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Anthropology Department

The Anthropology Department's 2017-2018 Newsletter, Issue No.12

Foodways Beyond Subsistence

Foodways – the beliefs and behaviors surrounding production, distribution, preparation, consumption and definition of food – offer a rich arena for anthropological research. Studies in recent years demonstrate that food serves in various contexts as a symbol of ethnic identity, maintains class divisions, embodies cultural ethics, underlines political agendas and underscores a variety of additional projects of social meaning making.

This literature on foodways, however, is predominantly focused on industrialized, food-secure societies. The foodways of people living in subsistence-level economies have been less consistently interrogated. Such populations by definition produce just enough food for consumption. There is, as such, an appearance of scarce resources and an orientation toward basic needs.



Analysis of food in these contexts tends to prioritize nutrition (assumed to be lacking), agriculture (systems for controlling outcomes), the use of reciprocal exchange and central storage systems (as insurance in precarious environments), and situations of famine (causes and coping mechanisms). While these topics are all important and merit analysis, the prevalence of such foci leads to a portrait of foodways in subsistence-level communities as oriented only toward the performance of routines geared toward ensuring physical survival.

These assumptions can be exacerbated in Africa, where local foods often do not appeal to the palates of foreigners. While much varies across the continent, afternoon and evening (and sometimes morning) meals for many Africans have two

components: 1) a polenta-like starch mass; and 2) a sauce that serves to moisten the starch and aid in swallowing.

Beyond salt, the occasional hot pepper, and maybe an MSG-laden stock cube, there is little spicing. The repetitiveness, consistency and bland flavor of these foods make them not only unpleasant to unaccustomed consumers, but also incomprehensible. Why anyone would voluntarily eat such fare is easily conceivable as little more than the product of necessity.

But ethnographic research on African diet shows that many local consumers evaluate their fare as being in no way inferior or lacking. Even those Africans with the financial and logistical means to adopt completely new food styles regularly show preference for the traditional starch and sauce diet. Further, Africans do perceive variety in their “simple” dishes, mild spicing arguably allowing for an appreciation of intrinsic flavors and texture variations. Such characteristics are likely underreported by foreign researchers.

My research in peri-urban Mozambique supports the argument that simplicity and subsistence-level consumption need not indicate total alimentary focus on biological survival. In my work, I describe the ideals with which personhood is bound up in Metangula (a town of about 10,000 people in the Niassa Province), the place of these principles in local foodways, and the ways in which alimentation is manipulated to affect individual and collective wellbeing. I argue for an alimentary manifestation of moral ordering in food classification and taboos, ethnophysiology, market principles, exchange relationships, cooking, etiquette and the management of malnutrition. I demonstrate that foodways have the potential to serve as one gauge for changes, anxieties, and challenges in the meaning and making of wellbeing – even (and perhaps especially) in a food-insecure environment.

Arianna Huhn





From left to right: Robbie Grenda, Jessica Porter Rodriguez, Dr. Amy Gusick (director of the program), Richard Bark, Lindsay Porras. Matt Stever also graduated but did not participate in commencement.

The First M.A. Degrees in Applied Archaeology Awarded

Our first five graduates from the M.A. in Applied Archaeology Program participated in the college commencement in Spring 2017! We could not be more proud of the students and the hard work they did to accomplish this milestone within the two-year program. As the word about our new program spreads, we are seeing a lot of interest and now have 18 graduate students within two cohorts. In fall 2017, we are set to welcome our third cohort, the members of which will no doubt benefit from our experiences in running the program over the last two years.

The excellent research of our students was on display at a number of events over the last year. Most of the second-year students presented at the Society for California Archaeology annual meeting in the well-attended symposium, Technology, Travel Routes, and an Asistencia: Recent Graduate Student Research from California State University, San Bernardino. In addition, three of our students were selected to represent CSUSB at the statewide CSU Research Competition, and one student presented at the CSUSB student research symposium, Meeting of the Minds.

The program's first-year focus on anthropological archaeology and second-year focus on cultural resources management have benefited the students, and many of them have been able to secure jobs within the industry, even before graduation. Our students currently work for a wide variety of organizations, including the Navy, Forest Service, Bureau of Land Management, Caltrans, Agua Caliente Band of Cahuilla Indians, Morongo Band of Mission Indians, Pechanga Band of Luiseno Indians, and various cultural resources consulting firms.

This summer, the first-year students will focus on their thesis research, which includes looking at ethnic identity at a Chinese railroad work camp site, understanding sociopolitical change and bead-making intensification among the Island Chumash, and using experimental archaeology to understand the functions of crescents, a type of early stone tool in North America. We are looking forward to these and other exciting research projects of our graduate students and to the continued success of the program!



Drs. Hepp and Robertshaw stand behind our student honorees at the College Awards Night in June. From left to right, Nathan Morin (outstanding undergraduate student), Shannon Clarendon (outstanding graduate student), Andy Lopez (outstanding service to the Anthropology Department).

Anthropology Careers Initiative

This year we have made an effort to improve our career guidance and preparation for our majors. In addition to our regular annual workshop on graduate schools in anthropology, Drs. Arianna Huhn and Peter Robertshaw, with funding from student fees, put on a series of workshops.

Two workshops brought some of our alumni to campus to talk about their careers outside academia and how they navigated the difficult journey from student to paid professional employment. The workshops were both well attended and lauded by the students.

For their success, we are very grateful to our alumni who took time out of their busy schedules to come to campus: Gary Jones,



Dr. Robertshaw Retires

Dr. Robertshaw is stepping down from his position as chair of the Department of Anthropology at the end of August after 18 years. He is pleased to leave behind a department that has grown to eight tenured and tenure-track faculty. He is also proud of the new M.A. program in Applied Archaeology that he shepherded into existence. All the indications are that this program, under the energetic guidance of Dr. Gusick, will be a success. Not only is Dr. Robertshaw resigning his chair position, but he is also retiring from the university after 28 years of service. His departure will not be too abrupt, however, because he will return to teach half-time in the university's early retirement program.

Ashley Sauer, Crystal Quintana, Heather Reynolds and Kelli Carter. Rachel Beech, the assistant vice-president for admissions at CSUSB and an anthropology alumna, though not from CSUSB, also graciously agreed to participate.

We also arranged a résumé-writing workshop specifically for our majors that was very kindly arranged and presented by staff from our campus Career Center.

Lastly, in November 2017 we will send four students to Washington, D.C., to participate in the annual conference of the American Anthropological Association, where they will have opportunities to meet professional anthropologists working inside and outside academia, and to attend various workshops for students.



... And Dr. Niewoehner Becomes the New Chair

The faculty have chosen Dr. Wesley Niewoehner as their new chair. Dr. Niewoehner was promoted to full professor a couple of years ago. He brings a distinguished record of teaching and research to the chair position. With help from colleagues, he has also been spearheading the department's planning for the transition of our curriculum from quarters to the semester system that debuts in fall 2020.

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Ms. Christine Dias

For advising in the major, please contact any full-time faculty member during their office hours (preferably in person) or by phone or email.

Anthropology Website

<http://anthropology.csbs.csusb.edu>

Newsletter Editorial Team

Alan Llavore

Patricia Massei

Peter Robertshaw



Giovan (Gio) Alcala, B.A. Anthropology, 2014, graduated from the accelerated M.S. GIS program at the University of Redlands. He now lives in Coeur d'Alene, ID, and works for the Coeur d'Alene Tribe as the GIS analyst, where he is currently developing the use of drones to collect data on the reservation. He is married and has a son, Harrison James Alcala.

Merleyn Busby, B.A. Anthropology, 2016, and her husband welcomed their new baby girl last November, Violeta Rain Busby!

Elisabeth Cook, B.A. Anthropology, B.A. Biology, 2011, has been accepted into Western University, Pomona for medical school!

Su Eygabroad, B.A. Anthropology, 2013, will complete an online rural health care MBA this summer.

Manuel (Manny) Galaviz, B.A. Anthropology, 2012, is working on his Ph.D. in anthropology at the University of Texas, Austin. His research explores how immigration and border enforcement policies impact the

management of state and federal lands, such as national parks and wildlife conservation zones located in the U.S.-Mexico borderlands.

Mercy Grace Hernandez, B.A. Anthropology, with a minor in Islamic and Middle Eastern Studies, 2016, accepted a volunteer position with Peace Corps in the country of Georgia. She was sworn in following an exam in July 2017.

Peter Kleinpass, B.A. Anthropology, 2014, just finished his M.A. in museology at the University of Washington in Seattle.

Caitlin Lamb, B.A. Anthropology, 2008, has been working as a teacher for the last few years in Uppsala, Sweden, mostly teaching math and science since earning her master's degree in 2013. She has become fluent enough in Swedish to teach using Swedish. She recently moved to Oman because her husband just got a job based there. She also became a dual citizen recently, so it is pretty exciting for her to have access to the entire EU.

Daisy Lopez, B.A. Anthropology, 2016, is completing a year of service for AmeriCorps (the domestic Peace Corps) assigned to the Inland Empire United way. IEUW has her working as a full-time volunteer coordinator at the Fontana Adult School to help provide infrastructure support for some of their programs, mainly tutoring, mentoring, and college and career preparation.

Bobbie Michele Lynn, B.A. Anthropology, 2009, just finished her crime scene investigation certification at UCR, and is working for the UCR School of Medicine during the day and volunteering with the San Bernardino County Coroner's office in the evenings. She hopes to land a coroner investigator position soon.

Mike McCormick, B.A. Anthropology, 1989, B.A. Liberal Studies, 1989 is currently superintendent of the Val Verde Unified School District overseeing 20,000 students, 2,000 employees, and an annual operating

budget of \$250 million. He says that his B.A. in anthropology has served him well!

Devon Meyers, B. A. Anthropology, 2011, is busy with a one-year-old son and is living in Texas. He earned his EMT license and has been working with the U.S. Border Patrol. He says anthropology has really helped him with all the cultures he encounters and he enjoys sharing his knowledge of anthropology with fellow co-workers.

Paul Perry, B.A. Anthropology, 1996, Minor in Art History, 1996, recently celebrated his third-year work anniversary with the Smithsonian Institution. He is director of education and outreach for the Anacostia Community Museum, one of the 19 Smithsonian museums and research centers. Before moving to Washington, D.C., he was an education consultant with Saudi Aramco, Dhahran, Saudi Arabia. There he helped build the educational framework for the new King Abdulaziz Center for World Culture. Paul currently lives in Laurel, MD.

Jeffrey (Jeff) Petersen, B.A. Anthropology, 1999, earned an M.A. in anthropology at Northern Illinois University, followed by an M.S. in Information Science from the University of Illinois at Urbana. He currently works as a librarian with the Southeast Asia collection at Cornell University.

Danny Ramon, B.A. Anthropology, 2012, graduated December 2015 with an M.A. in applied anthropology from the University of South Florida. For his degree, he conducted a study on knowledge, attitudes, and practices relating to fire disaster preparedness in Malaysia. Danny is currently attending San Bernardino Valley College to complete the prerequisites for entering a nursing program so that he can continue in the emergency medical field.

Joy Robles, B.A. Anthropology, 2015, is in the TESOL master's program at CSUSB. Also, her daughter won a bronze medal at the Rio Olympics.

Joy got to go to Brazil to watch and had great fun.

Laysset Silva, B.A. Anthropology, 2013, is living in Puerto Rico, studying for a doctoral degree in clinical psychology (PsyD Clinical) and "everything is going great." She remains interested in archaeology and plans to volunteer again on an archaeological project in Costa Rica.

Carrie Stoermer, B.A. Anthropology, 2012, purchased a home last December near the Joshua Tree National Park in Yucca Valley. She continues to work from home as a freelance editor for Cactus Communications' department of social sciences, aiding international clients as they attempt to have their research published in English-speaking journals. Her children are in the fifth and second grades now and are doing well.

Jacque Swartout, B.A. Anthropology, 2003, completed an M.A. in anthropology at CSU Fullerton many years ago, taught anthropology in various community colleges, and then returned to college to obtain a degree in nursing. She now works as a nurse in Kansas, but has ideas for pursuing a Ph.D. in medical anthropology since she works with various immigrant communities at her hospital.

Colin Tansey, B.A. Anthropology, 2001, is a major in the U.S. Army currently stationed at the Joint Intelligence Center in Tampa, FL. He spent the previous couple of years teaching physical geography at the United States Military Academy, West Point.

Terri Terry, B.A. Anthropology, 2007, is now working part time with the Daggett Historical Society as their newsletter editor and grant specialist. Prior to this, she worked as a contract archaeologist for the National Park Service.

Mary Violasse, B.A. Anthropology, 1976, retired several years ago from the Riverside Adult School. She currently works with at-risk young adults for the California Family Life Center, a non-profit, where she mostly tutors math and reading, with some prep for GED or HiSet and college class work when necessary. Mary also owns a vintage store in Riverside, called "Mrs. Darling" which, she says, directly relates to her anthropology learnings and yearnings.

Mike Wahl, B.A. Anthropology, 2008, B.A. Geography, 2007, is currently the GIS specialist for the State Historic Preservation Division of Hawaii. Mike describes it as "a really great job. I get to travel to all the islands and do field work

with the archaeologists, and then work in the office making maps and building databases and all that nerdy stuff." Prior to this, he worked with the Navy's Emergency Services group at Pearl Harbor for eight months. He had a seat in the 911 call center and another in the admiral's office, where "it was very interesting to hear 911 calls come in all day and then see all the important Navy things going on." Mike married Natalie Kahn in 2015.

Natalie (Kahn) Wahl, B. A. Anthropology, 2009, received her master's in library science a few years back and is the circulation manager for Leeward Community College in the University of Hawaii system. She hopes to start a new job soon as an instructional librarian at the same school. She's been teaching classes and running the library at the same time and enjoys working there. She married Mike Wahl in 2015.

M. Faith Webster, B.A. Anthropology, 2011, B.A. Philosophy with a minor in Art History and French, 2006, CSUSB, and M.S., GIST, 2016, USC, accepted the position of GIS specialist with the Quinault Indian Nation, N.W. Washington. She will provide the GIS needs for the reservation. Faith, Jon, and their son are relocating this summer.

Student News

Congratulations to Richard Bark, Shannon Clarendon, Evan Mills, and Jessica Porter, four of our M.A. in Applied Archaeology students who were selected to represent CSUSB at the 31st CSU statewide Student Research Competition at Cal Poly San Luis Obispo!

Jeffrey San Agustin, B.A. Anthropology, has been accepted into the M.A. program in Anthropology at CSU Long Beach.



Crafting Lives Exhibit

On June 1, the Anthropology Museum officially opened a new exhibition – Crafting Lives in the Americas. This exhibition got its footing from two student projects – Department of Anthropology alumnus Ana Sanchez (neé Mendoza) completed research on southwestern U.S. pottery as part of her internship with the museum this year. Students in Dr. Guy Hepp's ANTH 321 and ANTH 602 sorted through a collection of decontextualized archaeological artifacts that included ceramic figurines from Mexico. Dr. Russell Barber and Dr. Hepp lent their curatorial expertise to showcase these research projects in the museum. To round things out, emeritus professor Dr. Frannie Berdan used her

knowledge on the Aztec civilization, and her extensive collection of textiles from Mexico, to explore changes in weaving over time.

The exhibition is divided into three sections – the first on ceramic figurines from Mesoamerica, the second on pottery from the southwestern U.S., and the third on Mexican textiles. All three areas consider changes over time in a singular artistic form in the Americas – and what these changes signify. By placing the crafts within broad political, economic, and social systems, the exhibition challenges the insulation and frivolousness implied in the label “domestic crafts.” In considering the implications of crafting for identity, and in bringing

the stories of two of these crafts to the contemporary era, the exhibition title “crafting lives” takes on two meanings – of crafting being well and alive in the Americas, and of the importance of these crafts for agency in constructing lived worlds.

Director of the Anthropology Museum, Dr. Arianna Huhn, served as exhibition developer and preparator, with assistance from M.F.A. student Heather Roessler and volunteer Steven Huhn. Dr. Hepp served as the lead curator, developing the overarching curatorial theme for the exhibition. The CSBS Office of the Dean provided the financial assistance to make this exhibition possible.



Seeking Support

We are very grateful to those who have made donations to our department during the last year. These gifts support our students in a variety of ways, including scholarships to cover the costs of travel and tuition for those students who enroll in field schools at home and abroad, as well as the purchase of equipment, fossil and artifact casts for use in the classroom. Our Anthropology Museum also benefits from gifts, particularly since we have no regular source of funding to pay for all the expenses involved in assembling a new exhibition. We hope that you will consider making a donation to the department or designating a larger gift in your name or in someone else's honor.

If you would like to make a gift to the Anthropology Department, you may make your check payable to the CSUSB Philanthropic Foundation, and in the memo section write “Anthropology Department.” You may send your check to the Director of Development, College of Social and Behavioral Sciences, California State University, San Bernardino, 5500 University Parkway, San Bernardino, CA 92407.

For more information on giving or to make a gift online, please visit:

<https://www.csusb.edu/advancement/development>.



2016-2017 ALPACA ADVENTURES

The 2016-2017 ALPACA club began the year with small weekly meet-ups in the Anthropology lab room and at the Coyote Pub during the fall quarter, engaging in philosophical discussions about anthropological topics such as globalization, neoliberalism, archaeology, mythology, and various current topics happening in the world. We invited alumna and former ALPACA VP Lourdes “Lulu” Davila to be the special guest speaker at our first event titled “An Evening of Cultural Awareness,” where she discussed the topics of ethnocentrism and cultural relativity. At the end of the fall quarter, we went to dinner at the Ayda Ethiopian restaurant in Redlands with fellow students, alumni, and professors to celebrate the end of the quarter.

During the winter quarter, we attended the Hsi Lai Temple in Hacienda Heights to learn about Chinese culture and Humanistic Buddhism. We explored the beautiful grounds of a monastery that has various floral arrangements, gold statues, water features, and Ming (1268-1644 C.E.) and Ching (1644-1911 C.E.) dynasty architecture. After the temple visit, we explored the culture of Claremont in its thriving downtown and stopped by the music store/museum called the Folk Music Center, where world folk instruments cover the walls; we had the chance to play instruments from around the world. In addition, we celebrated Anthropology Day at the museum, where we had guest speaker and department professor Dr. Guy Hepp, who gave a presentation titled “Ancient Mesoamerican Music:



Ceramic Aerophones and Related Objects from Coastal Oaxaca, Mexico.” In celebration to the end of the winter quarter, we had dinner at the Peruvian place called El Pollo Rico in San Bernardino.

In the spring quarter, we continued meet-ups at the Coyote Pub for philosophical discussions of anthropological topics. In addition, we held a study session called the Coffee Social, where we provided coffee and studied for upcoming exams. We invited the geography, social work, and history clubs to join us. We also collaborated with the Citrus College anthropology club and went to the Los Angeles Zoo. Lastly, we planned the yearly End of Year Department party with students and faculty at the Delhi Palace in San Bernardino.

ALPACA Officers 2016-2017

President Nathan Morin

Vice President Andy Lopez

Treasurer Dino Bustamante

Secretary Diane Lucero

Historian Patricia Taylor





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Russell Barber

I have been continuing work on the analysis of the Fairview School excavation, particularly the window glass. After measuring the thickness of some 7,000 glass sherds, I am currently evaluating the efficacy of the various regression formulas for dating glass. I have also assisted Ana Mendoza in the Southwestern ceramics portion of the new exhibit in the Anthropology Museum.

Amy Gusick

As I finish my second year as a member of the Anthropology Department, I am busy as ever! The work I have been putting into the M.A. in Applied Archaeology program is paying off as five of the students from the first cohort graduated with their master’s degrees this spring. While the M.A. program has been a big focus for me, I have been busy with research as well. I have published three journal articles: Historic Aerials and Their Use in Archaeological Site Identification: A Case Study from the Northern Channel Islands, Internships in a New MA in Applied Archaeology Program, and Low Density Lithic Scatter and the Distribution of Toolstone on Santa Rosa Island. I have two more articles planned for submittal this summer: one on underwater archaeological methods for the west coast of North America and another on an important Chumash village site in Santa Barbara.

My research into submerged paleo-landscapes is going very well, and I have been on three research cruises focused on mapping the sea floor with sonar equipment. I hopped on a ship at the end of June to conduct coring of the paleo-landscape around the Northern Channel Islands. We are expecting the data we collect will lead to a better understanding of the Late

Pleistocene environment on the islands, and possibly discovery of submerged prehistoric cultural material. My research on the Island Chumash during the Late Period is also progressing, and I have one graduate and one undergraduate student working with me on identifying changes in technology and bead production at a Chumash village site on Santa Cruz Island.

Earlier this year, I organized and chaired a symposium at the Society for California Archaeology. The symposium focused on showcasing the CSUSB graduate student research and was very well attended. At that same conference I presented some of my recent research into gender bias in hiring and promotion within the archaeological profession in both academic and contract archaeology. The results of that research will be included in a forthcoming special journal edition focused on women in archaeology.

I will also be spending a lot of time this summer looking at collections from the Eel Point site on San Clemente Island and visting additional sites on Santa Cruz and Santa Catalina islands. I was recently awarded a grant from the Council on Ocean Affaris, Science, and Technology for research focused on all of the Channel Islands off California and variation in maritime adaptions that occurred from the Early though the Late Holocene.

Lastly, I was recently appointed to the board of the Government Affairs Committee of the Society for American Archaeology. This affords me the opportunity to know about proposed legislation that may weaken regulations for protection of our cultural heritage. As a board, we draft letters and meet with representatives on Capitol Hill to be sure that our voices and concerns are included in the conversation.

Guy Hepp

This has been a great first year at CSUSB! I’ve had the opportunity to teach several classes at the undergraduate and graduate level. I have also worked with professors Huhn, Barber, and Berdan, along with Ana Yesenia Mendoza Sánchez, to curate the “Crafting Lives in the Americas” exhibit for our department museum. One of the most rewarding aspects of this process has been working with my ANTH 602 and 321 classes on the archival



work that served as a background for the exhibit. Meanwhile, I’ve also participated in several conferences and worked on a few individual and collaborative publication projects. Most notable among these has been my co-editing (with Ricardo Higelin Ponce de León) of a special issue of the Journal of Archaeological Science: Reports on the bioarchaeology of Oaxaca, Mexico. Already available online, this publication should be available in physical form this summer. My co-authored article in this collection provides the best summary to date of the results of bioarchaeological and mortuary analysis of the human remains from La Consentida, an Early

Formative period (2000–1000 BCE) village site where I have been carrying out research since 2008, and which has produced evidence of some of Mesoamerica’s earliest cemeteries.

Regarding my future plans, I’m pleased to say that I am headed back to Oaxaca in July for laboratory research. Julian Acuña, one of our M.A. in Applied Archaeology graduate students, will join me to work with La Consentida’s lithic artifacts for his thesis project. The use of stone tools (and particularly of obsidian) during the Early Formative period has been a topic of debate in Mesoamerican archaeology, and Julian hopes to address these issues in his thesis. Pending the results of that study, we hope to produce some co-authored conference presentations and publications on the use of obsidian at the site. Meanwhile, I will also be collaborating in the lab this summer with a paleoethnobotany graduate student from McMaster University in Ontario. This student will use sonication to collect microbotanical samples from ceramic and stone artifacts in the hopes of bolstering dietary reconstructions for La Consentida. In addition to these collaborative projects, I will be working with ceramic artifacts and employing photogrammetry on figurines and musical instruments, as well as working on several publication projects.

Arianna Huhn

I’ve seemingly obsessed over the letter “M” this year – focusing much of my efforts on the museum, Marxism, and Mozambique.

As director of the Anthropology Museum, this year I closed one exhibition, opened another, and began preparations for a third. Re|Collect: Remembering Childhood closed in April 2017 with a bang – renowned documentarian Vincent Liota flew in

to interview exhibit participants for a film on the meanings that objects have in our lives. In May, the museum opened Crafting Lives in the Americas – detailed elsewhere. Working with Dr. Annika Anderson in the Department of Sociology, I also completed 41 interviews with community members for In|Dignity, an exhibition that will open in January 2018.



To round out this list of museum activities, I will be spending one month this summer in residence at the Smithsonian Institution in Washington, D.C., as a faculty fellow in the Summer Institute for Museum Anthropology (SIMA). I will be observing how SIMA staff train graduate students to incorporate material objects into research projects, and developing a syllabus to teach the same skills to CSUSB undergraduates in ANTH 378 (Museum Curation) next winter. Students who also take ANTH 376 (Exhibition Development and Design) in the spring quarter may be invited to install an exhibition based on their research!

Moving on to M numbers two and three, after I leave the Smithsonian I will be headed to Mozambique for field research. The third and final M for 2016/2017 is Marxism! I successfully

submitted for publication a paper on the concept of culture during Mozambique’s early post-independence years. The paper will be part of an edited volume on socialism in Africa.

A few other highlights that don’t start with M: In 2016/2017 I taught three courses for the first time (“new preps”) – our big introductory course on cultural anthropology (ANTH 102), African Societies (ANTH 357), and Anthropology and Film (ANTH 334). Immediately following the presidential election, I also compiled a review of anthropological perspectives on the Trump presidency – the blog post has more than 1,800 hits. I saw an article about salt taboos through to publication, and presented on the same subject at the African Studies Association meeting in Washington, D.C.

Kathleen Nadeau

Last summer, I organized a panel session “Mapping Filipino/Asian Spirituality (ies): Stewardship, Climate Change and Disasters.” My paper “Toward an Anthropologies and Geographies of Liberation” was presented on my behalf by Dr. Emma Porio at the International Conference on the Philippines held in Dumaguete City. We then worked with geographer William Holden, University of Calgary, on a book “Ecological Liberation Theology: Faith-Based Approaches to Poverty and Climate Change Disasters in the Philippines,” which was published earlier this year, 2017, by Springer Press. What an exciting project that looked at how communities devastated by super typhoons are coming to terms with their new situations (displacements and/or reconstruction). The book deals, in part, with my two colleagues ongoing fieldwork and my summer 2015 interviews conducted with some of the social action workers involved in partnering with the local people to improve their lives and livelihoods. It is



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the first book to explore new methods and approaches to addressing climate change issues from the perspective of ecological liberation theology.



Also, last year, CSUSB history Professor Jeremy Murray and I published our book on “Pop Culture in Asian and Oceania” (ABC-Clio). However, the most exciting part of my year involved some of my classes. I enjoyed engaging in contemporarily relevant philosophical debates with Anthropological Theory students last winter quarter. Also, I much enjoyed my Urban Anthropology student class presentations on topics ranging from looking at San Francisco from the point of view of different neighborhoods (oeuvres) and finding a “home” (a sense of belonging) among homeless populations in the Inland Empire.

Wesley Niewoehner

This year I presented research at the annual meeting of the Paleoanthropology Society in Vancouver, B.C. My poster was titled Hominin, Gorilla, and Chimpanzee Opponens Pollicis Crest Morphological Variation. Neandertal first metacarpals (the large bone at the base of the thumb) are remarkable for their large, radially

projecting, and extensive OP insertions (the attachment site of the muscle), which are referred to as OP flanges rather than as OP crests (OP crests are less projecting than OP flanges). The presence of an OP flange, rather than a smaller, less extensive OP crest, has been alternately regarded as either the byproduct of muscular hypertrophy due to habitual manipulative behaviors or as a phylogenetically relevant genetically-canalized trait. My research further documents the variation of OP muscle insertion morphology of recent human, chimpanzee, and gorilla first metacarpals. In fact, this is the first time that I have included non-human primates in my research on hand morphology; I was able to examine 19 gorilla and 14 chimpanzee first metacarpals. My research indicates that OP flanges are not unique to Neandertals since they are present on some male recent human and male gorilla first metacarpals. In addition, OP flanges are present on three early Upper Paleolithic human first metacarpals, on an adult H. heidelbergensis first metacarpal from the Sima de los Huesos, and on at least three H. naledi first metacarpals. Given the pattern of OP insertion morphological variation that I have documented, I argue that the OP flange is best interpreted as evidence of muscular hypertrophy that it is without phylogenetic relevance and can therefore be used for behavioral inferences.

In paleoanthropology related news, the discovery of small-bodied and non-modern human looking skeletons dubbed Homo neladi from the Rising Star Cave, South Africa, announced in 2015 added another fascinating branch to our human family tree. Unfortunately, the geologic date of the cave was unknown at the time these fossils were initially described. I must admit that I thought they were probably around 2

million years old because they looked like a small African H. erectus. This year, the date for the cave was published and the age of H. naledi was astonishing young at 335,000 to 236,000 years ago. So, it seems that H. naledi is an isolated, relict population that underwent its own evolutionary history separate from H. sapiens.

Peter Robertshaw

I think that it is fair to say that I have had a rather quiet year. I had only one paper appear in print this academic year: a chapter on the application of collective action theory to Ugandan archaeology and history for a book on Alternative Pathways to Complexity. This chapter began life as a conference paper several years ago. Two other papers I wrote this year are slowly working their way through the publication process. One of these is for an updated edition of the UNESCO History of Africa, while the other



is yet another paper on the chemistry of ancient African glass beads, this time from Zambia.

I was one of four members of our department who traveled to Vancouver earlier this year to present our work at conferences, which in my case was a paper on the role of ritual during periods of state decline and regeneration in the history of western Uganda.

More exciting perhaps is a new project that I have begun with our own emeritus professor Frannie Berdan. Frannie and I are developing a virtual reality game to teach archaeology to college students. Since neither Frannie nor I play video games or claim any real computer gaming literacy, we are not sure how we got suckered into this. Thankfully, we have a team of top-notch collaborators from several departments. As you may have seen elsewhere in this newsletter, I am stepping down as department chair and entering the Faculty Early Retirement Program. This means that I will return to teach half-time. I plan to dedicate some of my new free time to research, writing, and the VR project.

Finally, I would like to say that it has been a great privilege to serve as department chair. I am very proud of all the students who have passed through my classes and my office over the years; I wish them every success.

Teresa Velásquez

My annual pilgrimage to Ecuador was full of surprises. For the first time in their lives, my rural research collaborators now have potable drinking water. This is a big change from previous years when dirty brown water would run from the tap, especially during the rainy season.

Although a welcome change for a foreigner like myself, these changes come at a steep price for many community members. This past summer I started working on a project that follows the outcome of a water law intended to promote the human right to water. Because the law focuses on providing rural communities with clean, potable water, it had the effect of creating new conflicts over who should manage the rural drinking water system.

ETAPA, the municipal water agency argues

that because they have the technical capacity to provide clean water, they should be able to manage the previously autonomous rural drinking water system. In contrast, the Tarqui-Victoria community water system makes ethical arguments that point to the social function of water, suggesting that drinking water should be managed by the community because water is a living entity not to be commodified.

Relationships between the municipality and peasants are further complicated by the ongoing conflict over mineral extraction, and some believe the water law is being used by the municipality to criminalize the protest movement. Indeed, water is power!

I presented some of my findings at the American Anthropological Association meetings last November in Minnesota and in Spanish at the Asociación Latinoamericana de Antropología meetings in Bogota, Colombia. As I work on writing up this research, look for my recent articles in upcoming issues of Latin American Perspectives and Latin American and Caribbean Ethnic Studies.



Also, I have to give a shout out to my students in ANTH 317: Community-Engaged Research Methods. This group did incredible research on several important social issues such as veteran mental health, Latina women's education,

and environmental racism. Collectively, the students logged over 220 hours of volunteer work in the community. Way to go!



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Gustatory Corner: The Politics of Hummus

Hummus simply means “chick pea” in Arabic. But the same term is commonly used for what formally is known as “hummus bi tahini”: a dip made from mashed chick peas, tahini (sesame seeds ground into a paste), lemon juice, and garlic. Sometimes minced parsley is added, and ground paprika occasionally is sprinkled over the top, as much for appearance as for taste. Hummus is immensely popular in much of the Middle East, though its use varies. In Lebanon, it primarily is eaten with raw vegetables at breakfast; in Iraq it is swirled into soups as a thickener and enrichment; in Israel it can accompany any meal or be eaten alone as a snack.



It is widely recognized that food can be an important symbol, helping galvanize ethnic identity. Rice in Japan, goulash in Hungary, kimchee in Korea, balut in the Philippines – all these foodstuffs are regarded even more highly than their considerable roles in cuisine might suggest. They are potent symbols of national identity.

In the last few years, Lebanon and Israel have contended with one another over who appropriately can use hummus as a symbol. Though hummus only became common in Israel in the 1960s, Israeli partisans cite the Old Testament, where Boaz insists that Ruth dip her food in a tangy dip that might have been hummus, supporting the Jewish claim to primacy. Lebanese supporters note folklore that identifies Lebanon as the homeland of hummus, and in 2009 requested that the European Union confer its Protected Designation of Origin designation (much like a wine appellation) on hummus, effectively prohibiting non-Lebanese hummus from using the name; the EU declined to do so.

Who is right? Hummus is a regional food, with considerable antiquity and widespread popularity, so trying to establish a historic origin is pointless. As a national-ethnic symbol, it serves its purpose for those who accept its symbolic significance, so Lebanon and Israel – and Jordan or Syria or anyone else who wants to stake a claim – all are fair claimants to the identity symbolism of hummus.