ethnic Diversity. British anthropologist Tim Ingold’s (2008, 2014, 2017) writings have generated considerable interest among social-cultural anthropologists working in the different national traditions that have shaped our discipline, and which our discipline has helped shape. This mini-workshop responds to Ingold’s article: “That’s Enough about Ethnography.”