

# AnthroScope

USF Department of Anthropology Newsletter Spring 2021

## *Faculty Spotlight*

### Antoinette Jackson Issues Keynote Address

Loyola's 2021 Humanities Symposium to reflect on race, resistance, and resilience--Loyola University Maryland's Center for the Humanities hosted its annual Humanities Symposium on Thursday, March 11, via Zoom. Antoinette Jackson, Ph.D., professor and chair of Anthropology at the University of South Florida (USF) in Tampa and director of the USF Heritage Research Lab, gave the keynote address, "Lessons within Reach: The Space Between Truth, Social Justice, and What it Means 'to be Maligned'."



Dr. Jackson recently received a USF-funded research grant focused on understanding and addressing blackness and anti-black racism for her project, "African American Burial Grounds & Remembering Project--Living Communities Challenging Silenced Histories in Florida." The project focuses on activities to identify, interpret, preserve, and record unmarked, previously erased, and underserved African American burial grounds.

Dr. Jackson, whose work on heritage has been widely published, is the editor of the journal *Present Pasts* and the author of *Speaking for the Enslaved--Heritage Interpretation at Antebellum Plantation Sites* (Routledge, 2012), and *Heritage, Tourism, and Race--the Other Side of Leisure* (Routledge, 2020).

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### Heide Castañeda Delivers Migration Lecture in CAS Series



On February 18, 2021 Dr. Heide Castañeda delivered a lecture entitled, "MIGRATION AND BORDERS IN A POST-PANDEMIC WORLD" as part of the [CAS Trail Blazers Series](#). Trail Blazers has a 42-year history of hosting lively discussions with the College's leading faculty. During these events, supporters and alumni gain exclusive access to their latest research and have the opportunity to engage in thought-provoking conversations

about issues that matter to them. Castañeda's talk asked: What does the future of migration look like in a post-pandemic world? How will the meanings of borders shift? Based on two decades of on-the-ground research with migrants in Europe and the Americas, this talk explored shifts in patterns in border crossings and immigration laws and their effects on individuals and families.

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### Nancy Romero-Daza and David Himmelgreen evaluate Food RX

Since Spring 2020, Drs. Nancy Romero-Daza and David Himmelgreen have led a program evaluation with the Community Health Centers of Pinellas, Inc. (CHCP) for their

new food prescription program ([Food Rx](#)). Funded by Humana and developed in partnership with Feeding Tampa Bay, the Food Rx program includes an on-site clinic food pantry that provides food and medically-tailored meals for food-insecure clinic patients with pre-existing health issues. The evaluation is being conducted by an interdisciplinary team of researchers from the Department of Anthropology, the College of Public Health, and the Morsani College of Medicine. In addition to Drs. Romero-Daza and Himmelgreen, the Department of Anthropology is represented by Jacquelyn Heuer, the project manager, Gabrielle Lehigh, and Alex Webb.

As part of the Food Rx program evaluation, the research team is collecting survey data from enrolled patients every three months. These surveys include measures for food security, stress, and social support, as well as a food frequency questionnaire. In addition to the surveys, some patients will be invited to participate in qualitative interviews. It is anticipated that the survey results will help enhance the effectiveness of the Food Rx program in helping patients manage their food insecurity and health conditions.

Unfortunately, like many projects, the Food Rx program was delayed as a result of the COVID-19 pandemic. The program launched at the CHCP Lealman clinic in September 2020 and a second site at CHCP Pinellas Park was added in December. The USF research team began with virtual data collection via Microsoft Teams before transitioning to on-site data collection in January 2021. Data collection amidst a pandemic has proven challenging, especially as fewer clinic patients have been seeking health services. Nevertheless, the team is making progress towards meeting its goal of reaching 250 patients.



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## Going Home Again: USF Anthropology Works to Comply With NAGPRA in Consultation with Tribes

by Dr. Tom Pluckhahn

Collecting has been a part of Anthropology since its founding as an academic discipline—from stories, information, and histories to ethnographic and archaeological objects. Over the years, the Department of Anthropology at USF has acquired ethnographic and archaeological collections through various means, much of it associated with Native Americans. Some of these collections include human remains and associated funerary objects (AFOs). Unfortunately, but also typical of our field, most of these collections were obtained without permission of Native communities, or their descendants.

Many of the human remains in our collection were collected by faculty and students in the

course of archaeological research and consultation with federal, state, and local agencies for compliance with historic preservation laws. For example, we curate the remains of a minimum of 27 individuals that were recovered during salvage excavations at a site near Gibsonton, Florida, by former USF faculty member Dr. Stephen Gluckman after the removal of palm trees by county road workers led to their inadvertent discovery (see Mitchem 1987). The remains of another 7 individuals were excavated from a small burial mound in Martin County, Florida, east of Lake Okeechobee, by former USF faculty member Dr. Ray Williams in 1974, in anticipation of the destruction of the mound by the construction of a Florida Power and Light reservoir and plant (see Williams 1975).

But our department has also served as a sort of repository of “last resort” for collections made by the general public. These are often the hardest to associate with a particular site, since they were collected many years ago and the collectors typically recorded only minimal location information. For example, one individual in our collections is identified only by a label museum label describing them as “remains of an Indian who lived in this section many years ago...Capt. Barnett Harris, Florida Anthropological Society.” Archival research revealed colorful accounts of “Cappy” Harris, one describing him as “an inventor, naturalist, famous wildlife photographer and wild game hunter” and reporting him to have been “the first cameraman to film a complete solar eclipse and the first to film a volcano erupting”(Griffin 2012). Perhaps more concretely, he established a museum on the Clearwater pier called “The Sea-Orama” (the precursor to today’s Clearwater Marine Aquarium). We presume that the remains in question may have been part of a display at this museum before it closed in the late 1960s; they may have been donated to the St. Petersburg Museum of History before eventually coming to USF Anthropology.

As another example, we hold the partial remains of another individual that was apparently collected from the Morongo Valley in California and donated to the St. Petersburg Museum of History in 1968 by Cyrus Belden. Archival research indicates that Belden was a native of New Jersey who moved to the Los Angeles area in the late 1940s, before coming to Florida in the early 1960s. But Belden passed away in 1974 and we have no information to indicate why or how acquired the human remains. Many other individuals are even more poorly provenienced than this; in some cases, we are unsure even what state they were acquired from.

The Native American Grave Protection and Repatriation Act (NAGPRA), passed in 1990, was intended to give Native communities in the United States a greater say in the disposition of the remains of their ancestors, along with any associated funerary items or sacred objects. Institutions like USF that receive federal funding were required to complete an inventory of human remains and consult with culturally affiliated tribes.

In the late 1990s, our department complied with NAGPRA—at least to an extent. Documentation suggests that consultation with tribes was undertaken with regard to many of the ethnographic objects in our collections (thanks to the efforts of former USF faculty member Dr. Roger Grange). However, no such action appears to have been undertaken with regard to the archaeological collections. Our department submitted a partial inventory of human remains and associated archaeological objects, but there appears to have been no consultation with tribes with regarding these individuals and materials, and all of the human remains and associated funerary objects were simply listed as “culturally unidentifiable.”

USF was certainly not alone among federally-funded institutions with regard to this approach to compliance with NAGPRA; by and large, archaeologists in the United States (and by extension their host institutions) assumed that human remains and associated objects of a certain antiquity were appropriately considered “unidentified” with regard to cultural affiliation. The judge in the famous Kennewick case went so far as to rule that the more-than-9000-year-old remains in question not only could not be demonstrably affiliated with the tribal claimants who sought their return, but could not even necessarily be considered Native American owing to their antiquity (Colwell 2017:244) (for a transcript see [here](#)). The latter position contrary even to the advisement of the Society for American Archaeology and other professional organizations (see <https://rla.unc.edu/saa/repat/Judicial/Kmanrelease.2002-09-03.html>). Both of the judge’s positions have subsequently been disproven by genetic studies, which show a close connection to the Colville Tribe (Rasmussen et al. 2015).

NAGPRA “kicked the can” with regard to how these “culturally unidentifiable” remains should be treated, stating only that procedures should be developed to handle them. But in the meantime, many Native American tribes felt that museums were abusing the label of “culturally unidentifiable” in order to retain remains for study and avoid possible repatriation. Twenty years after NAGPRA was made law, only about one-quarter of the remains in U.S. collections had been affiliated (Colwell 2017:257). Finally, just over a decade ago, the National Park Service formalized rules for the treatment of culturally unidentifiable human remains, requiring that museums consult with any Indian tribe or Hawaiian organization regarding remains taken from the tribe’s reservation or trust land, or from lands to which they have aboriginal claim (recognized by a court judgement, treaty, act of Congress, or presidential Executive order) and to return them if requested (Colwell 2017:253). Contrary to popular misunderstanding, nothing in NAGPRA requires that the remains be reburied; assuming the remains repatriated, their disposition is up to the consulting tribes.

Although the new rules regarding culturally identifiable remains became law in 2010, it took a while for most institutions to respond. In 2016, as Associate Chair, I convinced then-Department Chair David Himmelgreen to devote some resources toward developing a new and updated inventory of Native American human remains and associated funerary objects held by the Department as a first step toward compliance. Kendal Jackson, a current Ph.D. student was then working on his M.A., completed an excellent summary of the NAGPRA-related remains and objects for which we had access. But it took a letter from the National Park Service National NAGPRA program, warning that we were not in compliance, to shift the effort into higher gear.

Beginning in 2019, with the assistance of Ph.D. students Heide Miller, Ryan Harke, and Kelsey Hentschel-Fey, along with the further assistance of faculty members Drs. Jon Bethard, Diane Wallman, and Erin Kimmerle, we began a more concerted effort to comply with NAGPRA, especially the 2010 rules regarding culturally unidentifiable human remains. Revised NAGPRA inventories of human remains and AFOs were submitted to the National NAGPRA program in February of 2020.

The next step was to reach out to tribes to invite them to consultation regarding the human remains and associated funerary objects with whom (or which) they might be reasonably considered culturally affiliated. It is important to remember that federally recognized tribes are sovereign nations; the invitations to consultation were thus necessarily directed to the tribal leaders. In total, formal letters were sent to the leaders of more than 100 tribes. However, much of the work of NAGPRA is done between representatives of museums and departments (such as myself) and the Tribal Historic Preservation Officers or NAGPRA coordinators; I tried to follow up each letter with an email to these officials, and also tried to call those who were associated with tribes where there was a precedent for consultation.

The timing of our invitations to consultation was less than fortuitous; the pandemic began soon after the letters were mailed and many tribes were severely affected by COVID. Nevertheless, over the course of the past year we have gradually been able to identify tribes who wish to consult with us. What follows is a brief progress report; however, it should be noted that other tribes may still accept our invitation to consultation.

USF has one set of human remains that are identified as Native American and coming from the Petrified Forest in Arizona. On behalf of the Department, I sent formal letter invitations to consultation to the Chairperson or Governor of 37 tribes. The Hopi Tribe of Arizona and the Zuni Tribe of the Zuni Reservation, New Mexico, have accepted our invitation to consultation regarding this individual.

We hold one set of human remains identified as coming from southern Arkansas, for which we sent formal letter invitations to consultation to the Chairperson or President of 17 tribes. The Osage Nation, the Quapaw Nation, and the Shawnee Tribe accepted our invitation to consultation.

As noted above, USF Anthropology curates the one set of human remains identified as coming from the Morongo Valley in southern California. On behalf of the Department, I sent formal letter invitations to consultation regarding this individual to the Chief, Chairperson, or Governor of 33 tribes. The Agua Caliente Band of Cahuilla Indians of the

Agua Caliente Indian Reservation, California, the Morongo Band of Mission Indians, California, and the San Manuel Band of Mission Indians, California, accepted our invitation to consultation.

Not surprisingly, the majority of human remains in our collections are associated with Florida; we curate a minimum of 237 individuals from 20 sites in our state. I sent formal letter invitations to consultation regarding these individuals to the Chief or Chairperson of 13 tribes. The Seminole Tribe of Florida and the Seminole Nation of Oklahoma accepted our invitations to consultation.

We are currently working with the consulting tribes, USF's general counsel, and the National NAGPRA program, to finalize our Notices of Inventory Completion. These Notices will be published in the *Federal Register*, after which Other tribes have 30 days after publication to request to be included in the consultations. The fate of a number of remains in our collection that can not be tied to a specific geographical area or region remains undetermined, although once the waiting period has passed we can initiate discussion with the consulting tribes regarding these too.

Ultimately, most—if not all—of the Native American remains in our collections will likely be repatriated—a term derived from the Latin word *repatrius* and meaning “to go home again” (Colwell 2017:3). It has been a long journey already, and one with some distance yet to go, but the individuals that have found their way to the Department's collections are going home.

Colwell, Chip

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Morten Rasmussen, Martin Sikora, Anders Albrechtsen, Thorfinn Sand Korneliussen, J. Víctor Moreno-Mayar, G. David Poznik, Christoph P. E. Zollikofer, Marcia S. Ponce de León, Morten E. Allentoft, Ida Moltke, Hákon Jónsson, Cristina Valdiosera, Ripan S. Malhi, Ludovic Orlando, Carlos D. Bustamante, Thomas W. Stafford Jr, David J. Meltzer, Rasmus Nielsen, and Eske Willerslev

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<https://doi.org/10.1038/nature14625>

Williams, J. Raymond

1975 *A Report on the Excavation of Two Small Mounds in Martin County, Florida*.

Department of Anthropology, University of South Florida, Tampa. Submitted to the Bureau of Historic Sites and Properties, Division of Archives, History and Management, Department of State, Tallahassee.

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## “A Fulbright Fieldwork Report from Spain”

by Dr. Kevin Yelvington

When I arrived in Alicante, Spain in January on my Fulbright, I knew this was going to be like no other research and teaching assignment I had ever had. Spain was in the middle of its “third wave” (as it is called here) of the Covid-19 pandemic, the official national State of Alarm was still in effect, and the autonomous communities had imposed their own much-needed restrictions to try to control the spread of the virus. The Comunitat Valenciana, the autonomous community where Alicante is located, had some of the most stringent rules because it had one of the highest rates in the country (and I was happy for them):

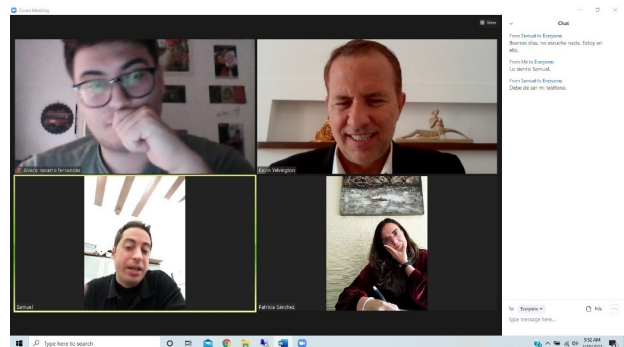
Facemasks were mandatory in all public spaces, even on the beach; no more than two people who were not of the same household could be together in public; bars and restaurants were closed except for restaurant take-out orders; there was a curfew; except



with official permission people could not travel between communities or even on the weekends between municipalities; people were not allowed to visit each other's homes. And at the Universidad de Alicante, where I was to be based, most of the classes were delivered online.



Now, towards the end of my stay, I can report that things somehow worked out. Well, I shouldn't say "somehow." The reason is the goodwill and understanding of my colleagues, students, and research participants here in Alicante. My two hosts are anthropologists of tourism: María José Pastor Alfonso and Pitu Espeso-Molinero. They have been welcoming and supportive. I came here with the intention of mentoring students in doing a fieldwork project on wine tourism in Alicante province. I was able to recruit two intelligent and hardworking undergraduate students doing their final year's thesis, called a Trabajo Fin de Grado. Patricia Sánchez Serna, Álvaro Navarro Fernández, and I are traveling around the province doing ethnographic fieldwork in wineries with wine tourism managers, key informant interviews with local tourism officials and tour guides, and archival research in the Archivo Municipal, a building started in the 17<sup>th</sup> century – all while maintaining social distancing procedures. Some of our interviews have been held via Zoom. Our interviewees have been patient and understanding. Patricia and Álvaro will use the data we are producing for their theses. We have plans to present at conferences and to write academic articles. Meanwhile, I am also teaching as a guest-lecturer in several classes – Sociology, Anthropology and Tourism, and Cultural Heritage.



As my time comes to a close here, I am reflecting with gratitude on all that I have learned and what I will be able take back to USF and incorporate into my research and teaching.

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## *Anthropologists in the News*

### USF Anthropology Department Issues Statement Acknowledging Campus Land Belonged to Tribes

In November of 2020, the Anthropology Department issued a statement acknowledging the fact that the Seminole, Colusa, and Tocobaga tribes owned the land prior to European colonization.

The statement itself says, "As a Department, we recognize the historical and continuing

impacts of colonization on Indigenous communities, their resilience in the face of colonial and state sponsored violence, and fully support Indigenous Sovereignty. We will continue work to be more accountable to the needs of American Indian and Indigenous peoples.”

Dr. Diane Wallman wrote the statement with guidance from members of the Seminole Tribe. “It’s one step of many we can do to reconcile and redress the systemic issues of settler colonialism and colonialism on Indigenous communities,” she said. “And the second step, and maybe third and fourth step, would be working to right those wrongs.”

According to Dr. Sarah Taylor, a faculty member who chairs the Diversity and Inclusion committee: “Acknowledging the land you’re on and land you’re using is a traditional behavior of many Native American groups. It’s a sign of respect. Acknowledging this is important to being able to start a dialogue.”

“It’s a continuation of the rise in awareness of issues of social justice, systemic racism and the silences that have surrounded our understanding and knowledge of different communities and people which are contained or often hidden within the national story,” Dr. Antoinette Jackson, the chair of the department, said. “This acknowledgement is part of that trajectory, especially on the heels of the Black Lives Matter statements that people were putting out over the summer because of the rising issues that culminated with George Floyd’s murder.”

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## Monuments, Markers and Memory 2021 Symposium series



*Freedom Memorial, John Sims, 2020*

Motivated by national movements and protests associated with Black Lives Matter, and the pushback and removal of Confederate iconography, the *Monuments, Markers and Memory* symposium series critically explored power, politics and activism around public monuments and memorials.

This four-part series united artists, academics, activists, politicians, organizations, institutions, and local communities to address public memory, heritage and memorialization, and promoted restorative justice, social equity and legislative action.

This symposium was centered on the works of artist, writer, and activist John Sims and his recent series of Op-Eds (1, 2, 3) in the Tampa Bay Times. John suggests that we are at a critical moment, and must “start deep conversations around the culture of white supremacy and propriety of Southern Heritage.”

As a focal point for all of the events, the Confederate Memorial at Gamble Plantation Historic State Park in Ellenton reflects these larger concerns. The series began with a

panel (January 23, 2021) opening the “Marking Monuments” exhibition at the USF Contemporary Art Museum. In each of the four events (see below for other dates), participants will examine the themes of Reimagining, Response, Recovery, and Redress. The four panels and talks discussed these concepts and pushed for concrete action, through legislative change, artistic re-imaginings, and historical justice. The series concluded with a Keynote presentation (February 6, 2021) by John Sims. For more info and links to events, visit the *Monuments, Markers and Memory 2021* Symposium Series Facebook Page [@monumentsandmemorycollective](#)

Sponsored by the Florida Humanities, the Florida Public Archaeology Network, the University of South Florida Department of Anthropology, The University of South Florida Contemporary Art Museum, the University of South Florida ResearchOne, The Ringling Museum of Art, and the New College Public Archaeology Lab.

Funding for this program was provided through a grant from Florida Humanities with funds from the National Endowment for the Humanities. Any views, findings, conclusions or recommendations expressed in this program do not necessarily represent those of the [Florida Humanities Council](#) or the [National Endowment for the Humanities](#).

Affiliated exhibitions:

Marking Monuments USF Contemporary Art Museum Lee and Victor Leavengood Gallery  
John Sims Performance of 2020: (Di)Visions of America The John and Mable Ringling Museum

Symposium Series Contacts:

Diane Wallman, PhD, USF Dept. of Anthropology – [dianewallman@usf.edu](mailto:dianewallman@usf.edu)

Jeff Moates, Director, Florida Public Archaeology Network – [jmoates@usf.edu](mailto:jmoates@usf.edu)

1 <https://www.tampabay.com/opinion/2020/06/26/a-change-is-coming-for-confederate-iconography-column/>

2 <https://www.tampabay.com/opinion/2020/07/24/we-must-repeal-florida-laws-that-protect-the-confederate-flag-and-honor-its-leaders-column/>

3 <https://www.tampabay.com/opinion/2020/08/28/heres-the-slave-memorial-i-have-imaged-for-floridas-gamble-plantation-column/>

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## Dr. Anna Dixon Quoted in BBC Travel Article



In February of this year, the BBC consulted medical anthropologist and ethnobotanist Dr. Anna Dixon about *yaupon*, a plant native to the Southeastern United States that is North America’s only indigenous source of caffeine.

Dr. Dixon said: “Before a big decision was made, yaupon would be consumed to purify people so that their decisions were clear.”

The [BBC Travel article](#), which was published on February 24, 2021, discusses the process of roasting and steeping the leaves of yaupon, which is very common throughout the region. It was commonly consumed by Native Americans for 1,000 years prior to European contact.

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## *St. Petersburg Campus News*

On the St. Petersburg campus, the anthropology faculty are moving into our new offices in Davis Hall! Students will be excited to learn that we will now have a new Anthropology Teaching classroom, where we can store materials for class projects and hands-on-learning.

It is our hope to be able to continue to offer all the courses required for anthropology majors at the St. Petersburg campus, as well as maintain a local anthropology club, Lambda Alpha chapter, and internships.

**Dr. Chap Kusimba** is a Professor of archaeology and museum studies. Dr Kusimba’s and



colleagues recently received a National Geographic grant to study the Gede pre-colonial city-state in Kenya, which was recently reported on in The Star (Kenya). Dr. Kusimba teaches Archaeology, Museum studies, and African archaeology courses and will be teaching one course a year on the St. Petersburg campus.

**Dr. Heather O'Leary** is the internship coordinator at the St. Pete campus. Dr. O'Leary leads vibrant transdisciplinary research in the EcoFem Lab, which is the research home to several students from Tampa and St. Petersburg campuses majoring in Anthropology and beyond. The EcoFem Lab Student Researchers are building their credentials in social science research methods in projects about: COVID-19 and air quality, Red Tide, and gender discrimination in environmental literature, and climate change. We welcome new researchers and the topics that drive them. As projects come to completion, EcoFem Lab Student Researchers will graduate as co-authors on publications. Dr. O'Leary's research on Red Tide and COVID-19 vaccine hesitancy continue to be featured in newspapers and on the news.

**Dr. Anna Dixon** is Instructor of Anthropology, specializing in ethnobotany and medical anthropology at USF St. Petersburg. Dr. Dixon teaches all four fields of anthropology, as well as advanced courses in ethnobotany, food and health and human evolution. She also supervises internships in the health sciences and criminal investigation. This semester she has been working with ISS/Criminal Justice/Anthropology major Faith Yount on an internship focused on criminal defense work. She is also working on a paper for publication with colleagues in the U.S. and Hungary on prehistoric mound sites and preservation of sensitive grassland ecology, as well as conducting archival research for the African American Burial Grounds & Remembering Project that is led by Drs. Antoinette Jackson and Kathryn Arthur. In addition, she is working with students on two projects related to the ethnobotany of tattooing and on a lynching case in South Carolina.

**Dr. John Arthur** is the current St. Pete Anthropology Club Faculty sponsor. Dr. Arthur specialized in archaeology and ethnoarchaeology. He has conducted research in southern Ethiopia since 1995 focusing on ceramic ethnoarchaeological and Holocene archaeological research concerning food, beer, ritual, and status. Dr. Arthur is finishing his book, *Beer – A Global Journey through the Past and Present*, published by Oxford University Press. This unique book focuses on past and present non-industrial beers highlighting its significance in peoples' lives through four themes: innovating new technologies, ensuring health and well-being, building economic and political statuses, and imbuing life with ritual and religious connections. Dr. Arthur is continuing his Frank E. Duckwall Professorship in Florida Studies endowment. Since 2007, he has supervised USF students in excavating the Native American mound at the Weeden Island site in Pinellas County, Florida. Many of these students have conducted their own independent research on the ecology of shells, bead and pottery technology, and archaeobotany.

**Dr. Kathy Weedman Arthur** is on sabbatical during Spring 2021. However, she will return as the program coordinator at the St. Petersburg campus and serve as the faculty mentor for the Lambda Alpha Honor Society beginning Summer 2021. Dr. Arthur continues her service as co-editor of *Archaeologies*, Journal of the World Archaeological Congress. She is also Co-PI on the USF project titled "African American Burial Grounds and Remembering Project" focused on cemeteries in St. Petersburg. Dr. Arthur is funded by the National Science Foundation for 3 years of summer research in Ethiopia concerning Heritage & Sacred Forests. She has recently published an article about Indigenous knowledge as science in the *Cambridge Archaeological Journal*.

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## ***Super Students and Amazing Alumni!***

### **Alumna Launches Nonprofit to Support Neighbors in Need**

(Jan. 15, 2020) Lori Singleton had an unconventional path towards USF's St. Petersburg campus, but she wouldn't have it any other way. For more than 20 years, Singleton worked as an EMT and a firefighter in Tampa Bay, one of the first openly gay women to serve at her department. After she retired longevity – a term used in the firefighting community meaning to complete service, as opposed to retiring from an injury – Singleton

decided to fulfill a lifelong dream of travel, which included walking the famed Camino de Santiago pilgrimage trail in Spain. Then in 2013, she enrolled as an anthropology major at USF's St. Petersburg campus, which gave her the opportunity to join excavations in Mesoamerica and participate in the Belize Valley Archeological Reconnaissance. Since graduating in 2015, Singleton has dedicated herself to philanthropy, providing food for those in need and launching a nonprofit called The Way Project that aspires to inspire goodwill in others.

We caught up with Singleton to hear about her promise to a dying parent to earn her bachelor's degree, how it shaped her future decisions and why she's devoted to giving back to the community. This interview has been edited for length.



*Singleton in Ireland during her four-month backpacking journey through Europe.  
Photos courtesy of Lori Singleton.*

### **What first brought you to USF's St. Petersburg campus?**

I retired longevity from Tampa Fire Rescue in 2012, almost a year after my mom passed away from cancer which was, needless to say, life changing. Before she died, I promised her that I would go back to school and graduate with a bachelor's. I chose anthropology because she once told me that if she had to do it all over again, she would have become an anthropologist.

So, off I went on my quest to fulfill a promise, which landed me in USF's St. Pete campus anthropology department. I can't begin to tell you just how fortunate I feel to have picked the St. Pete campus. Not only is it in the middle of a fantastic downtown, but the campus is intimate and engaging. It's super easy to make friends there and at the age of 46, I really appreciated that. It was an incredible two years.



*Singleton climbing a Mesoamerican pyramids during an archeological dig*

### **What sort of things did you study as an anthropology student?**

I learned so much about so many different cultures and was able to do things like study abroad in Belize for the summer digging up old Maya artifacts and ruins. While some of my favorite classes were Dr. Dixon's classes, there wasn't a class I didn't love or appreciate. In fact, one of those classes asked us to do a project highlighting a local organization. I chose the nonprofit Daystar Life Center because I typically did papers and projects on various cultures' religious beliefs and Daystar was founded as a catholic ministry.

I spent a semester volunteering for them and interviewing people that were part of the organization. What impressed me the most about Daystar was just how many people I met there who were also volunteers. Many people were from a local catholic church and this was their way of giving back. Boy, did they inspire me.

### **What did you do after you earned your degree?**

After I graduated with honors, fulfilling my promise to my mother, I went on my long-dreamed-about four-month backpacking trip around Europe. One of the things I was most excited about was getting to walk the Camino de Santiago, also known as the Way of St. James, for the second time. The first time I walked it, right after retiring, I experienced a type of generosity I've only ever known on the Camino. No matter what your language is, what your story is, if you are in need on The Way of St. James, someone will be there to help. This inspired me as well.

Fast forward to today and I am happily married to my beautiful wife, who is also a USF graduate, and, like me, believes in trying to make a difference in our own part of the world. She worked for a nonprofit organization for 27 years before retiring to join me in chasing after a little dream that duplicates what I experienced on the Camino and resembles what I witnessed at Daystar. We put my mom's old fold up table in our front yard and with \$50 worth of non-perishable food to share with our neighbors in need. We called it The Giving Table.

Truthfully, we only expected to do it one time. My sister-in-law had unexpectedly sent us a \$50 gift card to Amazon and Tara and I decided to buy food for a table to give away. Because I wasn't planning on manning the table, I made a sign out of a cardboard box that said, "Take what you need. Leave what you can." Not only were people who came to the table incredibly generous by only taking what they needed, as soon as I posted it on Facebook, we immediately had friends and family donating money to resupply the table. We have resupplied the table almost 10 times in just a few months.





*Singleton's Giving Table offered food for neighbors in need*

### **What have been some of your most memorable moments with The Giving Table?**

One of my favorite moments so far was discovering that a homeless man left food on the table to share. I couldn't help but think how incredible it is to see someone who has so little choose to share what little he has with others. My friend Maria, who is a Franciscan Nun on the Faroe Islands, said it was because he understands what it's like to be hungry.

I'm happy to say that we have officially formed a nonprofit, The Way Project. Our wish for The Way Project is not one of grandiosity. Our goal is simply to inspire and show people how easy it is to help people in their own part of the world. If someone is inspired to donate to our table, we are committed to using every dime of that donation towards the purchase of food. We would love to see a world where generosity is more common than greed.

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### **USF Alum Joins Faculty at Furman University**

Dr. Kaniqua Robinson (graduated 2018) has accepted a tenure-track position in the Anthropology program at the Furman University, Greenville, SC. I am very excited to join the Furman community! I look forward to continuing my research on racial inequities in the juvenile justice system.

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### **USF Grad Takes Postdoc at Texas Biomedical Research Institute**

Dr. Juan Pablo Arroyo ( graduated in 2020) did his M.A and Ph.D. in Biological and Medical Anthropology at USF, under the mentorship of Dr. Lorena Madrigal. For his doctoral dissertation, as a member of Madrigal's Lab, he studied maternal social-status and offspring growth in rhesus macaques at the Caribbean Primate Research Center, in Puerto Rico. Their findings highlight how low social-status negatively impacts mothers and their offspring's growth and development.

In May Dr. Arroyo will join the Ross Lab, as a postdoctoral scientist, in the Southwest National Primate Research Center, at Texas Biomedical Research Institute. He will be studying marmoset monkeys as a human model for development, aging, health, and disease.

His wife, Dr. Coralia Vázquez-Otero, is a USF Public Health alumna and mentee of Dr. Dinorah Martinez Tyson (a USF Anthropology alumna and currently faculty at USF Public Health). She considers herself to be "an anthropologist by kinship". After completing a postdoctoral fellowship at Harvard's School of Public Health, Dr. Vázquez-Otero will be joining the faculty of the College for Health, Community and Policy, at the University of Texas in San Antonio.



# *Graduate Students Take the Lead!*

## USF Graduate Students Present at the American Association of Physical Anthropologist Meetings

At the AAPA meetings, members of Dr. Lorena Madrigal's lab are presenting the following:

1. Caroline Maclean (current MA student), Lucio Reyes (spring 2021 MA graduate), Miguel Dimanlig (2020 BS graduate) and Lorena Madrigal: "CT and TT phenotypes are associated with poor pregnancy outcomes when compared with CC phenotypes."
2. Fiona Felker (current PhD student), Sabrina Guimaraes-Paiva (one year of data analysis), Maria de Nazare Klautau-Gimaraes, Silviene Fabiana de Oliveira and Lorena Madrigal. "Does variation in Quilombos' diets influence the hemogram profile?"
3. Juan Pablo Arroyo (fall 2020 graduate) and Lorena Madrigal. "Maternal Low social-status, increased fetal developmental instability in males, and offspring sex ratio in *Macaca mulatta*."

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## *New Faculty Grants*

### Heather O'Leary and the EcoFem Lab Garner Classroom Grant

Dr. Heather O'Leary's ([EcoFem Lab Project](#) leader) and Pinellas teacher, Latesia Coleman, received a Tampa Bay Lightning Classroom Grant of \$2,200 to help fund her classes at Lealman to become contributing Junior Research Assistants in her lab. They submitted this proposal in August.

Dr O'Leary and Ms. Coleman are working together on SJMLs, social justice mathematics lessons, that combine GIS, Twitter, and standard math learning objectives in the cultural contexts of environmental justice in Florida (in particular COVID-19 and air quality; Red Tide). O'Leary will also offer monthly mentoring to the 49 participating students on both the project and the pathway to higher education research.

"This is great for the community, but also for diversifying the next generation of scientists--particularly in Tampa Bay. The demographic make-up of the school is: 55.9% African American, 8.5% Hispanic, 30% White/Caucasian, and 3.7% other. A total of 74.6% of the students qualify as Economically Disadvantaged according to the 2017 SPAR Report from the Florida Department of Education," said Dr. O'Leary

They are working on an article for *The Science Teacher* and building a network to launch more projects after this one is complete.

**About the Lab**

The EcoFem Lab is an interdisciplinary think-tank at the USF St. Petersburg campus that explores the hidden connections between environmentalist and feminist ways of understanding the world's most pressing problems. Researchers document cultural evidence of our assumptions about nature and gender to analyze how these assumptions undermine, reinforce, and reshape environmental justice and gender equity. The EcoFem Lab's research argues that these cultural insights can be applied to increase representational justice in everyday life, in activism, and in the academy.

**Core Research Themes**

- Epistemic violence (limiting the ways people know and understand gendered and environmental issues)
- Gendered and Environmental labor, extractivist economics
- Global climate and development hotspots: political ecologies of coasts, cities, and global south contexts
- Representational justice in the academy, activism, popular culture, and social media
- Feminist Co-Mentoring



**Heather O'Leary, Director**

Assistant Professor  
Interdisciplinary Social Sciences | Anthropology  
[Faculty Profile](#)

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