

SAS Newsletter

VOLUME E9, ISSUE 1

SUMMER 2015

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SAS Endowment Fund nearing its goal!

The SAS Endowment Fund is nearing the goal established many years ago for creating a resource for promoting Anthropology in the South, and for encouraging anthropological research in or about the South. The stated goal was to establish an endowment fund of \$30,000.00. In recent years, contributions to this fund have fallen off, and the interest on the fund has added little. We are now working with a financial advisor. Following his advice, our endowment fund totaling \$25,317.52 is now earning considerably more interest.

Please consider helping us reach our goal by contributing to the Endowment Fund. All contributions are tax deductible and may be sent to:

Max E. White, Ph.D.
SAS Endowment Treasurer
Dept. of Social Sciences
Piedmont College
P.O. Box 10
Demorest, GA 30535



Max E. White, Ph.D.
SAS Endowment Treasurer

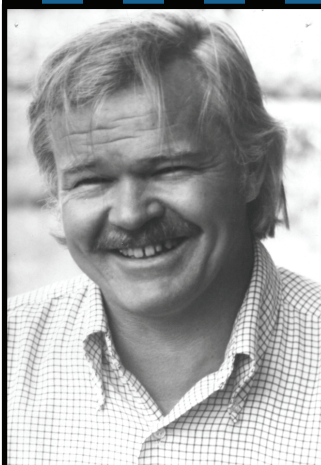
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DRAWING ON THE PAST AS SAS MOVES FORWARD



By Betty J. DUGGAN,
President-Elect (2014-2016)
Museum of International
Folk Art



Charles Hudson, 1974



Michael Angrosino

I first became aware of and active in the Southern Anthropological Society during my doctoral program at the University of Tennessee. My gradual baptism into opportunities and positions in the programs, committees, and leadership of this organization over two decades has been an important and enjoyable part of my career development. I would strongly urge you as members, professional and graduate student, to investigate becoming more active in the Society, in addition to presenting your research each year at annual meetings.

In this first year of our organization's second half century, and as I prepare to become your next President, I have begun to explore SAS's history and traditions, especially those instituted in its formative years. In this column I share some of my findings to date.

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. Compiled under the direction of Michael Angrosino (USF) (bottom left), 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. This project, prepared for the Society's 30th Anniversary annual meeting, with the aid of a Werner-Grenn grant, includes twenty-one digitally recorded interviews and/or personal reminiscences, the anniversary Keynote Address

by Charles Hudson (University of Georgia) (middle left), the 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 will become part of our organization's archives, and, we hope, eventually 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's founding and first years as Charles Hudson described them in his 30th Anniversary Keynote Address. Hudson attributed the Society's creation 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 SSS 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, versus 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 anthropol-

ogy: 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

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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 editors. 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.

With this distinguished past in mind, I invite current members to write to me with your ideas about Keynote themes, special sessions, and locations for the 2018 and 2019 meetings. I urge you to get started now on your abstracts for the 2016 annual meeting in Huntington, West Virginia, which is being organized by Program Chair Brian Hoey (Marshall University). I also encourage you to contact our officers, Board, and committee chairs to find out about future Society openings, and explore how you, too, can become more active in SAS throughout the year. Equally important, tell us about your ideas for new ways and directions our organization and annual meetings can better serve you, your anthropology programs, and student needs in coming years. Our email addresses and telephone numbers are listed on the [SAS website](#). We look forward to hearing from you.



Southern Anthropological Society
**Reinventing and Reinvesting in the
Local for Our Common Good**

Connect. Exchange. Impact.

Huntington, WV
07-09 April 2016

southernanthro.org/annual-meeting
[#SAS2016WV](https://twitter.com/SAS2016WV)

CFP: Reinventing and Reinvesting in the Local for Our Common Good [#SAS2016WV]

I am very pleased to announce to the membership that the 51st Annual Meeting of the Southern Anthropological Society will be held in Huntington, West Virginia from Thursday 7 through Saturday 9 April 2016. As Conference Chair, I want to encourage everyone to begin thinking about your possible contributions before we get deep into the coming semester. With our orienting theme for the 2016 meeting of the SAS being a publically engaged, locally committed anthropology, I particularly seek proposals for organized sessions, forums, and special events, as well as individually volunteered papers and posters that bring together a variety of sub-disciplinary interpretations, document processes of change at the local level, and imagine possible, resilient futures for the places where we both live and work. Beyond what we might consider “traditional” academic conference fare such as papers and posters, I would also like to consider proposals for a broad range of offerings that engage us with our conference theme in informative and compelling ways. Here we might think of short films, poetry readings, art exhibits, interpretive dance, and so on. Just as our field involves all the many aspects of what it means to be human, so too can we imagine the many ways that we may express our findings as anthropologists.

The conference theme, in part, has grown out of my own emerging sense of the need to construct our field in ways that make it a relevant and viable source for inspiration to our students and place for policy makers to turn for information in a world of heightened interconnectivity and greater uncertainty. Beginning at least since the period of post-WW II reconstruction wherein a modern sense of the term “development” emerged in the specific context of international aid, anthropologists have engaged—not always enthusiastically—in both conceptualizing the processes and variously attempting to use their grounded means of knowledge construction to propose actions that might mitigate the effects of globalization at the level of the local. In answering challenges to their practice as well as to their communities of study during the twentieth century’s second half, anthropologists built on an earlier, but inconsistent disciplinary practice of broad contextualization achieved through tracing layers of history and political economy in the setting of multidimensional global flows together with a commitment to comparative analysis between fieldwork sites. Out of the intellectual tumult of a parallel reflexive turn within the social sciences as well as both new and old sources of cultural, social, and economic turmoil on the streets outside academe, anthropologists today have come to reassess the local itself as a meaningful domain as well as their engagement with it from the scalable context of a global perspective.

Anthropologists have come to passionately commit not only to providing holistic, multifactorial attention to communities where they have built working relationships as a foundation to their methods, as expected objects of study, and as authentic expressions of their humanity but also detailing spatial and temporal connections of cause and effect between these places and broader contexts with the increasingly common goal of advancing social justice through publically-engaged scholarship. While anthropologists rethink their connections to places and people at the intimate end of the scale, “the local” has been busy too. People for whom this is humbly that place experienced as “home” are themselves engaged in individual and collective attempts to address their vulnerabilities in relation to increasingly fluid transfers of power between what only analytically appear as distinct levels of “local” and “global.” Today, both working (in the fieldwork sense) and living (in the everyday sense) in communities that are at times the victim and at others the beneficiary of these seemingly mercurial flows, as public intellectuals we have a social responsibility to build on our avowed disciplinary traditions of collaboration to work together—within and outside our profession—to shape diverse and sustainable arrangements that our data suggest will improve *the common good* now and for the future.

You may want to explore one or more of the following questions in developing your own contribution to the conference. The 2016 Proceedings of the Southern Anthropological Society will be derived from outstanding papers that *effectively address* this year’s theme. As Proceedings Editor, it is my intent to work closely with the authors to construct a scholarly collection that makes a significant contribution to anthropological literature.

With our orienting theme for the 2016 meeting of the Southern Anthropological Society being a **publically engaged, locally committed social science**, we particularly seek proposals for organized sessions, forums, and special events, as well as individually volunteered papers and posters that bring together a variety of *anthropological* and *inter-disciplinary* interpretations, document processes of change at the local level, and imagine possible, resilient futures for the places where we live and work.

Orienting Questions for Our Theme:

- What does “the local” mean?
- How do we go about theorizing “the local”?
- How might we connect dynamic world history to our contemporary impulses for doing public social science locally? What can we learn from earlier work in this vein?
- While earnestly valuing “local knowledge,” have we tended to seek this only within certain groups—sidestepping those who are closest to our own life-worlds?

(Continued from page 4)

- To what extent is an historical detachment between academic and applied anthropology reconciled in public engagement through local action by anthropologists working in partnership with their communities?
- How can we engage in the serious work of retooling our traditional anthropological pedagogies through real and sustained attention to doing anthropology locally?

The conference will be held in the **Big Sandy Conference Center** in downtown Huntington—the home of Marshall University. Marshall serves nearly 14,000 students on two campuses and offers 52 undergraduate degrees, 51 graduate degrees. The city of Huntington is enjoying an exciting downtown redevelopment and boasts a wide variety of interesting shops and diverse restaurants, including many that are locally owned and operated.

I sincerely hope that you will join us on the banks of the Ohio River in beautiful western West Virginia—we are the northernmost southern state, the southernmost northern state, the easternmost mid-western state, and the westernmost eastern state. We're the middle of it all! For useful travel information on Huntington and the surrounding area, please visit the Cabell-Huntington Convention and Visitors Bureau's website at www.wvvisit.org.

Lodging:



Our conference headquarters will be the **Holiday Inn Hotel & Suites Huntington-Civic Arena**, which is next door to the Big Sandy Conference Center. The conference room rate of \$119/night and includes two full breakfast vouchers/room (a \$22 value). Reservations must be made before 3/15/16 by calling 1-888-HOLIDAY or 1-304-523-8880. Mention our group. www.ihg.com/holidayinn/hotels/us/en/huntington/htsca/hoteldetail. Free garage **parking**.



We have a group rate of \$99/night at the nearby, locally owned **Pullman Plaza Hotel**, which includes full breakfast and an evening drink at the in-house pub. This property is located approximately three blocks away. Reservations must be made before 4/1/16 by calling 1-866-613-3611. www.pullmanplaza.com. Free garage **parking**.

Detailed information regarding conference registration, proposal submission, and social media opportunities will be available later in the year at www.southernanthro.org/annual-meeting/. The **deadline** for submissions will be Monday 1 February 2016. #SAS2016WV

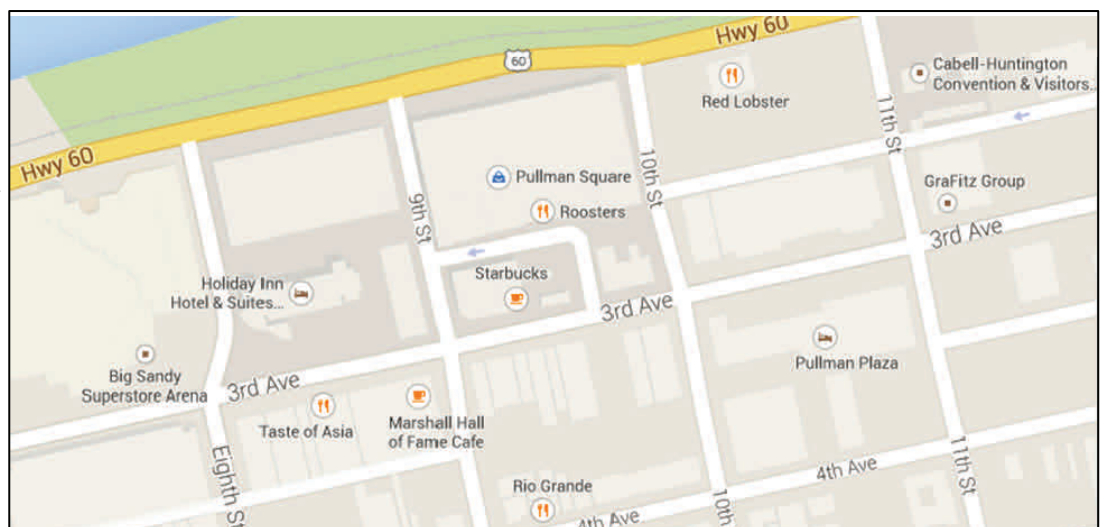
With all best wishes to everyone for the coming academic year,

Brian A. Hoey, Ph.D.
SAS 2016 Conference Chair
Proceedings Editor

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2015 Student Paper Competition Winners Announced in Athens

At the 50th annual meetings in Athens, Georgia, the SAS presented its awards for outstanding papers submitted by an undergraduate and graduate student attending the conference. Submissions were received from students at larger universities and smaller colleges from throughout the South, and their studies spanned the world from New Orleans to Mongolia. The papers covered diverse topics from fetal nutrition to bioarchaeology, and immigration to tourism.

For 2015, the **Undergraduate Paper Award** went to Daniel Garner of the University of West Georgia, for his paper "Identity in Transition: An Ethnographic Study of Latin American Immigration to the United States." Two Honorable Mentions were also given to undergraduates. One went to Ashley Spring of Florida Atlantic University, for "The Unknown of Addiction: an Analysis of the Subcul-

ture of a Recovery Community"; and, the second went to Yeeva Cheng of Davidson College, for "Classroom to Cash Register: Family-owned Ethnic Restaurants and the Children that Grow up in Them."

The **Graduate Paper Award** this year was Ray Siebenkittel of Louisiana State University, for his very original work, "Facebook Realness: Exploring Online Authenticity through Drag Queens and the infamous 'Real Name Policy.'" An Honorable Mention was also given to Amanda J. Reinke of the University of Tennessee, for her paper "Deconstructing the Mythico-History of Restorative Justice: Implications for Theory and Practice."

The award winners received

a cash prize of \$200.00 and the opportunity to have their papers appear in an SAS publication. The award winners and those receiving an honorable mention received a selection of books donated to SAS, as well as a certificate of their accomplishments.

The 2015 selection committee consisted of Vincent Melomo of William Peace University (Chair), Abbie Wightman of Mary Baldwin College, and Scott London of Randolph Macon College. The committee thanks all of those students who offered submissions, and asks faculty to encourage your students to attend the conference and submit their papers for next year's competition.



Julian Murchison, Ray Siebenkittel, Amanda J. Reinke, and Ashley Spring

2016 Student Research Paper Competition

The Southern Anthropological Society is holding its annual student research paper competition for the meetings at Marshall University in Huntington, West Virginia, April 7-9, 2016. A graduate and an undergraduate paper author(s) will be announced at the meetings and the winners will be awarded a cash prize of \$200.00 and a selection of donated books. Winning papers will also be published and archived on the SAS website.

Submissions from all subfields of anthropology are welcomed. The paper 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 conference theme. Papers should be no more than 25 pages (excluding dia-

grams, notes, and references); double-spaced, 11-12-point type, with one-inch margins.

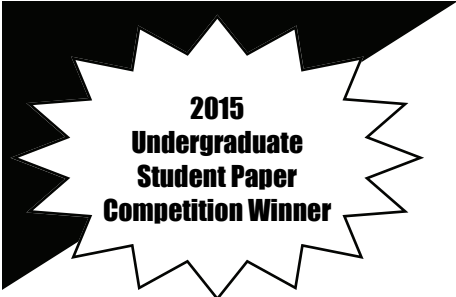
To enter the competition, students must send the full paper as an email attachment to the Student Paper Competition Committee Chair, Dr. Abby Wightman (awightman@mbc.edu). Please contact her with any questions about the competition.

To be eligible for the competition, students must also have their paper abstract

accepted for presentation at the meetings. To submit their abstract, students should use the abstract submission guidelines outlined on the SAS website by the deadline of **February 1**; and, they must pay membership and registration fees by PayPal or directly to the SAS Secretary-Treasurer, Dr. Brandon D. Lundy (blundy@kennesaw.edu).

The deadline for submitting papers for the competition is **February 29, 2016**.

Identity in Transition: An Ethnographic Study of Latin American Immigration to the United States



**2015
Undergraduate
Student Paper
Competition Winner**

Daniel Garner

University of West Georgia

Introduction

The contemporary political debate regarding immigration in the United States tends to focus on the number of immigrants entering the country with Latin American origins, emphasizing the impact Latin American immigrants have on population demographics, social assistance programs, and the employment sector (Caldwell 2014:1).[1] While this debate may provide information on the political and economic impacts of immigration as a whole, it delivers a rather superficial understanding of immigrants themselves. The focus on numbers and data ignores the reality of immigration as a personalized and intimate experience. Quantitative data tells us that immigration is happening and that many of the immigrants entering the United States are from Latin America. However, it does not provide an explanation for how and why these immigrants come to the United States nor does it explain the sacrifices these people make when leaving their native countries.

In order to better understand how and why immigrants come to the United States from Latin America, I conducted a series of interviews with three such immigrants: Jasmin, a woman in her mid-twenties who moved from Mexico with her parents as a child; Lucero, a woman now in her early forties who moved to the United States from Mexico in her early twenties; and Eduardo, a man in his early twenties who was born in the United States but who moved between Nica-

ragua and the United States as a child.[2, 3] Through these interviews it became clear that these participants were providing more than just the account of their own immigrations; rather, they were detailing the ways in which their families transitioned to life in the United States.

Analysis of participant interviews revealed that the identities of the participants and their family members were greatly impacted by their immigration, and in this paper I will argue that immigration to the United States results in radical transitions of identity that are influenced by factors such as education, language acquisition, and the extent of participation in the dominant culture of the United States.[4] Using push-pull theory, I will also examine the factors influencing the immigrations of these families.

Push and Pull

Perhaps one of the most fundamental aspects of the immigrant experience is what led them to leave their native country. Several scholars explain that economic factors during the 1980s and 1990s provided “push factors” to leave Mexico and Central America. Starting in the 1980s, a currency and debt crisis sent the economies into a recession that impacted low-wage workers the hardest (Mohl 2003:41; Schulz 1996:143-145). The North American Free Trade Agreement, or NAFTA, was drafted in the 1990s in part to help alleviate the severity of the crisis in Mexico; however, NAFTA was viewed as having exacerbated the economic troubles in Mexico rather than alleviating them (Hirsch 2002:362; Morris and Passé-Smith 2001:134-137). Additionally, social programs implemented by the Mexican government intended to improve conditions were ill conceived and acted to further alienate those that the government was supposedly trying to help—rural farmers. Agricultural assistance programs implemented by the government worked to benefit large-scale industrial farming operations rather than smaller family farms (Avalos and Graillet 2013:167-169). Poor workers in Central America

and Mexico felt disenfranchised as new political leaders and policies failed to improve economic conditions, leading many to feel that immigration to the United States was a way to escape the institutionalized inequality there.

In addition to these “push factors” to leave Mexico and Central America, the United States economy was experiencing a boom that provided “pull” factors. Economic growth, especially in the Southeast, provided new opportunities for immigrant employment. In *Neither Here nor There: Mexican Immigrant Workers and the Search for Home*, Striffler (2007) discusses how immigration patterns shifted as these new opportunities developed. States that had traditionally seen the highest levels of immigration, such as California, Texas, and Florida, were already saturated with migrant workers, and this led many immigrants to search elsewhere for employment. At the same time, states such as Georgia, North Carolina, and Tennessee were experiencing high levels of economic expansion, increasing the demand for low wage workers in sectors such as the service, construction, agriculture, and poultry industries. Immigrants flocked to these states as they were securing employment in jobs that were no longer seasonal—they were permanent (Striffler 2007:675-676).

Economic conditions in Mexico served as the backdrop to both Jasmin’s and Lucero’s immigrations. Jasmin came to the United States from Mexico at the age of five. Her family settled in the United States in the mid-1990s amid the surge of Latin American immigration to the southeastern United States; the booming economy of the Southeast provided the catalyst for their immigration. Jasmin explains that her father initially came to the United States alone as a seasonal migrant worker in the 1980s. For fifteen years or so he transitioned between a life in Mexico with his family and a life in the United States without them. He typically worked in states bordering Mexico, such as California and

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Texas. However, by 1995, Jasmín's father gained employment as a maintenance worker repairing industrial machinery in Georgia. After establishing himself in Georgia, he brought his wife and daughter to live with him, though Jasmín's older siblings remained behind in Mexico.[5] Jasmín's family exemplifies the trend of lone seasonal migrant workers transitioning to permanent settlement in the United States with their families (Striffler 2007). As Jasmín (RI 1:2014) notes, "The decision to move here was so my mom and I could be with my dad. So we could be a family" (00:03:55-00:04:02).[6]

Lucero moved to the United States from Mexico in her early twenties to pursue economic opportunity in the United States. She came to the United States in the late 1990s and joined her sister who was already living in Texas. Her sister had started a family in the United States, having given birth to three daughters, two of whom are twins. Lucero helped take care of her nieces, and Lucero and her sister both felt life in the United States would provide the girls with educational and career opportunities that they considered unavailable in Mexico. The two sisters grew up just over the Texas border in Mexico, and Lucero recalls they viewed their move to the United States as their chance to achieve financial security. They were both looking for stable jobs with good incomes to support raising a family. Lucero and her sister, therefore, created a tight family unit; when Lucero's sister divorced her husband and moved to Georgia, Lucero followed her. She explains that living in Georgia offered them easy access to employment and an agreeable climate. Lucero maintains that life in the United States provides her with the means to live comfortably and still visit Mexico several times a year. The two sisters came of age in Mexico during the economic troubles of the 1990s, and moving to the United States was a means of escaping the cycle of poverty they witnessed growing up. Lucero maintains that Mexico does not offer the same economic security that life in the United States can provide.

While Lucero's and Jasmín's families came to the United States primarily

for economic reasons, Eduardo's family came here as political refugees. They spent the 1980s and 1990s moving between Nicaragua and the United States in response to changes in the political climate of Nicaragua. Eduardo's first memories of the United States are from when the family settled here permanently when he was five or six years old. His parents were wealthy Nicaraguans who were active in the Sandinista National Liberation Front, or FSLN, that overthrew President Anastasio Somoza in 1979. Though Eduardo's parents initially supported the FSLN's ascent to power, they soon became disillusioned with the movement and Eduardo's father was particularly vocal in his criticisms of many *junta* leaders, including future president Daniel Ortega.[7] Eduardo explains that it is only due to his father's and mother's familial ties to FSLN officials that they were given warnings to leave the country; his parents heeded these warnings for the sake of their family. Eduardo's parents fled to the United States with their children, and Eduardo was born here in the early 1990s. The family temporarily returned to Nicaragua shortly after Eduardo was born when Ortega was voted out of office. A few years later they left for a second time when the family was once again warned to leave the country due to Eduardo's father reengaging in the political discourse of the nation. Though the decision to leave Nicaragua once again was difficult for them, it was likely the best course of action. Blake (1992) explains that the FSLN established a force of political police shortly after its rise to power and that by as early as 1980 this force began arresting hundreds of people for opposing Sandinista policies. It was not long before rumors began circulating of kidnappings and murders committed by the police against FSLN critics (Blake 1992:216-219). Though Eduardo's parents wished to remain in Nicaragua, they felt they had no choice but to leave the country. The United States offered them adequate protection from those who might have wished to harm them.

Each of these three families left their native country not out of a desire to leave their native culture behind, but from a wish to provide a sense of stability and security they found lacking in their na-

tive countries. Jasmín's and Lucero's families both gained stable incomes and the possibility to live together continuously. For Eduardo and his family, living in the United States provided them with safety from political persecution. All three families came to the United States during times of hardship and turmoil in their native countries. Jasmín, Lucero, and Eduardo were all adamant that they maintain a strong sense of pride for their cultural heritage, and each family has retained specific facets of their culture throughout their time in the United States. The transition to life in the United States did not come easily though, as each family had to contend with a major barrier to their social integration that would affect individual members differently—language.

An Education

Access to a formal education in the United States is one of the primary factors influencing the experiences and identities of Jasmín, Eduardo, Lucero, and their family members in the United States. The next three sections will explore how access to a formal education in the United States directly affects the ability an immigrant has to participate in American culture. This section will illustrate how Jasmín, Eduardo, and Eduardo's father were able to fully interact with and participate in American culture due to their formal education in the United States while placing an emphasis on the experiences of Jasmín and Eduardo. The following section will then discuss how Jasmín's and Eduardo's families transitioned to life in the United States while maintaining strong social ties to their native cultures. The third section will then contrast the varying degrees of integration into American culture among members of all three of the participants' families, focusing on the experiences of Lucero in particular. The implications of these comparisons are that the education system in the United States serves as a means of imparting proficiency with English, and that such proficiency, or lack thereof, is a determining factor in the ability for an immigrant to integrate into United States society.

Jasmín and Eduardo both received nearly all of their formal education in the United States, and their experiences in

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the United States education system have had tremendous influence on their overall experience in this country. Neither Jasmín nor Eduardo came to the United States with any knowledge of the English language: Jasmín was immediately placed in ESOL classes and within two years was moved into non-ESOL classes; [8] Eduardo first attended school where ESOL classes were not available, but he learned English quickly nonetheless. Both Jasmín and Eduardo were encouraged and expected to do well in school by their parents, who wished to see their children attend college. Boehm (2008:786) explains that this is common among immigrant parents; they often cite their children's wellbeing and the education system in the United States as chief incentives in the decision to leave their native country.

Indeed, Jasmín's and Eduardo's parents were successful in seeing that their children graduated from high school and went on to attend college. This follows a recent trend in which an increasing number of *Hispanic* and *Latino* students are pursuing college degrees.[9] Cammarota (2004:53-55) explains that *Latino* and *Latina* students traditionally lag behind other ethnic groups in national graduation rates; however, an increasing number of these students, particularly *Latinas*, graduate high school and pursue college degrees. Cammarota explains that these *Latinas* see education as transformative in status and as a tool to transcend traditional gender stereotypes that they face at home and in society. Jasmín's own ideas about education reveal a similar attitude—she rejects the idea of settling down to start a family. Instead, she is determined to obtain a PhD in Psychology so that she can work as either a professor or licensed therapist. Her determination to participate in the highest echelon of academia stems from her parents' insistence that she do well in school. She is well on her way to achieving this goal, as she is currently pursuing a Master's degree in Psychology. Jasmín (RI 1:2014) explains, "I don't want to do the whole settle down, get married, and then have children sort of thing. That's not my song" (00:58:48-00:58:54). Similarly, Eduardo sees his education as a means of achieving professional success.

He recently graduated college with a Bachelor's degree in Business and hopes to gain employment with an international corporation looking to expand into Latin America. Education has given them both the means to pursue the careers that most interest them.

The education system in the United States also encouraged both Jasmín and Eduardo to adopt shifting identities. They both grew up in a dichotomous environment in which school revolved around American culture and the home revolved around their respective native cultures. At home, Jasmín was eating authentic Mexican foods, watching television programs in Spanish, and listening to her parents' stories about her native country. Eduardo's experiences were similar, but his father went so far as to ban speaking English within the home. Eduardo admits that he and his mother had a secret ritual of speaking English at bedtime. Eduardo's mother realized her child's need to explore the dichotomous nature of his cultural identity. At school, Jasmín and Eduardo were each taking classes taught in English, listening to popular American music, and making friends with children from a variety of backgrounds. It is important to note that they both observed a similar divide in social interactions at school. Neither of them associated with Spanish-speaking children who were not also proficient with English. This divide in social interactions was not limited to Jasmín or Eduardo, as other immigrant children at their school were generally divided based upon proficiency with English. This suggests that these children were somewhat aware that speaking Spanish marked them as outside the dominant culture in the United States. Though Jasmín and Eduardo both spoke Spanish at home with their families, they were unwilling to do so within the wider context of American culture. Rather than be marginalized in society, they sacrificed publicly expressing their familial *Latino* culture in favor of conforming to the linguistic standards of the United States.

For Jasmín, Eduardo, and likely many other immigrant children, education in the United States precipitated a situation in which transitioning between two separate cultural identities was an optimal means of achieving social inte-

gration. From this, it can be inferred that language acquisition is an important factor in how immigrants integrate into the United States' dominant culture. Indeed, this is reflected in the experiences of Eduardo's father, who taught himself English before attending college here in the United States. His skills with the English language increased while attending college, and he eventually earned a PhD in business. Eduardo's father now works as a college professor in the United States—a career in which he actively engages with and participates in American culture; however, it is important to note that while Eduardo's father is able to fully interact with American culture, he does so primarily in the context of his profession. His social interactions outside of work are almost exclusively with the Nicaraguan culture of his family. Jasmín and Eduardo received a much more extensive education in the United States than Eduardo's father; they also attended school in the United States from a much younger age. This accounts for why both Jasmín and Eduardo are more comfortable interacting with the dominant culture of the United States than Eduardo's father is.

Families in Transition

Ever since Jasmín learned English as a child, she has negotiated the boundaries between her Mexican home life and the American society in which she lives. Jasmín explains that her parents' inability to speak English presents problems when they have to interact with people who do not speak Spanish. As a result, Jasmín was and still is responsible for mediating communications between her parents and a variety of English speakers. This includes bank officials, teachers, salesclerks, and a plethora of others. Jasmín admits that this imposes an enormous amount of pressure on her and has at times caused feelings of resentment towards her parents. Jasmín (RI 1:2014) says, "I was being a child but having to do grown up things. Take on grown up responsibilities you know? [...] It can be frustrating. There's a lot of guilt on my part for kind of feeling angry about it" (00:20:41-00:21:09). Jasmín's experiences mirror the experiences of many immigrant children as described by Reynolds and Orellana (2009:212-216),

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who found that immigrant children who serve as translators often feel overwhelmed to please both their parents and English speakers, noting that they are expected to understand, interpret, and then convey information in two languages; the situation is further complicated because many interactions require the child to make adult decisions without adult authority. Similarly, Jasmin explains that she was often put in situations in which she had to translate concepts that she did not fully understand and make decisions in the name of her parents. In this regard, Jasmin was forced to adopt an identity in constant transition, as it served as a means of coping with the necessity of translating for her parents. Furthermore, the difficulties she encountered while negotiating the cultures of her parents and others reinforced her cultural flexibility.

Jasmin explained that her parents remain much more grounded in Mexican culture than she does. Jasmin's parents both have children from previous marriages who remain in Mexico, and her mother, in particular, stays in touch with family in Mexico. Jasmin explains that while growing up, calling family in Mexico was a weekly ritual. Jasmin and her parents would buy international phone cards and then spend a few hours talking to family members in Mexico. These were joyous occasions, as Jasmin enjoyed speaking with her brothers, sisters, nieces, and nephews still living in Mexico. However, for Jasmin, these conversations held more a ritual significance than an emotional one; she remembered little of her family in Mexico. Though infrequent visits to Mexico over the years have built stronger connections between Jasmin and her family there, she admits her parents possess a stronger social tie to family in Mexico. Jasmin now lives outside of her parents' home and still occasionally speaks with her family in Mexico, though it is no longer weekly. However, for her parents, these telephone calls are weekly and even daily events that confirm and reinforce kinship ties to their homeland. Jasmin's parents also keep ties to a broader *Latino* culture through attending a church that offers weekly services in Spanish. Jasmin explains that as a child her social ties were

primarily at school and that those at church were limited and insignificant. She no longer attends church. For her parents, church is a weekly ritual that allows them to communicate with people who share similar experiences as immigrants. Jasmin has access to social interactions within American culture that her parents are excluded from simply by their inability to speak English. This keeps her parents grounded far more in Mexican and *Hispanic* culture than American culture despite living here for close to twenty years.

Similarly, many of the elders in Eduardo's family were not educated in the United States and attend church to maintain social ties to their native culture. Unlike Jasmin and her family, Eduardo was joined in the United States by many members of his family: grandparents, parents, brothers, sisters, aunts, uncles, cousins, nieces, and nephews all still live near Eduardo. Eduardo explained that he has always viewed going to church as more of a social event than a religious one. He explained that most of his family in Georgia attends the same church, and Sundays always revolves around family time. Eduardo proudly claimed that his family takes up an entire section in the local Catholic church. After religious services his family always dines together, whether in a restaurant or in the home of a family member.

Perhaps the most important event of the year for Eduardo's family is La Purísima, an important religious event in Nicaragua. Stanford (2008) describes La Purísima as a Nicaraguan celebration honoring the Virgin Mary that lasts for nine days (249-250). Eduardo echoed this description, but he emphasized that for him the holiday is about spending time with family and reaffirming his ties with Nicaraguan culture. He explained that La Purísima is celebrated shortly before Christmas and holds much more significance for his family than the latter holiday, as La Purísima helps maintain social bonds with Nicaraguan culture. Women in Eduardo's family used to take turns preparing large meals and hosting the festivities for one night of La Purísima. Of course, the women in his family also helped one another in preparing for these events. Eduardo explained that a few years ago many of the women in his

family refused to continue the elaborate parties on the grounds that it was exhausting work. The celebration was not held for a couple of years. Eduardo, his siblings, and his cousins saw this as a threat to the family's ties with their native culture, and they decided this past year that they would organize everything and make all of the preparations for La Purísima. He described the event as one of the most important in his life. Eduardo (RI 2:2015) said, "It was great because everybody was so happy; everybody was dancing. And we were just like—oh, it makes me want to cry just thinking about it. Because it, that was like, this is our culture. This is who we are. This is what we do" (01:05:16-01:05:31).

Though Eduardo and his contemporaries are more integrated into United States society than their elder family members, they have transitioned from mere participants in their native culture to agents of cultural preservation within their family. They reaffirmed their social, cultural, and religious ties to Nicaraguan culture. Though they live in the United States, Eduardo and his contemporaries took it upon themselves to assert identities containing elements of Nicaraguan culture. They view La Purísima as a way of keeping this culture alive in the United States. Eduardo holds strong social ties to both American and Nicaraguan cultures, and he is adept at navigating and transitioning between social interactions involving either culture.

Interaction without Integration

In Lucero's case, life in the United States has always revolved around her family. Lucero and her sister have helped each other in transitioning to life in the United States. They have offered each other a safety net—helping one another in finding jobs, offering mutual support through times of difficulty, and sharing in the responsibilities of caring for Lucero's nieces. The sisters have both maintained close ties to family in Mexico, with both of them visiting Mexico every year—often several times a year. They take these trips to Mexico together as often as possible, and they enjoy visiting with old friends and family members that still live there. Lucero recently married a fellow Mexican immigrant who speaks less English than she does. Like

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Jasmín and Eduardo, Lucero's family interactions are centered on her native culture; unlike them, Lucero's interactions outside of the family are still mostly conducted in Spanish. Even at work, most of her co-workers speak Spanish. Though she is now mostly fluent in English, Lucero speaks with a much stronger accent than either Jasmín or Eduardo do.

Lucero graduated high school in Mexico and came to the United States knowing virtually no English. For Lucero, the primary means of learning English was through interactions with the American public while working. Since coming to the United States Lucero has worked mostly in the service industry, steadily improving her English skills as she went; however, she has never achieved the same level of proficiency with English that can be observed in Jasmín and Eduardo. She did not receive a formal education in the United States, and this certainly contributes to her lower level of proficiency with English. Additionally, though Lucero is now mostly fluent in English, she explains that she still has to endure negative experiences in which language marks her. She explains that there have been times that people treated her differently and were disrespectful or even outright aggressive towards her because she speaks English with an accent. As the primary factor influencing these negative encounters is proficiency with the English language, and the primary means of obtaining such proficiency in the United States is through its education system, the education system in the United States can be seen as an agent of protection, or perhaps a buffer, against discrimination for immigrants.

It is interesting to note that both Jasmín and Eduardo could remember their parents experiencing discrimination similar to what Lucero described. Jasmín's parents speak very little English, while Eduardo's mother knows some English but is often reluctant to speak it in public for fear of embarrassment; none of them received any formal education in the United States. Eduardo recalls times in which his mother was treated unkindly due to her accent, and Jasmín remembers similar instances happening with her parents. The education

system provided Jasmín, Eduardo, and Eduardo's father with the ability to interact with aspects of American society on a regular basis. Through these interactions they learned to navigate the boundaries between their native cultures and American culture. Lucero, Jasmín's parents, and Eduardo's mother had no such experiences. For those immigrants who are not proficient with the language, they must seek alternative means of interacting with the dominant culture in the United States or avoid it altogether. Proficiency with the English language, therefore, serves as an important variable affecting the integration of Latin American immigrants into United States society because it directly affects the extent to which they are able to interact with the dominant culture here. This is not to imply that there are not commonalities in the immigrant experience, however, as the identities of Jasmín, Eduardo, and Lucero were all greatly impacted by their status as immigrants.

The Once and Future Country

Jasmín has adopted a shifting identity that has emerged as a result of her role as translator for her parents. Jasmín's translations are not merely linguistic exchanges; she has to incorporate, interpret, and then reinterpret exchanges of information that require a solid knowledge of both American and Mexican cultures. Jasmín transcends the boundaries of each culture and is able to transition between the two whenever necessary. When asked how she describes her national identity, Jasmín explains that she considers herself a Mexican who was raised in America. Jasmín also explains that ideally these identities are equally valid, but that she understands American culture much more than Mexican culture. Jasmín declined to assert a single cohesive identity—she considered herself both Mexican and American, and either identity could take precedence depending on situational context. Her experiences—encountering Mexican culture at home, experiencing American culture outside of the home, and serving as a negotiator during the convergence of the two cultures—have led to Jasmín's transitioning cultural identity.

Eduardo viewed his identity much in the same way Jasmín did. He is a Nicaraguan living in America, and his sense of

identity is strongly tied to both cultures. In college he embraced American culture and joined a fraternity, strengthening social ties with those outside Nicaraguan culture. Eduardo is tremendously proud of his Nicaraguan heritage, but he also admits that his home is in the United States. Still, Eduardo concedes that one of his biggest fears is that his future children will not embrace their Nicaraguan ancestry or speak Spanish; he is committed to ensuring that this does not happen. Eduardo, like Jasmín, transitions between two separate identities with ease. He worked as a server in a Mexican restaurant during college and spoke both Spanish and English interchangeably while at work. The efforts of him and his family to keep Nicaraguan culture alive have paid off, as he and many in his family are just now coming of age in the United States. Their effort to continue Nicaraguan traditions in America bodes well for the next generation of his family maintaining a semblance of Nicaraguan culture from afar.

Though Lucero's ties to her native culture remain strong and her ties to American culture are perhaps less when compared to Eduardo and Jasmín, this does not mean her identity has transitioned any less than theirs. Rather, Lucero experienced perhaps the greatest of transitions in identity among the three, as she is no longer extensively integrated into either her native culture or the dominant culture of the United States. Eduardo and Jasmín each brought together both American and native cultures together to synthesize a sort of shifting identity that allows for quick transitions between the cultures. Lucero has never adopted this technique; she has never been comfortable enough with American culture to fully immerse herself within it. When Lucero was asked about where she considers home to be, she answered that she no longer belongs in either Mexico or the United States. Lucero (RI 3:2015) explains, "It's so hard for immigrant people. Like—it's like you're not from here, you're not from there. [...] As an immigrant, you are in limbo. You don't know where you are" (00:30:06-00:30:23). Lucero considers herself an outsider in both cultures. While Jasmín and Eduardo have trouble choosing whether they iden-

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tify more with their native culture or American culture because both identities are integral parts of their self, Lucero has the same trouble choosing which culture she identifies with because she feels neither is integral to herself. Instead of fusing together two cultural identities she lost a sense of belonging to either. Lucero explains she likes the idea of retiring in Mexico, but she also admits she is too accustomed to life in the United States now. Lucero is currently investing in her future in the United States; our interview had to be pushed ahead as she told me she was leaving Georgia to start a business with her husband and his brother in Oklahoma. Just last year Lucero received her U.S. citizenship. I asked her how it felt to receive this. Lucero replied that she feels no different—citizenship simply ensures her ability to remain in the country. While Eduardo and Jasmín constantly transition between two cultural identities, Lucero's identity is less fluid and—perhaps more surprisingly—it is ambiguous.

Conclusions

Jasmín, Eduardo, and Lucero have all experienced transitioning identities as they negotiate the boundaries of *Latino* and American cultures in a society that reinforces their separation. A 2011 report released by the United States Census Bureau reveals that over 50 million people live in the United States and claim *Latino* ancestry as of 2010 (Ennis et al. 2011:2). Despite *Latinos* constituting an increasingly significant portion of the American population, monolingual Spanish speakers still face major barriers to their social integration here. Jasmín explained that her parents' inability to fully integrate into American culture was a source of frustration. Jasmín (RI 1:2014) said, "I guess it's always a little bit shameful that my parents can't, you know, speak English and communicate like other people without me [...] [but] now I kind of see it differently. I understand it" (01:23:17-01:23:32). Jasmín's shame is not directed at her Mexican heritage or her parents themselves—rather it is directed at the circumstances in which her parents must continue to rely on her for translation despite them residing legally within the United States. Furthermore, her shame shows that social

pressures encourage immigrant children to privatize their ancestral culture and adopt a transitioning identity so that they may function more efficiently within American society.

With such a large *Latino* population in the United States, the absence of Spanish speakers in commercial and government institutions can only represent a willful decision to exclude the group. Just as in the past, immigration today is a contested topic. Opponents to immigration often cite the impact of immigration on American culture. Huntington (2004:44-45) declares Latin American immigration a threat to the national identity of the United States. He contends that the United States is currently an Anglo-Protestant society, and that "these immigrants," particularly Mexican immigrants, risk fracturing this Anglo-Protestant society culture into two opposing societies divided by the English and Spanish languages. Huntington suggests that Mexican immigrants in particular are resistant to adapting to American culture. This perpetuates the idea that the United States has a single and cohesive national identity that needs to be preserved. This idea is not an uncommon one.

Mohl (2003:51-54) and Reynolds and Orellana (2009:218-221) discuss the difficulties faced by Latin American immigrants as they face pushback against their culture from native-born United States citizens. However, the argument that Latin American or Mexican cultures threaten to destabilize the national identity of the United States is flawed. As Light and Togunde (2008:286-289) explain, Latin American immigrant children believe speaking English is vital to their success in the United States. They go on to say that while many first-generation immigrants do not speak English, subsequent generations are overwhelmingly proficient with English. The experiences of Jasmín, Eduardo, Lucero, and their families support this claim. The younger generations of these families all experienced *Latino* culture at home, but they all readily adapted and adopted separate American identities in public. If anything, this demonstrates that American culture is quick to imprint itself upon young *Hispanics* in the United States. Any idea that a distinct Spanish speaking society will emerge in the United States

neglects the reality that access to English, either through learning the language or using someone as a translator, is vital to prospering here; younger generations favor the use of English over Spanish.

Immigration to the United States is nothing new. The earliest Europeans in the Americas were immigrants who forcibly took possession of the land from indigenous peoples. In the United States, large-scale immigration has occurred in waves since the creation of the nation-state over two centuries ago. The controversy surrounding recent immigration trends is also not new. There are always those who will argue that culture in the United States should remain constant, but culture is not static. There is no unifying national identity in the United States—nor is there a purely Anglo-Protestant society in the United States. Though there are certainly dominant aspects of American culture, there is no one cohesive form in which this culture manifests itself. With technology and globalization each playing an increasingly important role in society, the integration of new ideas into society is nearly constant. Just twenty years ago, when Jasmín and Eduardo moved to the United States, the internet was still a novel and emerging concept in American culture. The internet now permeates virtually every facet of life in the United States. Cell phones, social media, the wars in the Middle East—these have also been agents of change in the culture of the United States. Just as culture is not static, neither is identity. We are all continuously adapting and transitioning our identities in order to incorporate new cultural standards and practices. Immigrants entering the country are inundated with an entirely new set of cultural standards all at once; it is no wonder they wish to hold on to some of their culture through food, religion, language, music, and traditions.

Jasmín and Eduardo readily adapted to American culture in comparison to Lucero. Instead of folding into American culture, Lucero simply felt excluded from it. In contrast, Jasmín and Eduardo adopted shifting identities that allow them to navigate and negotiate the boundaries of their native cultures and the dominant culture in the United States. Jasmín and Eduardo were able to do so

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because they received a formal education in the United States that provided them with access to interactions with American culture and proficiency with English. Lucero had no such experience in the United States, and her ability to integrate into American society has been limited because of this. People immigrate to the United States much the same as they ever did—looking for new opportunities in employment and education or seeking asylum from the rule of despots. The integration of immigrants into the society should be welcomed; one of the strengths of this country is its diversity. When asked about her personal feelings about immigration, Jasmín (RI 1:2014) answered:

We're so fixated on our boundaries and our nationalities, and who's in our group and who's not. But I don't know. I mean, I guess ultimately what I would hope for is that it doesn't matter. Who cares? Let's just let people try to live and do the best they can without [it] mattering where they're from (01:46:59-01:47:12).

Afterword

The topic of immigration remains a heated debate in the political discourse of the United States. As of the week this paper was completed, a Texas judge blocked action on President Obama's executive order preventing the deportation of undocumented immigrants who are parents of United States citizens and legal residents (Khan 2015:1). Lucero's description of feeling like she is in limbo is likely shared by many, though Lucero herself is in no danger of being deported. Many families are facing the possibility that they may not be able to remain together. Immigration and the backlash against it is nothing new, but the threat of breaking apart thousands or even millions of immigrant families is new. This is a real threat to the family-centered structure of immigrant life in the United States. Immigration serves as a topic for which anthropological research can contribute to a wider understanding of the

effects government policies can have on a cultural group. However, it is the intent of this paper to impart an understanding of immigrants as individuals and families who are looking for the same opportunities afforded to many of our ancestors in the past. While the debate over immigration continues, immigrant families will transition to endure whatever conditions they must.

Endnotes

[1] For the purposes of this research, Latin America is defined to include Mexico, Central America, and South America. The Caribbean region is not included.

[2] Names have been changed and locations generalized to respect participant privacy.

[3] I am acquainted with each of these individuals through social settings outside of this research.

[4] For this paper, dominant culture and American culture refer to the culture of the majority in the United States. A few examples of dominant culture include the usage of the English language, Christian faith, and the support of democracy.

[5] Jasmín's siblings were starting their own families and working in Mexico. Though some of these siblings have since moved to the United States, their experiences were not crucial to understanding Jasmín's transition to life in the United States.

[6] Citations transcribed from recorded interviews (RI) are cited as RI 1, RI 2, and RI 3 and correspond to the interviews with Jasmín, Eduardo, and Lucero respectively. Additionally, timestamps are represented by (hh:mm:ss-hh:mm:ss) and correspond to hours, minutes, and seconds.

[7] The article by Blake (1992) provides a more detailed discussion of the political situation in Nicaragua during the 1980s and the power structure of the FSLN.

[8] ESOL is an acronym for English for Speakers of Other Languages.

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Zora Neale Hurston Award

Guidelines for the Preparation and Submission of Nomination Packet

Each nomination should include the following:

- Letter of recommendation in support of the nominee
- Summary of the nominee's accomplishments

Contextualization of nominee's work should address the following questions:

- What is the significance of the nominee's work within the discipline?
- What is the impact of this work for the community in which the nominee works? How has this work benefitted communities?
- How has this work moved the discipline forward into applications for the larger public?

Each nomination packet must:

- Be no longer than 8 pages
- Include 2 additional copies of packet materials for the 3-person committee

*Please note changes for the ZNH Award. Please consider nominations and submit before **November 1, 2015.***



The selection review committee consists of two appointed members of the Southern Anthropological Society Zora Neale Hurston Award Committee and the Zora Neale Hurston Award Chair. Annual deadline for receipt of nomination materials is November 1st. Supporting materials will not be returned. The Zora Neale Hurston Award may not be annual and will be awarded only if the committee deems nominees of merit.

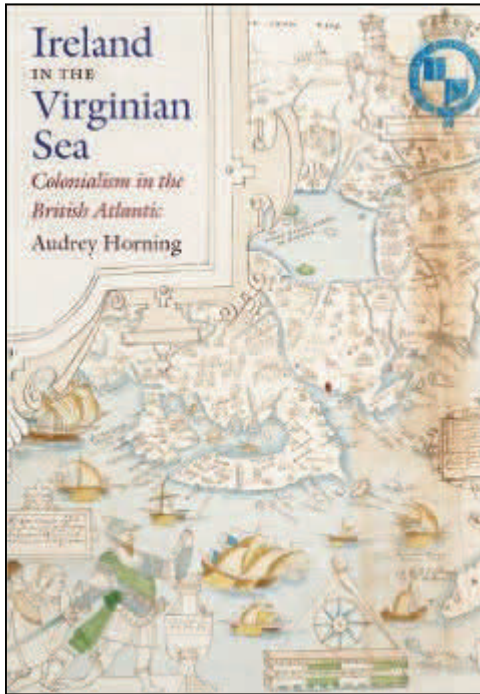
Recipients will be contacted by January 1st so that they may make arrangements to attend the annual meeting in the spring. The Hurston Award winner will be announced and stipend and Zora Neale Hurston engraved award will be presented at the annual meeting banquet.

Please send electronically, nominations with supporting materials to:

Dr. Lisa J. Lefler,
Zora Neale Hurston Award Chair
Culturally Based Native Health Programs
College of Health & Human Science
Western Carolina University
Cullowhee, NC 28723

Email: llefler@email.wcu.edu
Phone: 828-227-2164

NEWS FROM THE JAMES MOONEY AWARD COMMITTEE



Citation for *Ireland in the Virginian Sea: Colonialism in the British Atlantic*, by Audrey Horning, the 2014 winner of the James Mooney Award (by Robbie Ethridge, Chair)

The James Mooney Award recognizes and thereby encourages distinguished anthropological scholarship on the South and Southerners. The winning book for 2014 is *Ireland in the Virginian Sea: Colonialism in the British Atlantic*, by Audrey Horning, and published for the Omohundro Institute of Early American History and Culture by the University of North Carolina Press.

In *Ireland in the Virginian Sea*, Audrey Horning, a historical archaeologist, uses historical sources and archaeological data to draw detailed comparisons between the British colonization of Ireland and Jamestown and Roanoke. She finally dispels the conventional idea that the colonization of Ireland provided a blueprint for later Atlantic colonization efforts by the British. More importantly, Horning also provides an insightful analysis of the South as an important step in placing the American South into a global comparative framework that moves us far from conceiving of the South as an isolated, insular region.

It is an extraordinary example of historical archaeology at its very best. Horning, one of today's most thorough and gifted historical archaeologists, leaves no stone unturned in her research and her anthropological methods are impeccable. As one of the committee members noted, *Ireland in the Virginia Sea* is "Sophisticated, elegant, readable, and genuinely remarkable." It is always scholarly, but at the same time the innumerable details that the author provides both enlighten—and thrill—the reader. From London to Ulster, Maine, and Virginia, the documentation of the ideological and material aims of 17th century colonialism, both in Ireland and in Virginia, is thorough—and thoroughly fascinating.

THE 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*.

Eligibility Criteria

To be considered for the 2015 James Mooney Award (presented in 2016), a book must have been published in 2014 or 2015. 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.

Nomination and Submission Procedures

Nominations for the 2015 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.

Titles must be submitted for consideration

by **September 31, 2015**. Please send submissions to Daniel W. Ingersoll, the Mooney Award Press Coordinator:

Daniel W. Ingersoll, Jr.,
Mooney Award Press Coordinator
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

Books will be judged by a committee of anthropologists from different subfields in the discipline. The winner will be announced at the 2016 annual meeting of the SAS.


SAS Proceedings



Recovery, Renewal, Reclaiming: Anthropological Research toward Healing, Southern Anthropological Society Proceedings #43, is now out in print. (\$24.95)

Contributors in this volume have written papers spanning a historical continuum, crossing racial and economic boundaries, and approaching solutions from differing religious and supernatural backgrounds. Delving into the symbiosis of a healthy landscape and physical health, food justice, mental health issues, and indigenous and immigrant populations' healing strategies, this volume addresses vital problems facing contemporary Appalachian populations in their struggle to reach a holistic, healthy equilibrium.

Southern Anthropologist Call for Submissions

 <p>Southern Anthropologist Journal of the Southern Anthropological Society</p>	
Volume 36, Number 2	Fall 2014
Contents	
<i>Research Articles</i>	
Roma and Czechs: Mindful of Difference <i>Matthew Richard</i>	1
Indigenous Politics, <i>Sumak Kawsay</i> , and Community Tourism: A Case Study from Amazonian Ecuador <i>Christopher Jarrett</i>	41
<i>Research Note</i>	
Secondary Diaspora: Cape Verdean Immigration to the Southeastern United States <i>Jessica Lopes & Brandon Lundy</i>	70
Southern Anthropologist 36(2), Copyright © 2014, Southern Anthropological Society	

Southern Anthropologist (ISSN: 1554-4133) is the peer-reviewed journal of the Southern Anthropological Society. The editors welcome essays and book and film reviews that broaden anthropological knowledge of all subdisciplines in anthropology and their applied forms.

Submission Information

We invite submissions for future issues at any time. Submissions and inquiries can be sent to southernanthropologist@gmail.com. Submissions should contain a brief (200 word) abstract and conform to the “[AAA Style Guide](#)” (2009).

In addition, if you have an idea for a collection of articles around a central theme for a future issue, we would be happy to discuss those possibilities. Book and film reviews (approximately 800 words or less) are also welcome.

We have also added a “Research Notes” section that will allow us to feature innovative and important research in progress; these research reports are also submitted to a review process.

If you have a potential submission of any kind, or would like to have your name added to a list of reviewers for submissions, please send your information to the email address above.

SOUTHERN ANTHROPOLOGIST EDITORIAL BOARD:
-Robbie Ethridge, University of Mississippi
-Heidi M. Altman, Georgia Southern University
-Carrie B. Douglass, University of Virginia
-Hector Qirko, College of Charleston

For more information or guidelines for manuscript preparation, contact the co-editors Julian Murchison (murchjm@millsaps.edu) or Matt Samson (masamson@davidson.edu).

SAS Secretary-Treasurer's report 2015

Southern Anthropological Society

Summary Financial Statement
Brandon D. Lundy, Secretary-Treasurer

Checking Account Balance, 7 August 2015

\$27,075.66

The total cost for the 50th anniversary 2015 annual meeting in Athens, GA was \$15,023.61. UGA Global Health Center and Department of Anthropology generously donated \$500.00 to the SAS for the Opening Reception. Revenue brought in for this year's meeting including the sale of banquet tickets, SAS membership, and meeting registration totaled \$11,515.60.

Highlights from the 10 April 2015 Board Meeting minutes in Athens, GA.

- Robbie and Betty are still looking for a replacement for Bob Shanafelt to take over as the *Proceedings* managing editor. Newfound Press asks that the book is put into the correct format by the managing editor. This would be the primary task besides managing the timeline and guest editors. Need someone who can provide a five-year commitment to encourage continuity. Bob left the *Proceedings* in good shape with only one gap/outstanding volume.
- The 2017 SAS annual meeting is scheduled to take place at Millsaps College, Jackson Mississippi.
- Open positions for 2016 include the President Elect. A call for nominations will be sent to the membership for open positions through the listserv.
- Vinnie Melomo suggested that the Board consider constituting a Graduate Student Liaison Position. He suggested that it should be a student who has participated in the SAS regularly over several years to help recruit graduate participation in the organization and meetings. Aaron will look into the Bylaws to see if we need to revise them in order to create this position. This position could be one way to increase graduate student participation. Potentially two students could hold this position in order to always have a person on deck.

Join the Conversation!

Want to keep up with your colleagues? Join in the friendly SAS conversation? Stay up-to-date on relevant current issues in the field? Subscribe to SAS-L now! It's easy and free!

Subscription Instructions

The name of this list is **sas-l** (the letter l, not the number one). It is headquartered at Georgia Southern University and managed by Barbara Hendry (email: bhendry@georgiasouthern.edu, phone: 912-681-5362). **It is also a moderated list, which means that your messages are previewed by the moderator (s) before they reach the rest of the list.** If you have any questions, please contact Barbara.

To subscribe to sas-l:

- Open your email program and prepare to send an email.
- In the "To" box, type in: **listserv@georgiasouthern.edu** (Note that there is no "e" at the end of listserv)
- Leave the subject box blank.

- In the body of the message, enter the following: **subscribe sas-l Firstname Lastname**
- Press "Send." You will get a confirmation by email that you have been subscribed to the list.

Please Note: Members of a list can only reply or post messages to a list with their email address that they used when they subscribed to the list. Any other email address will be rejected by the listserv.

The list will not recognize the new email address because **it is not the one you used when you initially subscribed.** Also, if you try to send a message to the list from someone else's email account (or your Hotmail, Yahoo, etc.), the listserv will not recognize you. When you send messages, they must be sent through an email program with your subscription account.

To Send a Message to sas-l:

- Open up your email program and prepare to send an email.
- In the "To" box, type **sas-l@georgiasouthern.edu**.

- In the subject line, give your message a title.
- In the body of the message, type your message.
- Press "Send." You will get a confirmation by email that you have posted a message to the list.

To Reply to a Message from sas-l:

- To reply to the list message, click on "Reply".
- Simply type your message, and click "Send."

Please Note: The message will go to everyone who is subscribed to the list.

To unsubscribe from sas-l:

- Open up your email program and prepare to send an email.
- In the "To" box, type in: **listserv@georgiasouthern.edu**
- Leave the subject box blank.
- Tab to the body of the message, and enter the following: **unsubscribe sas-l**
- Press "Send." You will get a confirmation by email that you have been unsubscribed from the list.

SAS Archives

SAS President-Elect Betty Duggan has received the 1996 SAS Oral History tapes (in Digital form) from Helen Regis at LSU. The original project was entitled, "Southern Anthropological Society, An Oral History," which was funded by the Wenner-Gren Foundation. The archives contain a master index, DVD, and digital thumb drive. The content of the tapes consist of 21 interviews (about the founding of SAS) and 2 keynotes and roundtables from the 30th anniversary, collected by Michael Angrosino. Some are personal memories and others are formal interviews. The SAS executive board is working on the logistics and permissions necessary to transcribe and eventually post the interviews in the Archives section of the SAS web-site.

Carrie Douglass and Dan Ingersoll are the co-SAS archivists. Do you have newsletters, letters, photographs, etc. you feel ought to be curated, scanned, or recorded for the SAS archives? Need a copy of something from the archive such as a newsletter item or a chapter in the Proceedings? Get in touch with us.

Carrie Douglass,
cbdouglass@virginia.edu
cbdouglass@embarqmail.com

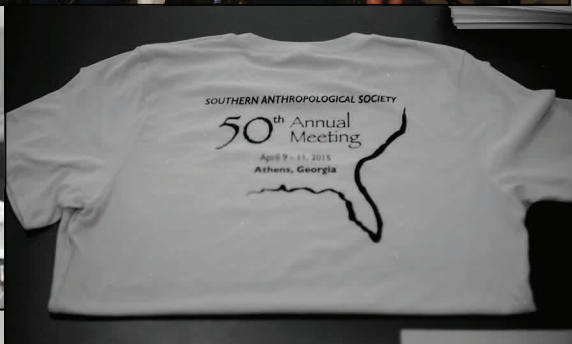
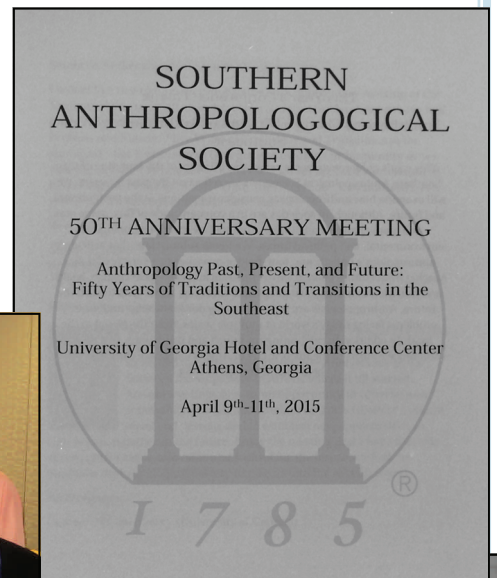
Dan Ingersoll,
dwingersoll@smcm.edu

[Archives and Photos](#)

[Southern Anthropologist](#)

[Proceedings](#)

[Mooney Award](#)





Southern Anthropological Society

For more information, contact:

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2015-2016 SAS Membership

Aamodt, Caitlin
Abbott-Jamieson, Susan
Adams, Angela
Anderson, Katelyn
Angrosino, Michael
Archer, Mac
Arrowood, Robert B.
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Beaver, Patricia
Bernhardt, Hillary M.
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Bottomley, Blake S.
Bowman, Aaron
Brawner, A. June
Brooks, Jason N.
Brown, Tad
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Gonzalez-Faraco, Juan Carlos
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Hassouna, Mouyyed

Haugabrook, Danielle
Hendry, Barbara
Hill, Carole
Holcombe, Sarah Jordan
Hood Jr., Ralph W.
Horton, Emily Y.
Hovland, Ingeborg (Ingie)
Howe, Tyler B.
Hudepohl, Kathryn (Kate) Ann
Illidge, Alexandra
Johnson, David M.
Johnson, Lauren
Jones, Sarah
Jordan, Erin C.
Joseph, Mark
Karges, Dylan
Keefe, Susan
Kennett, Curtiss
King, Autumn
Koch, Allison
Kowalewski, Stephen
Landay, Jay B.
Lee, Amy
Lee, Victoria
Lerch, Patricia (Pat) Barker
Lovern, Elizabeth (Beth)
Lundy, Brandon D.
Managan, Kathe
Martin, Tanner
Massie, Kristen
Mathis, Adrienne
NcNeece, Avery N.
Melomo, Vincent H. (Vinnie)
Miles, H. Lyn White
Mozley, Chrystal Danielle
Murchison, Julian M.
Murphy, Arthur
Murphy, Michael D.
O'Connor, Megan, T.
Ojo, Omolayo
Otinger, Savannah M.
Parker, Brian

Paymer, Irina
Peacock, James (Jim)
Polk, Damiyah
Prain, Ashlie M.
Preissle, Judith (Jude)
Qirko, Hector N.
Ray, Celeste
Read, Daniel
Reinke, Amanda J.
Richard, Matthew J.
Richardson, Crystal
Robbins, Greg H.
Rogers, Anne F.
Rumschlag, Samuel
Samson, C. Mathews (Matt)
Sarbaugh, James
Siebenkittel, Ray
Singley, Julia B.
Smith, April
Snipes, Margery
Soares, Pedro P.
Spring, Ashley
Steere, Benjamin
Sutherland, Kenny E.
Sutherland, Kristina
Swanson, Sally B.
Sweeney-Tookes, Jennifer
Tanner, Susan
Terrell, Shawn
Van Der Harst, Ross
Vickers, Debbie
Walsh, Sarah
Weger, Jacob
Wehling, Susan
Welliver, Elizabeth L.
White, Daryl
White, Max E.
Willcox, Mary C.
Young, Laigha

Southern Anthropological Society ANNUAL MEMBERSHIP DUES & CONFERENCE REGISTRATION

Year: 20__

Every person planning to attend the annual meeting MUST pay both membership dues and the registration fee. Please send this form AND check, made out to the "Southern Anthropological Society," to:

Brandon D. Lundy, SAS Secretary-Treasurer
3653 Inogan NW
Kennesaw, Georgia 30144

Alternatively, submit this form by email to blundy@kennesaw.edu with the subject line "SAS Membership and Registration" and pay online through PayPal (you do not need an account: <http://southernanthro.org/home/annual-meeting/online-registration-and-dues/>)

ANNUAL Membership Dues:

Professional	\$ 75.00
Student/Retired	\$ 35.00
Joint	\$100.00
(for couples who want to join together)	

Conference Registration:

Professional	\$ 75.00
Student/Retired	\$ 35.00
Joint	\$100.00
(for couples who want to attend the meeting together)	

Total amount \$ _____

Name(s): _____

Institutional Affiliation(s): _____

Address: _____

Email address: _____

NOTES: _____

***Is your name missing? Sign up today!**

<http://southernanthro.org/membership/>