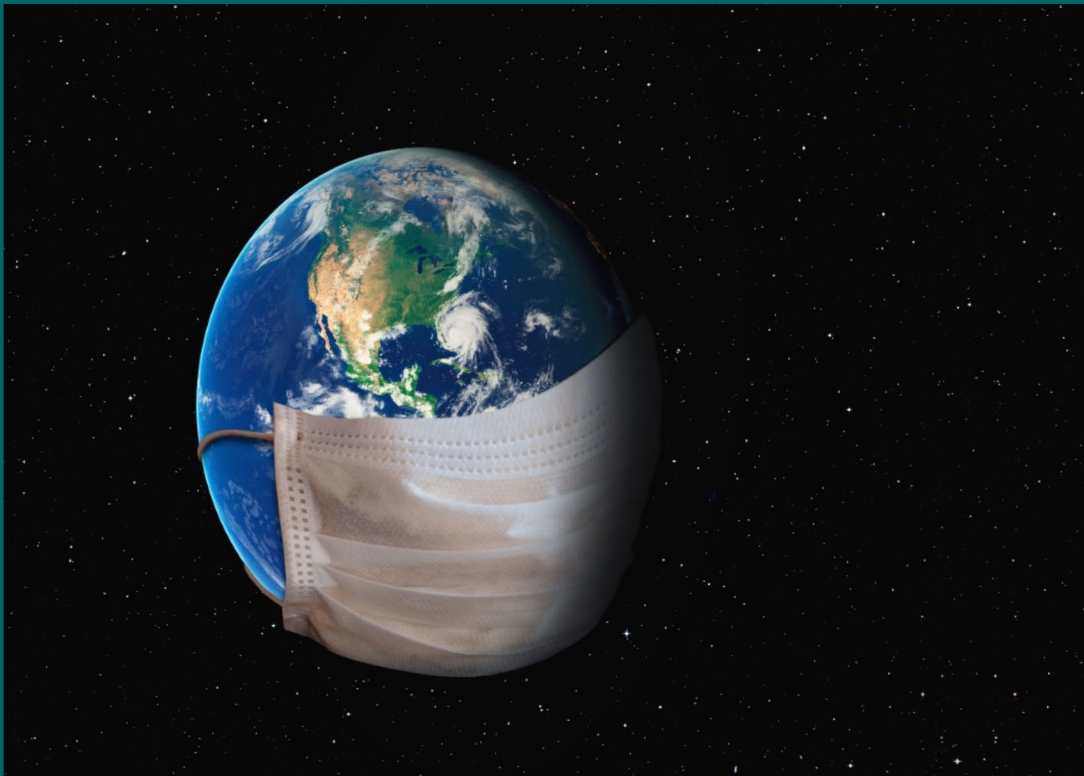


# **—*Tales from the Storms*—**

**Southern Anthropological Society  
54<sup>th</sup> Annual Meeting**



**9-10 June 2021**

**(virtual meeting with Zoom support from Davidson College)**



*Southern Anthropological Society*

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## PRESIDENT'S WELCOME

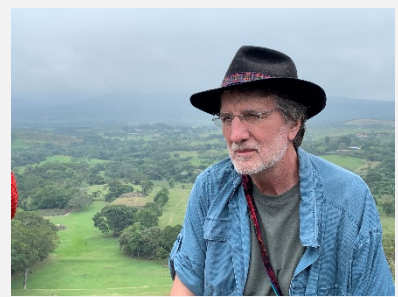


*Southern Anthropological Society*

Dear SAS Members and 2021 Annual Meeting Participants,

This is a brief welcome to our 2021 virtual meeting of the Southern Anthropological Society. The last months have been difficult in so many ways as we have sought to come to terms with the COVID-19 pandemic and the persistent twin pandemic of racial injustice in our

society. Even as we seem to be returning to some sense of normalcy (whatever that really is!), we know that the pandemics are still with us and with so many others in those places—both far and near—where live and work. And the full measure of what has been lost will take years of accounting.



After losing last year's meeting that would have been sponsored jointly with the Disasters, Displacement, and Human Rights Program (DDHR) at the University of Tennessee, the SAS Executive Committee decided to host a scaled down meeting using a virtual format with the hope that we will be able to meet in person in Raleigh, North Carolina, in the spring of 2022. We chose the theme "Tales from the Storms" as a recognition of our current circumstances and the thought that we are all engaged in adaptation and looking for space to make research and teaching contributions in the wake of the upheavals we have experienced. The roundtable format is designed to foment conversation and the sharing of experiences, which reflects the commitments to engaged and collaborative anthropology that has frequently been at the center of the SAS as an organization dedicated to the practice of anthropology in the South and the Southeast. To those who are new to the Society, this doesn't mean that we only focus on those regions but that we are a regional organization dedicated to strengthening the visibility and contributions of anthropologists and anthropology in the institutions and communities from which we come. And over the years, we have had members from throughout the U.S. The anthropological approach to knowledge creation is a powerful stance that seeks to build bridges of understanding in the face of the diversity of human cultures and lifeways that often

believe our shared humanity. Yet this dance of coming to terms with our similarity and the profound recognition of and respect for difference animates our work and leads us to a place of telling stories about how we have dealt with and, to the extent we are able, plan to continue dealing with the pandemics before us, as well as others that will like shape our future.

Finally, this 54<sup>th</sup> annual meeting of the SAS finds the Society in a time of transition as we to build on the past and create a new identity for the future. This is plenty of space for new members to assume leadership roles or simply to find ways to make their own contributions to our work. Please look at our Facebook page and consider writing for (or even editing) one of our publications. We have more undergraduates presenting at our conferences than in the past, but our desire is to create an environment with more graduate students and anthropologists from any sub-field or at any stage of their careers who might see the SAS as a place where they can collaborate with others who might be interested in what an engaged anthropology will look like in the academy and beyond over coming decades.

Again, welcome to what we hope will be rich and meaningful conversation during our meeting, and we look forward to being together in Raleigh, April 10-12, 2022.

Sincerely,

Matt Samson (Davidson College)  
President, Southern Anthropological Society (2021-2022)

## SAS OFFICERS & COMMITTEES

### ORGANIZATION

#### **PRESIDENT (2020-2021)**

Matt Samson, Davidson College

#### **PRESIDENT ELECT (2020-2021)**

Vinnie Melomo, William Peace University

#### **PAST PRESIDENT (2018-2020)**

Betty J. Duggan, Curator of Ethnology and Ethnography, NY State Museum (ret.), UT Chattanooga (adj.)

**Secretary/Treasurer (2018-present).** Amanda J. Reinke, Kennesaw State University

**Councillor (2018-2021).** Robbie Ethridge, University of Mississippi

**Councillor (2020-2023).** Abby Wightman, Mary Baldwin University

**Councillor (2020-2023).** Marjorie Snipes, West Georgia University

### *SOUTHERN ANTHROPOLOGIST*

**Editors.** Tyler B. Howe, State Archaeologist, Wisconsin Historical Society; Matt Samson, Davidson College

**Editorial Board.** Robbie Ethridge, University of Mississippi; Heidi Altman, Georgia Southern University; Carrie B. Douglas, University of Virginia; Hector Qirko, College of Charleston

### *SAS NEWSLETTER*

Ed & Social Media Manager (open)

### ARCHIVIST

Dan Ingersoll, St. Mary's College of Maryland, *Emeritus*

Carrie B. Douglas, University of Virginia

### ENDOWMENT FUND

Robbie Ethridge, University of Mississippi

### MOONEY AWARD COORDINATOR

Daniel W. Ingersoll, Jr, St. Mary's College of Maryland, *emeritus*

### ZORA NEAL HURSTON PRIZE COORDINATOR

Lisa Lefler, Western Carolina University

### SAS PROCEEDINGS GENERAL ED

Marcos Mendoza, University of Mississippi

### 2021 STUDENT PAPER COMPETITION COMMITTEE

Vinnie Melomo, William Peace University; Abby Wightman, Mary Baldwin College

Marjorie Snipes, University of West Georgia

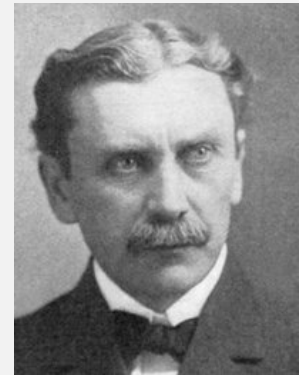
### 2021 VIRTUAL PROGRAM COMMITTEE

Tim Wallace (North Carolina State University), Vincent Melomo (William Peace), Marjorie Snipes (University of West Georgia), Robby Ethridge (University of Mississippi)

## SAS OPPORTUNITIES

### JAMES MOONEY AWARD

The purpose of the James Mooney Award is to recognize and thereby encourage distinguished anthropological scholarship on the South and Southerners. Presented annually, the award includes a \$500 cash prize and certificate of recognition to be presented to the winning author at an awards ceremony. In addition, an Honorable Mention Award includes a certificate of recognition. The winning presses will also receive certificates of recognition and will be granted free exhibit space at the Society's annual meeting and, for one year, free advertising space for the winning books in the *Southern Anthropologist*. To be considered for the 2018 James Mooney Award presented in 2019, a book must have been published in 2017 or 2018. The judges welcome works on the South or Southern peoples and cultures (past or present) in, of, or from the region. Books may be from any subfield of anthropology or from other disciplines so long as the primary perspective of the work is anthropological. Co-authored books may be nominated, but edited volumes may not. The nomination must clearly be for a single book, even if it builds on prior work by the author or others. Nominations for the 2018 James Mooney Award may be submitted by a press or an individual. The nomination should include a letter briefly describing the subject, identifying the anthropological significance of the work, and giving the name, address, and telephone number of the author. The letter of nomination should be accompanied by three copies of the book, one for each member of the selection committee. (In lieu of submitting book copies, individuals may submit a brief summary or review of the nominated book. The Mooney committee chair may then opt to seek copies from the publisher.) An unsuccessful title may be re-submitted once. A book is eligible for nomination twice over a two-year window. Titles should be submitted for consideration by October 1, 2018. Please send submissions to Daniel W. Ingersoll, Jr, Mooney Award Press Coordinator (send books), Professor of Anthropology Emeritus, St. Mary's College of Maryland, P.O. Box 5029, St. Mary's City, MD 20686, FedEx, UPS, etc.: 47715 Old Cove Road, St. Mary's City, Maryland 20686, Phone: 240-434-3689, Email: [dwingersoll@smcm.edu](mailto:dwingersoll@smcm.edu). Books will be judged by a committee of anthropologists from different subfields in the discipline. The winner will be announced at the 2018 annual meeting of the SAS. Contact Kate Ingersoll ([clockersfancy@gmail.com](mailto:clockersfancy@gmail.com)) or Daniel Ingersoll ([dwingersoll@smcm.edu](mailto:dwingersoll@smcm.edu)) for more information. For a list of previous winners visit the SAS website Archives and Photos page and the 2017 SAS Newsletter issue for 2016 and 2017 winners.



### ZORA NEALE HURSTON AWARD

The Zora Neale Hurston Award acknowledges an anthropologist who has shown mentoring, service, and scholarship within historically underserved populations of the South. Established in 2006, the Hurston Award recognizes those SAS members who have made exceptional contributions to anthropology and the public good by exemplifying the skills of the discipline for the benefit of others. This award is presented specifically to a senior scholar for their works in the form of scholarship, applied research, multi-media (book, film, articles), and/or organization and mobilization of people to provide meaningful services to communities. Zora Neale Hurston (1891 – 1960) knew the adversity, pain and challenges that cut across issues of ethnicity, class, and gender. Born and reared in Florida, she studied folklore at Howard University and Barnard College (her institution of matriculation, B.A. 1928). From 1928-1932, she studied anthropology at Columbia University with Franz Boas. Ms. Hurston was a writer and leader in the Harlem Renaissance during the 1920's and 1930's. She received a Guggenheim Fellowship, 1936 and 1938; Litt.D. from Morgan State College, 1939; Anisfield-Wolf Book Award in Race Relations, 1943;

Howard University's Distinguished Alumni Award, 1943; Bethune-Cookman College Award for Education and Human Relations. Alice Walker claimed Hurston as a "literary ancestor" in the 1970's, and placed a tombstone on her unmarked grave which reads "Zora Neale Hurston, A Genius of the South". This award, in her honor, pays tribute to her many lasting contributions to anthropology and southern studies and is a testament to her enduring spirit, courage, and ability to make ethnographic work and folklore meaningful to the public. For nomination information and deadlines for the Zora Neale Hurston Prize contact: Chair: Lisa Lefler (2008-2015), Executive Director, Center for Native health, Western Carolina University, Cullashee, NC 28723, Phone: 828-227-2167; Email: [llefler@email.wcu.edu](mailto:llefler@email.wcu.edu).

## SAS ANNUAL STUDENT RESEARCH PAPER COMPETITION

Each year, the Southern Anthropological Society holds a student research paper competition. Both a graduate and an undergraduate winner are selected and the decisions are announced at the annual meeting. The winners are awarded a cash prize of \$200.00, and their papers are also archived on the SAS website.

Submissions from all subfields of anthropology are welcomed. The papers should be based on original fieldwork, or original analysis of data collected by others, or original analysis of existing published research or theory. The papers do not have to relate directly to the annual conference theme. To be eligible for the competition, students must submit their paper proposal to the conference organizer, and if accepted, register for the annual conference and plan on presenting there. Papers should be no more than 25 pages (excluding diagrams, notes, and references); double-spaced, 11-12-point type, with one-inch margins. If human or animal subjects were involved in the research, evidence of IRB approval should also be provided.

**The deadline for the 2022 Student Research Paper Competition will be announced in the fall of 2021, and the winner will be announced at the SAS annual meeting in Raleigh, North Carolina, ( April 10-12, 2022).**

If you have any questions about the competition, please email the Student Paper Competition Committee Chair, Dr. Vinnie Melomo ([vmelomo@peace.edu](mailto:vmelomo@peace.edu)).

## SAS PROCEEDINGS

**The *SAS Proceedings*, developed from annual Keynote Symposia and selected annual meeting papers, was published by the University of Georgia Press from 1967 to 2007. General editors during the UGA years included: Charles Hudson (UGA), Mary Helms UNCG), Michael Angrosino (USF), and Chris Toomey (USC).**

- *Essays on medical anthropology*. 1967. Thomas Weaver, ed. (#1)
- *Urban anthropology; research perspectives and strategies*. 1968. Elizabeth M. Eddy, ed. (#2)
- *Concepts and assumptions in contemporary anthropology*. 1969. Stephen A. Tyler ed. (#3)

- *Not so solid South; anthropological studies in a regional subculture*. 1971. J. Kenneth Morland, ed. (#4)
- *Red, white, and Black*. 1970. Charles M. Hudson, ed. (#5)
- *Aspects of cultural change*. 1971. Joseph B. Aceves, ed. (#6)
- *Anthropology beyond the university*. 1972. Alden Redfield, ed. (#7)
- *Social and cultural identity: problems of persistence and change*. 1973. Thomas K. Fitzgerald, ed. (#8)
- *Symbols and society: essays on belief systems in action*. 1974. Carole E. Hill, ed. (#9)
- *Do applied anthropologists apply anthropology?* 1975. Michael V. Angrosino, ed. (#10)
- *Biocultural adaptation in prehistoric America*. 1976. Robert L. Blakely, ed. (#11)
- *Interethnic communication*. 1977. E. Lamar Ross, ed. (#12)
- *Predicting sociocultural change*. 1978. Susan Abbott and John van Willigen, eds. (#13)
- *Cities in a larger context*. 1979. Thomas W. Collins, ed. (#14)
- *Holding on to the land and the Lord: kinship, ritual, land tenure, and social policy in the rural South*. 1980. Robert L. Hall and Carol B. Stack, eds. (#15)
- *Bilingualism, social issues and policy implications*. 1981. Andrew W. Miracle, Jr., ed. (#16)
- *Cultural adaptation to mountain environments*. 1982. Patricia D. Beaver and Burton L. Purrington, eds. (#17)
- *Burden of being civilized: an anthropological perspective on the discontents of civilization*. 1983. Miles Richardson and Malcolm C. Webb, eds. (#18)
- *Current health policy issues and alternatives: an applied social science perspective*. 1984. Carole E. Hill, ed. (#19)
- *Visions and revisions: ethnohistoric perspectives on southern cultures*. 1985. George Sabo III and William M. Schneider, eds. (#20)
- *Sea and land: cultural and biological adaptations in the southern coastal plain*. 1986. James L. Peacock and James C. Sabella, eds. (#21)
- *Women in the South: an anthropological perspective*. 1987. Holly F. Mathews, ed. (#22)
- *Cultural heritage conservation in the American South*. 1988. Benita J. Howell, ed. (#23)
- *Anthropology and food policy: human dimensions of food policy in Africa and Latin America*. 1989. Della E. McMillan, ed, with the assistance of Jeanne Harlow. (#24)
- *African Americans in the South: issues of race, class, and gender*. 1990. Hans A. Baer and Yvonne Jones, eds. (#25)
- *Images of the South: constructing a regional culture on film and video*. 1991. Karl G. Heider, ed. (#26)
- *Perspectives on the Southeast: linguistics, archaeology, and ethnohistory*. 1992. Patricia B. Kwachka, ed. (#27)
- *Religion in the contemporary South: diversity, community, and identity*. 1993. O. Kendall White, Jr. and Daryl White, eds. (#28)
- *Anthropological contributions to conflict resolution*. 1994. Alvin W. Wolfe and Honggang Yang, eds. (#29)
- *Practicing anthropology in the South*. 1995. James M. Tim Wallace, ed. (#30)
- *Cultural diversity in the U.S. South: anthropological contributions to a region in transition*. 1996. Carole E. Hill and Patricia D. Beaver, eds. (#31)
- *Culture, biology, and sexuality*. 1997. David N. Suggs and Andrew W. Miracle, eds. (#32)
- *Communities and capital: local struggles against corporate power and privatization*. 2000. Thomas W. Collins and John D. Wingard, eds. (#33)

- *Latino workers in the contemporary South*. 2001. Arthur D. Murphy, Colleen Blanchard, and Jennifer A. Hill, eds. (#34)
- *Southern Indians and anthropologists: culture, politics, and identity*. ca. 2002. Lisa J. Lefler and Frederic W. Gleach, eds. (#35)
- *Signifying serpents and Mardi Gras runners: representing identity in selected Souths*. 2003. Celeste Ray and Luke Eric Lassiter, eds. (#36)
- *Linguistic diversity in the South: changing codes, practices, and ideology*. 2004. Margaret Bender, ed. (#37)
- *Culture, Ethnicity, and Justice in The South: The Southern Anthropological Society, 1968-1971*. 2005. Miles Richardson, ed.
- *Caribbean and Southern: transnational perspectives on the U.S. South*. 2006. Helen A. Regis, ed., (#38)

**Beginning in 2008, Newfound Press, digital imprint of the University of Tennessee Library System, became the Proceedings publisher, with Robert Shanafelt (GSU) serving as General Editor, and Heidi Altman (GSU) as Acting General Editor (2013-2014).**

- *Southern Foodways and Culture*, Lisa J. Lefler, ed., Selected Papers from the Annual Meeting of the Southern Anthropological Society in Oxford, Mississippi, February 2007.
- *Museums and Memory*, Margaret Williamson Huber, ed., Selected Papers from the Annual Meeting of the Southern Anthropological Society, Staunton, Virginia, March 2008.
- *Building Bridges in Anthropology*, Robert Shanafelt, ed., Selected Papers from the Annual Meeting of the Southern Anthropological Society meeting in Savannah, Georgia, February 2010.
- *The Art of Anthropology / The Anthropology of Art*, Brandon D. Lundy, ed., Selected Papers from the Annual Meeting of the Southern Anthropological Society in Richmond, Virginia, March 2011.
- *Recovery, Renewal, Reclaiming: Anthropological Research toward Healing*, Lindsey King, ed., Selected Papers from the Annual Meeting of the Southern Anthropological Society, Johnson City, Tennessee, March 2013.
- *Ethnocentrism in Its Many Guises*. Marjorie M. Snipes, ed. Selected Papers from the Annual Meeting of the Southern Anthropological Society, Carrollton, Georgia, March 2017.

## SCHEDULE OF PROGRAM EVENTS

### TUESDAY, 8 JUNE 2021

2:45-3:00 pm

**WELCOME**

3:00-4:15 pm

**ETHNOGRAPHY IN COVID TIMES**

**(Kevin Yelvington, Organizer)**

Kevin A. Yelvington, Alvaro Navarro Fernández, Patricia Sánchez Serna:  
“The Hypothetical Situation: The Anthropology of Tourism in Covid Times”

Hazel Andrews: “Mask-less in Magaluf. COVID-19 and the Disruption of Intimacy on Holiday”

Vivian Gornik: “Old Habits Die Hard – Have Covid Disruptions Been Powerful Enough to Upset the Overtourism Trend of a Pre-Pandemic World?”

Erica Harris: “COVID-19 Vaccine Hesitancies and Effects in North Carolina”

4:15-5:15 pm

**WHAT DID WE LEARN FROM TEACHING IN A PANDEMIC?  
THE OPPORTUNITY FOR TRANSFORMATIVE PEDAGOGIES  
IN ANTHROPOLOGY**

**(Beth Lovern, Organizer)**

Marjorie Snipes: “Pioneer-Doctors in Terra Nova”

Colleen Cherry: “Collaborative Learning and Problem-based Learning (PBL) in Online Pedagogy”

Gregory Gullette: “Considerations on Student Engagement in Online and Hybrid Classes”

Autumn Cockrell-Abdullah: “On Marinades, Microwaves and Signposts: Teaching and Learning in the Turbulent Era of COVID”

Lisa Gezon: “COVID-19 Pedagogies: Hopes and Challenges”

Beth Lovern: “Harmony from Discord: Maintaining Meaningful Connections and Peer Learning”

### WENDESDAY, 9 JUNE 2021

3:00-4:15 pm

**NATIVE NATIONS TAKE ON COVID-19**

**(Robbie Ethridge, Organizer)**

Robbie Ethridge

Lily Lefler

Jessica Blanchard

Vickie L. Bradley

**4:15-5:30 pm ANTHROPOLOGICAL PEDAGOGY IN TIMES OF CRISIS  
(Amanda Reinke, Organizer)**

Tiffany Saul  
Jenna Andrews-Swann  
Jaymelee Kim  
Shelly Yankovskyy  
Andria Timmer

**5:30-6:00 AWARD CEREMONY  
MOONEY AWARD (Dan Ingersoll)  
STUDENT PAPER COMPETITION (Vincent Melomo)**

**THURSDAY, 10 JUNE 2021**

**3:00-4:15 pm CONTEMPORARY FORMS OF RELIGION AND WOMEN'S  
EMPOWERMENT  
(Vinnie Melomo, Organizer—Student Papers)**

Lisa Marie Bell, "The Hidden Catastrophe: The Causes of and Methods Used to Address Domestic Violence and Its Increase in Frequency Post Disaster"  
Katie Toomey, "Making Magic Ordinary: How Witchtok's Viral Occulture Re-enchants the World"  
Lela Lantz, "Ways Rural Bangladeshi Women Could Obtain Community Support in Becoming Entrepreneurs"  
Liam Wheeler, "'Birthed by Divine Providence': Entanglements of Christian Zionism, American Exceptionalism, and Jewish Ritual in an American Pentecostal Congregation"

**4:15-5:30 pm RESEARCH IN A TIME OF PANDEMICS  
(Chuck Sturtevant and Matt Samson, Organizers)**

Chuck Sturtevant  
Matt Samson  
Abby Wightman  
Raul Rodriguez Arancibia

**5:30-6:00 pm SAS BUSINESS MEETING**

**END OF THE 2021 54th ANNUAL MEETING  
OF THE SOUTHERN ANTHROPOLOGICAL SOCIETY.  
THANK YOU FOR ATTENDING & SEE YOU NEXT YEAR IN RALEIGH.**

## SESSION ABSTRACTS

### ETHNOGRAPHY IN COVID TIMES

(Tuesday, 3:00 pm, Kevin Yelvington, Organizer)

In 1950, the US anthropologist Melville J. Herskovits published an article titled “The Hypothetical Approach: A Technique of Field Research” where he described “a technique in ethnographic investigation” consisting “of devising, *ad hoc*, situations in the life of a people in terms of hypothetical persons, relationships, and events, which, being in accord with the prevalent patterns of the culture, are used to direct and give form to discussions with informants and other members of a group being studied.” While Herskovits’s culturalism can be critiqued, his suggestions resonate with our experience in conducting ethnographic research on wine tourism in Alicante, Spain during the Covid-19 pandemic. With social distancing regulations much more strict than those of the United States during the same time period, we were confronted with the questions: How will we do fieldwork on tourism when there are no tourists? How will we observe the performativity of the tourist exchange? How would we understand the interpretations of the tourists themselves? This paper reports on how we answered these questions. We asked our study participants in the wine tourism industry to proceed “as if” tourists were present and they kindly obliged, providing valuable information for us to be able to understand how wine tourism businesses produce the wine commodity in relation to constructions of landscape and cultural heritage encompassed in the concept of *terroir*. We discuss the implications of our experience for research methods in the anthropology of tourism.

### WHAT DID WE LEARN FROM TEACHING IN A PANDEMIC? THE OPPORTUNITY FOR TRANSFORMATIVE PEDAGOGIES IN ANTHROPOLOGY

(Tuesday, 4:15 pm, Beth Lovern, Organizer)

After a year of disruption to our habitual pedagogies, we now have an opportunity to evaluate what changes worked well for student learning and engagement in our anthropology courses. Topics to be discussed in the roundtable include successful shifts in teaching anthropological research methods, maintaining peer and reciprocal learning, critical inquiry, connecting students with theory and praxis, effective uses of technology, and novel applications connecting the global pandemic to anthropological concepts. What transformative teaching and learning experiences did you encounter in the past year? We look forward to hearing what pandemic-era teaching approaches you developed and which strategies from others that you may add to your own pedagogy going forward.

### NATIVE NATIONS TAKE ON COVID-19

(Wednesday, 3:00 pm, Robbie Ethridge, Organizer)

This roundtable brings together medical anthropologists and health care workers directly involved with the Eastern Band of Cherokees and Native communities in Oklahoma to discuss the challenges Native communities have faced with the COVID-19 pandemic.

## **ANTHROPOLOGICAL PEDAGOGY IN TIMES OF CRISIS**

(Wednesday, 4:15 pm, Amanda Reinke, Organizer)

Equitable evaluation, technological expertise, access to resources, ethics, and surveillance are just some of the critiques which arose from the shift to online education during COVID-19. Teaching anthropologists have responded to the pandemic with a syllabus project (Brown et al. 2020), responsive teaching webinars (AAA 2020), and critical inquiry about teaching amid uncertainty (Biehl and Günay 2020) and how to respond to the design challenge that is emergency virtual pedagogy (Wesch 2020). We take this further by contextualizing instructors' teaching experiences within the anthropological literature and amid COVID-19 at diverse institutions to ask: How can anthropology inform our teaching during times of crisis? In what ways can anthropological theories on empathy, care, structural violence, and critical pedagogy inform how we identify and respond to student needs? In what ways can we use our work to challenge institutionalized higher education hierarchies and dominant notions of acceptable methodology and inquiry? The presenters utilize concepts and theoretical frameworks that already call anthropology home, but which can also be applied to our pedagogy. By critically examining our work inside the classroom, we make new inroads into envisioning anthropological teaching that subverts institutionalized hierarchies and provides spaces for critical thought, analysis, and empathy.

## **CONTEMPORARY FORMS OF RELIGION AND WOMEN'S EMPOWERMENT**

(Thursday, 3:00 pm, Vinnie Melomo, Organizer)

This session includes a collection of undergraduate and graduate student research addressing contemporary forms of religion and various efforts at women's empowerment. The papers include both more traditional and contemporary ethnographic approaches to religion, as well as examples of applied anthropology seeking to empower women from rural Bangladesh to Florida.

## **RESEARCH IN A TIME OF PANDEMICS**

(Thursday, 4:15 pm, Chuck Sturtevant and Matt Samson Organizers)

Research in anthropology depends on our capacity to put ourselves in contact with other humans. During the global pandemic of COVID-19, our capacity for interaction has been constrained. Anthropologists have found themselves cut off from field sites and their normal networks of research and community, and methods have been adapted to accommodate a virtual world. We have been forced to put work on hold and adopt new practices. At the same time, these pauses have forced us to reckon with the legacies of racism—itsself an ongoing pandemic, and one that demands that we take stock of the history of our discipline and our current understandings of the kind of knowledge production in which we are engaged. This roundtable explores the consequences of our altered human connections and the altered landscape in which we carry out our research. How have anthropologists adapted our practices to accommodate the constraints on human interactions imposed by these twin pandemics? What can we learn by engaging in the world in new ways? What are the ethical implications and choices that we face as we change our practices? Are there new opportunities for a better anthropology in a post-pandemic world?

## TOWARDS A HISTORY OF SAS (1965/66-PRESENT)

**By Betty J. Duggan, PhD  
SAS President (2016-2018)**

This brief historical sketch, prepared for the 2018 53<sup>rd</sup> Annual Meeting of the Southern Anthropological Society (SAS), is adapted from the first of two pieces I researched for the President's Column of the SAS Newsletter [2015, Volume E9(1); 2017 Volume E10(2)]. Both columns serve as precursors to a collaborative chapter under development for the 50<sup>th</sup> anniversary volume of the SAS Proceedings (Beth Lovern and Arthur Murphy, eds.), which should be in production at Newfound Press by the end of 2018. You can read the second Newsletter column (and the first) on the SAS website. The latter column focuses on the history of SAS' publications and awards, including the why and how of each, and the insightful members responsible for developing and moving them forward through our first five decades. As no published histories of SAS have been found to date, my primary sources currently are the extensive oral history project developed and overseen by Dr. Michael Angrosino and the 1996 SAS Keynote Address given by Dr. Charles Hudson, both described below.

My first assignment in 2014 as President-Elect (2014-2016) was to bring back into the Society's fold an important series of interviews with several founders, former presidents, and other members, first active in SAS's early decades. Recorded with funds provided by a Wenner-Gren Foundation grant (completed 1996) under the direction of Michael Angrosino (USF), with assistance from then USF graduate students Geoffrey Mohlman and Jennifer Paul, these interviews document and commemorate the founding and early decades of SAS, as well as the careers of the interviewees. The project materials include: recorded interviews and/or personal reminiscences, including the 30<sup>th</sup> anniversary Keynote Address by Charles Hudson (University of Georgia), anniversary Roundtable session, project statement, general index, and subject guide for each interview. After Angrosino's retirement, this important collection passed intact among a few officers and members, and for several years early on was thought to be lost. It now is part of our organization's historical archives, and, we hope, eventually will be made accessible, in part or whole, on the SAS website. [Early SAS records and correspondence (1965-1982) are in the National Anthropological Archives.]

Now, as we move into our second half-century as an organization, I share below a few highlights about SAS' founding and first year as Charles Hudson described them in his 30<sup>th</sup> Anniversary Keynote Address. Hudson attributed the Society's founding to John Honingman's (UNC) 1965 action. Following up on general discussions that year among colleagues, Honingman sent out postcards inviting the handful of anthropologists who were members of the Southern Sociological Society to meet together to form a separate organization at the next SAS conference. As Hudson put it, "there was no way to go but up" for Southern anthropology and anthropologists in the South in the 1960s. He estimated at that time: there were about 0.46 anthropologists per million people in the South, verses 3.2 in the Northeast and over 4.0 in the Southwest; further, no deceased anthropologists known for studying the South, or even based in the South, had garnered so much as a half page in histories of anthropology: and, too many PhD graduates answered the exit university interview question about which region they wanted to teach in as "anywhere but the South."

Thus, on April 8, 1966, at the Southern Sociological Society conference in New Orleans, Honingman's 1965 organizing efforts came to fruition when the Southern Anthropological Society (SAS) elected its first slate of officers. These included: Asael Hansen (President), Frank Asene (Vice President), Harriet Kupferer (Secretary), and Charles Hudson (1967 Program Chair). In 1968, there were 88 members, drawn from several Southern states. By 1970, SAS's membership mushroomed to 361, with members hailing from 35 states and several foreign countries.

Ambitious from the start, the fledgling SAS looked to the American Ethnological Society (AES) as a role model for organizational framework and rules. Officers set about developing a newsletter, constitution, an annual invited Keynote Symposium, publication series from those symposia, and encouragement of graduate student presentations alongside those of professional members. [Today, both graduate and undergraduate students are encouraged to present their research, and compete for the annual Student Paper prizes.]

The Keynote Symposia and linked *Proceedings* publication series were critical elements in the founders' plans, with their joint purposes to raise the profile and standing of anthropology about the South within the broader profession, and in critical theoretical discourse. Accordingly, the Keynote symposia and *Proceedings* for the 1967 and 1968 meetings, held jointly with SSS and AES, respectively, focused on Medical and Urban anthropology in the South, then both emerging areas of study. The 1969 Key Symposium and *Proceedings* drew participation from leading American anthropologists in anthropological and symbolic theory, including Eric Wolfe, Victor Turner, Mary Douglas, David Schneider, and the young James Peacock (UNC; later SAS President, 1985-1986). For nearly 40 years, the University of Georgia Press would publish *SAS Proceedings*, with Mary Helm (UNCG) and Chris Toumey (USC) as two long-term eds. Many of the volumes and/or articles in them remain classics in Southern anthropological studies, including Hudson's own 1971 volume (from the 1970 Keynote Symposium), *Red, White, and Black: Symposium on Indians in the Old South*, which is still the series' best seller. [I very nearly memorized this entire volume as I studied for my doctoral exams.]

In closing his Keynote address, Hudson offered two missions for the Society to consider; both are still valid Society concerns in 2015. First, he urged SAS to cultivate the faculty and graduate students of the larger Southern universities, [whose participation has indeed waxed and waned in the intervening years, in part because of changing administrative agendas and economic conditions]. Second, he asked the Society to consider developing more annual meeting sessions that would encourage critical discourse, growth of knowledge, and quality of thought, by following the model of the Southern Historical Association, which then allowed only two or three papers per session, followed by in-depth comments and remarks by a senior scholar(s). Both missions harken back to original goals of SAS' founders stated above; both still provide food for thought as we plan for SAS' future and new goals and missions in 2018.

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April 10-12 2022

Sheraton Raleigh Hotel

## Southern Anthropological Society

# Welcome!

to Raleigh, N.C.!



We're looking forward to hosting your 2022 annual conference!

Here are just a few Raleigh highlights you can anticipate...



### FOOD

We hate to brag (that's not true—we love bragging about this)—Raleigh is home to **James Beard's Most Outstanding Chef for 2019-20, Ashley Christensen**. Her restaurants are worth a trip by themselves, but in addition, Raleigh also serves up these culinary delights:

- Over 1,300 restaurant options
- An array of award-winning chefs
- Everything from traditional Southern fare to the most avant-garde menu items you can imagine
- Two, new industry-leading food halls
- Dozens of global flavors
- and more!



### MUSEUMS

Raleigh is called the "**Smithsonian of the South**" for good reason. North Carolina's capital is a free museum town and includes these first-class options:

- North Carolina Museum of Art
- North Carolina Museum of History
- North Carolina Museum of Natural Sciences
- North Carolina Sports Hall of Fame
- Marbles Kids Museum (\$)
- COR (City of Raleigh) Museum
- CAM (Contemporary Art Museum) Raleigh (\$)
- Gregg Museum of Art & Design
- and more!



### SPORTS & OUTDOORS

Raleigh sports teams in professional hockey, men's and women's soccer, minor league baseball and more (oh, and we play a little basketball around here, too.) There are also many options for you to get into the game yourself...

- Carolina Hurricanes hockey
- North Carolina FC men's and N.C. Courage women's soccer
- Carolina Mudcats minor league baseball
- College football and basketball
- Trails and greenways
- Water activities
- Adventure courses
- Golf
- and more!



## **Theme for the 2022 SAS Meeting in Raleigh, NC**

### **Public Interest and Professional Anthropology in the South**

What does an anthropology of/in the South that is applied, public, or engaged look like? How are we applying anthropology, serving a public(s), and/or engaging contemporary politics particularly in this time of global pandemic and anti-racist protest? Forty-five years ago, in the Proceedings of the Southern Anthropological Society, Mike Angrosino raised a similar question, “Do Applied Anthropologists Apply Anthropology?” Much has changed in anthropology over the 45 years since then, with anthropologists adopting various approaches to doing anthropology beyond the academy. The theme of the 2022 SAS meeting, *Public Interest and Professional Anthropology in the South*, showcases the maturation of the discipline in myriad ways, regardless of whether it is public interest, practicing, applied or professional. Anthropologists working in the South are employed in many settings, not only in institutions of higher learning (universities and community colleges), but also in federal, state and local government settings, public and private museums, international research organizations (non-profit and for-profit), large and small businesses, archaeology research firms, design companies, public interest advocacy and activism, private consulting businesses and so on. Anthropologists in the South are also colleagues who are working on solutions to problems produced by the 2020-21 Covid-19 pandemic, to the struggle for racial justice in the wake of the George Floyd murder, to the struggles surrounding the removal of monuments and their replacement with symbols representing those who have suffered decades and centuries of injustice, to voting rights, heritage loss, and to environmental justice, among others. The 2022 meetings seek presentations, posters and roundtables illustrating the variety of ways in which anthropology is addressing the needs of its public (students, colleagues, government leaders, business clients, NGO funders, civic and community groups, etc.) Please join us April 10-12, 2022, in Raleigh, NC. Send us your ideas for presentations. The deadline for abstracts submissions will be January 15, 2022.