From the Section Chair

Dear Members of the IM Section:

Greetings from Singapore! This year’s ASA will be in San Francisco on August 16-19, 2014, and IM Section Day is on August 17. I am pleased to report that membership has continued to remain strong with a total count of 526 as of March 1, 2014 (up 7% from March 1 2013). San Francisco is an attractive place for the ASA so I expect membership will go up, but I still make a plea to everybody to please work harder to drive up our section’s membership.

In this coming ASA, we are having an exciting and intellectually stimulating program thanks to the hard work of our Chair-Elect, Professor Katharine Donato. This year’s program includes four regular sessions and a roundtable session of 20 tables. The four regular sessions are: (1) Hard Times for Immigrants in America, (2) Immigrant Incorporation in Host Societies, (3) New Direction in Migration Theory, and (4) International Migration and Development. The 20 roundtables have a wide variety of themes, including: (1) Assimilation of U.S. Immigrants, (2) Legal Status, (3) Migration and the State, (4) Health of U.S. Immigrants, (5) Immigration and Discrimination, (6) Immigration Enforcement, (7) Remittances, (8) Migrant Social Capital, (9) Immigrant Assimilation in Europe, (10) Global Migrant Circuits, (11) Education, Schooling, and Immigration, (12) Refugee Experiences, (13) Gender and Migration, (14) Race & Ethnicity, (15) Temporary Migration, (16) Assimilation and US Immigration, (17) Immigrant Well-being, (18) Civic Engagement, (19) Theory and Methods, and (20) Migration and Development. I thank Katharine for the leadership role and all the regular session and roundtable chairs for their invaluable contribution.

On August 18 (from 12pm to 2pm), our section is holding a mentoring lunch at Little Delhi, an Indian restaurant near Union Square. I would like to thank Mentoring Lunch Committee members Professor Irene Bloemraad and Professor Tomás Jiménez and their wonderful graduate students — Robin Savinar (UC-Davis), Esther Cho (UC-Berkeley), Dani Carillo (UC-Berkeley), and Tristan Ivory (Stanford) — who worked diligently and enthusiastically to find us this convenient, comfortable, and affordable venue. The purpose of the luncheon is to offer an opportunity in which graduate students, junior scholars, and senior faculty can meet and enjoy longer discussions about research and career matters in a more relaxing venue. Seats are limited, please sign up and send in checks at your earliest convenience.

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Also on August 18, we will have our Section’s reception. This year, our Section is holding a joint reception with Section on Asia and Asian American and Ethnic and Racial Studies (ERS). It will be held from 6:30 to 9:30pm, August 18, off site at Jones, a restaurant in short walking distance from the Hilton (at 620 Jones, http://620-jones.com/). I thank Professor Dina Okamoto, who worked tirelessly in securing a suitable off-site venue. I would particularly like to acknowledge the sponsorship of ERS and Routledge, who offer general support in funding part of our reception.

I am pleased to report that Council has voted unanimously to name two awards: the Louis Wirth Best Article Award and the Aristide Zolberg Student Scholar Award, effective 2014. I thank the ad hoc committee members Professor Nancy Foner, Professor Steve Gold, and Professor Charlie Hirschman for their recommendations. At this time, all the awards committees are working full speed to select this year’s awardees. I sincerely thank them for their hard work and thank all those who have submitted their nominations.

Last but not least, our current WoM editor Professor Minjeong Kim has done a superb job over the past three years to keep us posted and informed. She will continue to serve as editor for an additional year, and Ms. Claudia Youakim, a doctoral student of sociology at the University of Florida, volunteers to serve as WoM editorial assistant in the next year. Both positions were discussed and approved by the Council. I thank them both for their generous service to the Section.

We have an exciting program ahead of us. I look forward to seeing you all in San Francisco!

Best Wishes,

Min Zhou
Chair, ASA Section on International Migration

Tan Lark Sye Chair Professor of Sociology
Head, Sociology Division, School of Humanities and Social Sciences
Director, Chinese Heritage Centre
Nanyang Technological University
zhoumin@ntu.edu.sg

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The 2014 International Migration Section Mentoring Luncheon Local Coordinators

Irene Bloemraad
Tomás R. Jiménez
Esther Cho
Robin Savinar
Tristan Ivory
Dani Carillo
ASA International Migration Section Sessions
at the 2014 ASA Annual Meeting

Program organizer: Katharine Donato (Vanderbilt University)
These paper sessions and the Roundtables will take place on Sunday, August 17, 2014.
Check the final schedule on the ASA website.

1. Session title: Hard Times for Immigrants in America
Organizer: Maria Aysa-Lastra (Florida International University)
Presider: Roberto Gonzales (Harvard University)
Discussant: Isaac Martin (University of California, San Diego)

Multiplying Forces in the Homeland Security State: The Immigration Enforcement Lottery and Everyday Illegality
Meghan Conley (The University of Mary Washington)
Symbolic Politics of the State: The Case of In-State Tuition Policies for Undocumented Students
Sarah Ovink (Virginia Tech), Dina Okamoto (Indiana University),
Kim Ebert (North Carolina State University)
Taking the Law into Their Own Hands: Do Local Anti-immigrant Ordinances Increase Gun Sales?
René D. Flores (Princeton University)
Excluded and Frozen Out: Unauthorized Immigrants' (Non)Access to Health Care after Health Reforms
Helen B. Marrow (Tufts University), Tiffany D. Joseph (SUNY at Stony Brook)

2. Session title: Immigrant Incorporation in Host Societies
Organizer: Fernando Riosmena (University of Colorado)
Discussant: Jennifer Lee (University of California-Irvine)

Class, Race and the Incorporation of Latinos/as: Testing the Stratified Ethnoracial Incorporation Approach
Marcelo A. Bohrt and Jose Itzigsohn (Brown University)
Divergent Paths of Immigrant Growth: Hispanics and Asians in the Evolution of Gentrification in U.S. Cities
Jackelyn Hwang (Harvard University)
Does Legalization Increase the Hourly Wages and Occupational Standing of Unauthorized Latin American Immigrants?
Blake Sisk (Vanderbilt University)
G. Cristina Mora (University of California-Berkeley)

3. Session title: New Direction in Migration Theory
Organizer: Dina G. Okamoto (Indiana University)
Presider: Erin R. Hamilton (University of California-Davis)

Gender Differences in the Role of Migrant Networks: Comparing Congolese and Senegalese Migration Flows
Sorana Toma (University of Oxford)
Buying and Selling Migrants: The Erosion of Employment Standards through Legal Protections
SaunJuhi Verma (Duke University)
Migrating Beyond Networks: The Implications of the Philippine State's Labor Expert Program for Migration Theory
Suzy K. Lee (New York University)
Beyond Group Threat: The Temporal Dynamics of International Migration and Linkages to Anti-Foreigner Sentiment
Jack Dewaard (University of Minnesota-Twin Cities)
Panethnicity and Racialization: A Case for Analytic Integration
Hana Brown (Wake Forest University), Jennifer Jones (University of Notre Dame)
4. Session title: **International Migration and Development**  
Organizer: **Nestor Rodriguez** (The University of Texas at Austin)  
Presider: **Nadia Y. Flores-Yeffal** (Texas Tech University)

**Economic Development and International Migration in South Asia**  
**Katharine Donato** (Vanderbilt University), **Amanda Carrico** (University of Colorado, Boulder),  
**Bhumika Piya** (Vanderbilt University)  
**Legacies of Inequality: How Local Mexican Political Development Shapes Migrants’ Opportunities in U.S. Destinations**  
**Abigail Andrews** (University of California, Berkeley)  
**Return Migration, Skill Transfers, and Entrepreneurship in Mexico: Implications for Local Development**  
**Jacqueline M. Hagan** (University of North Carolina, Chapel Hill),  
**Jean Luc Demonsant** (CEPS/INSTEAD)  
**Space and a Damaged Place: Migrant Transnational Engagement Following the Guinsaugon Landslide Disaster**  
**Peter Joseph Loebach** (University of Utah)  
**Toward an Interdisciplinary Research Agenda on Diaspora Investments: Exploring the Drivers, Effects, and Policy Incentives**  
**Daniel Naujoks** (United Nations)

**Section on International Migration Roundtables Sessions**  
Organizer: **Katharine Donato** (Vanderbilt University)

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The Roundtables will be 1 hour in length, followed by the Section’s 1-hour business meeting.
2014 ASA International Migration Section Mentoring Luncheon

Please join us for an afternoon of good food and great conversation, where graduate students and faculty can meet and enjoy longer discussions than usually possible during the regular conference program.

Enjoy a taste of San Francisco at Little Delhi, a traditional Indian restaurant near Union Square where authentic food will be served family style.

COST IS $20 ($15 FOR STUDENTS)

Monday, August 18, 12:00-2:00 p.m.

at Little Delhi Restaurant

83 Eddy Street at Mason Street
adjacent to the Parc 55 Wyndham hotel.

*Register by July 9. Act fast, as seating capacity is limited!*
2014 ASA International Migration Section Mentoring Luncheon

Registration Form

Up to four people may register for the luncheon using this form. Send the form with a check payable to American Sociological Association (with “IM Section Mentoring Luncheon” in the memo) to:
Sergio Chavez, Department of Sociology, MS-28, Rice University,
PO Box 1892, Houston, TX 77251-1892.

Reservations will be taken on a first-come first-served basis. Reservations are confirmed ONLY upon receipt of payment. We will make our best effort to accommodate dietary restrictions within Little Delhi’s regular menu items.

Registrait #1
Name ________________________________________________
Institution _________________________________________
Email ________________________________________________
Check one box: ☐ Faculty ($20) ☐ Student ($15)
Please indicate dietary restrictions: ______________________
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The second ASA mini-conference for the IM section was held on August 9, 2013 and we conducted a post-conference survey to solicit feedback on the conference. The survey was open from August 20, 2013 to September 19, 2013. The survey was sent via email to about 140 members of the IM section who had participated in the conference and 71 members responded to the survey. First, we asked about the five main sessions: two sets of roundtables, two keynote panels, and a luncheon book panel. Second, we asked two questions about comprehensive immigration reform in the near and far future. Finally, we asked two open-ended questions about aspects of the conference they enjoyed and aspects of the conference that could use some improvements. The following results are based on these responses and provide a snapshot of their experiences. We note that these results are meant to be descriptive and not meant to be representative.

Overall, the responses were overwhelming positive (see Figures 1-5), with all the sessions being rated rather highly. In the qualitative comments that our respondents shared, most were enthusiastic about the intellectual engagement, the quality of conversations, and the opportunity to meet other colleagues with similar research interests. The graduate students were especially appreciative of the fact that many senior scholars were present and showed interested in mentoring the next generation of immigration researchers. Many observed that the mini-conference creates a clear sense of community instead of the larger, annual ASA meeting. Many also commented on the fact that the roundtables provide a good forum for intimate conversations and the opportunity for everyone to speak. Others noted that we are one of the few ASA sections that make an effort to create a welcoming and inclusive environment for all, but especially for graduate students. At the same time, a few of our respondents also provided helpful feedback on the logistics of the conference that could use some improvement. These suggestions include more efficient use of space for the roundtables, more structure for roundtable conversations, more time devoted to informal conversations, as well as the possibility of featuring junior and minority scholars in a more prominent role, especially on the keynote panels.

We also asked about the future prospects for comprehensive immigration reform (see Figures 6-7). 74.6% of the respondents did not think that it would happen by January 2014. With the benefits of hindsight, they were right. However, 57.7% did indicate that it will happen by January 2016, so here is hoping that there will be good news on this front in the coming year.

**Figure 1: Morning roundtables on professional developments**
Figure 2: Morning panel on the politics of immigration reform

Figure 3: Luncheon book panel

Figure 4: Afternoon roundtable on substantive research topics
Figure 5: Afternoon panel on immigration and inequality in American society

Figure 6: Comprehensive immigration reform by January 2014

Figure 7: Comprehensive immigration reform by January 2016
On the ‘Research and Expertise’ webpages of my university, the language proficiencies of its scholars are highlighted at the top of each individual resume. Language fluencies are listed upfront to signal an ability to interact with individuals, geographies and ideas beyond one’s own origins. A brief analysis of the language proficiencies listed in the ‘LSE Experts Directory’ in 2012 indicates connections between scholarship, multilingualism and exchange in a fluid world: 8% of university experts were conversant in one language; 78% were conversant in two to three languages; and 14% in four languages or more. The status value of language and communication is plainly stated as a skill; an acquired expertise in international forms of engagement. It is difficult to imagine contexts in which multilingual competencies are not celebrated as desirable, even necessary, skills for navigating the cultural and ethnic diversities integral to our twenty-first century.

However, our fluid world is also a highly disparate one. Hierarchies of numerous kinds prejudicially rank the practices of engagement and adaptability integral to speaking outside of a mother tongue. Language is a both a signifier and mode of belonging, and in the rising acrimony of migration-speak across the UK and Europe, language is frequently invoked as a symbol of preservation, rather than communication. In the inimitable words of the Right Honourable Theresa May, Home Secretary of the UK:

> With annual migration still at 183,000 we have a way to go to achieve my ambition to reduce that number to the tens of thousands […] In particular, I want to talk about measures we’re taking to make us more discerning when it comes to stopping the wrong people from coming here, and even more welcoming to the people we do want to come here […] It takes time to establish the personal relationships, the family ties, the social bonds that turn the place where you live into a real community. But the pace of change brought by mass immigration makes those things impossible to achieve. You only have to look at London, where almost half of all primary school children speak English as a second language, to see the challenges we now face in our country. (Home Office speech 2012: [http://www.homeoffice.gov.uk/media-centre/speeches/home-secretary](http://www.homeoffice.gov.uk/media-centre/speeches/home-secretary))

The Home Secretary voices concern for an accelerated process of migration. Indeed, the 2011 Census evidences an increase in the extent and variation of the ‘country of birth’ category in England and Wales: 12% of the population were born outside its borders, and 173 out of the world’s 229 nations now have at least 1000 residents in England and Wales (Paccoud 2013, [http://eprints.lse.ac.uk/51152/](http://eprints.lse.ac.uk/51152/)). Alongside long-established histories of migration and the ever-paradoxical categorisation of the ‘first/second/third generation immigrant’ in the UK, are reorientations within ethnic and racial categories. One in five individuals living in England and Wales identifies themselves as other than ‘White British’ and there has been a substantial increase in individuals identifying with the ‘Mixed’ or ‘Other’ ethnic categories (CoDE 2012, [http://www.ethnicity.ac.uk/census/869_CCSR_Bulletin_How_has_ethnic_diversity_grown_v4NW.pdf](http://www.ethnicity.ac.uk/census/869_CCSR_Bulletin_How_has_ethnic_diversity_grown_v4NW.pdf)).

It is the Home Secretary’s view that migration compromises social bonds and local communities. Multilingualism in London schools - specifically speaking English as a second language - is perceived as an outright challenge to the process of learning and to the costs of educating. Undoubtedly, the diversifying societies that will be increasingly integral to twenty-first century life and politics will require different approaches to how citizens are resourced and how they learn and keep apace, both inside and outside of institutions. Being socially agile in a fluid and disparate world requires redefinitions of citizenship and exchange. What then, might we learn from the practice of language, specifically multilingualism, as a constitutive form of expression, communication and belonging?

By way of contrast with the university, let’s turn to the street. In 2012 a multidisciplinary team of architects and sociologists, whose origins spanned South Africa, Santiago and the US, undertook a survey of a multi-ethnic street in a comparatively deprived urban locality ([http://lsecities.net/objects/research-projects/ordinary-streets](http://lsecities.net/objects/research-projects/ordinary-streets)).

Rye Lane in Peckham south London is a kilometre stretch of densely activated retail activity. One hundred and
ninety-nine retail units align the street edges, two-thirds of which are independent shops that are occupied by proprietors from over twenty different countries of origin, including Afghanistan, England, Eritrea, Ghana, India, Ireland, Iran, Iraq, Jamaica, Pakistan, Kashmir, Kenya, Nepal, Nigeria, Somalia, Sri Lanka, Tanzania, Uganda, Vietnam and Yemen. In the absence of an ‘expertise directory’ for the street, we asked the proprietors to name the languages they spoke: 11% of street proprietors spoke one language; 61% spoke two to three languages; and 28% spoke four languages or more. The language proficiencies of proprietors on Rye Lane are as remarkable as those of the LSE experts, and in the proficiency category of four or more languages, the street excels.

What do the street proprietors use language for? The repertoires of multilingual communication are as strategic as they are sociable, and activate opportunism, solidarity, exchange and aspiration. Multilingual competencies on the street are more than simply verbal; they allow for new forms of transaction and enterprise. One in four of the shops along Rye Lane practice a form of urban mutualism: a subdivision and subletting of space into small interdependent parts and activities, across ethnicity, origin and gender. Within one shop space, ‘Armagan’ who recently arrived from Afghanistan, occupies two square metres of space at the front of the store where he trades in mobile phones and software services. ‘Umesh’ who arrived from Uganda in 2003, runs a Western Union remittance store at the back of the shop. We ask Umesh who his customers are, and he replies, ‘All kinds of people, sending money to their countries, and changing money for travel. They are all ages, from everywhere – Africa, Europe, Asia, everywhere’. ‘Frances’ is from Ghana, and her space is allocated between the two micro-shops at the front and rear, leaving just enough room to stack rolls of cloth and accommodate her sewing machine. Together they must negotiate how toilets are shared, and how security is arranged. Within the shop interior, they share risk and prospect, and shape the textures and spaces of a multilingual street economy.

Sociolinguists like Michael Silverstein and Jan Blommaert (for example: http://www.academia.edu/1496858/Language_and_Superdiversity_Bloommaert_and_Rampton_2012 ) remind us that language is both circumstance and ability. Fluency in multiple languages therefore emerges as much within the circuits of displacement imposed by migration, as it does in the elite world of universities. ‘Aahad’, for example, has traded on Rye Lane for 32 years. He speaks English, Punjabi, Urdu, Guajarati and Swahili. His multilingualism reflects displacements and journeys through India, Pakistan, Tanzania and England. His fluencies also reflect an ability to converse in standardised registers like Punjabi, with specialised inflections like Urdu, and in an east African lingua franca like Swahili, a language derived from Arabic and grown over many centuries incorporating colonial influences of German, Portuguese, English and French.

The combined multilingualisms on Rye Lane reveal the circumstance and ability to converse in more than one language, to read the cultural and economic landscape of a city, and to translate it into products, services and networks. Multilingualism is a ‘citizenship’ capacity of the twenty-first century, constituting a diverse social capital to interpret, to make do, and to renew. In political framings in the UK, citizenship is essentialised as an inheritance rather than a capacity, and the ideological commitment is therefore directed to forms of cohesion and assimilation. While there is broad political and cultural acceptance that universities, corporate boards and trading floors are ‘international’ in their outlook and composition, there is less inclination to engage with how a diversity of origins,
languages and outlooks contribute to local life, or as Theresa May puts it, ‘the personal relationships, the family ties, the social bonds that turn the place where you live into a real community.’

What might the spoken, spatial and economic multilingualisms of the street lend to our sociological imagination? First, is the on-going reframing of questions of belonging in a diverse and disparate world, shifting away from ideological categories or definitions of groupings – be it language, community, ethnicity, nationality - to questions of how groups or associations are renewed and updated through dialogue. While there is an extensive sociology of communication, multilingualism begs for a sociology of fluency: a conscious capacity of an individual or a network to understand and to be understood beyond a single or dominant cultural register. Fluency is therefore not only a practice of communication, but a process that is activated between people and things in order to connect or conduct or mediate exchange, and to foster transition, re-composition and renewal.

Originally Published in Discover Society, 2013, Issue 1
(http://www.discoversociety.org/multilingual-citizenship/)

Gender and Migration: Immigrant Membership and Constructions of State Responsibility in Political Debates of Honour Killing

Anna C. Korteweg, University of Toronto
Gökçe Yurdakul, Humboldt University, Berlin

Membership: Boundary Formation and Intersectionality

In public debate, honour killing can come to epitomize a stark difference between the values and practices of immigrant groups and those of majority society, with the result that immigrants are placed outside the bounds of membership (Abu-Lughod 2011; Korteweg and Yurdakul 2009). This means that approaches to honour killing can become a kind of litmus test for the degree to which immigrants are treated as full members; the extent to which honour killings are seen as an indigenous rather than a foreign problem of the newly diverse European states’ populations indicates the degree to which immigrants have come to belong. Full membership would mean placing violence committed by members of immigrant groups on a par with that committed by members of majority society, without attributing the acts of individuals to practices of the entire group.

Theories of ethnic boundary formation shed light on the constitution of membership as either a fluid process, which allows for an expression of multiplicity in identity formation, or a rigid one that privileges an imagined “native” subject (Zolberg and Long 1999; Wimmer 2008). The latter maps onto the idea of bright boundary formation, where bright boundaries allow only for boundary crossing which entails immigrants’ adoption of majority society attributes, practices, or values, typically sacrificing some elements of their cultural identity in the process. Conversely, a more fluid understanding of membership can lead to blurred boundaries, where being safeguarded from violence does not necessarily entail leaving one’s immigrant community behind. Blurred boundaries enable immigrants to cross into the majority society without relinquishing distinct aspects of their identity. Boundary blurring is facilitated by the majority society’s willingness to change its legal, social, and cultural institutions to enable multiple memberships, including membership in sub-national groups that at times might engage in distinct forms of violence. Finally, articulations of membership can lead to boundary shifting, which can occur in two directions. Boundaries expand when minorities’ practices or beliefs become accepted as variants of practices that also occur in majority society, including forms of violence captured by the label ‘violence against women’; they contract when the range of practices recognized as deserving state-initiated remedies is narrowed to the point where minority beliefs, values and ways of life are deemed unacceptable in toto, rather than in their specificities. The literature on immigrant integration and boundary formation often understands these boundaries as ethnic. However, as an analysis of Dutch and German approaches to honour-related violence suggests, that is too limited an understanding of the differences that become the salient markers of the “us” versus “them” categories created through articulations of membership. While theories of boundary formation highlight processes involved in struc-
turing the bases for immigrants’ membership, they fall short not only in fully articulating the multiplicity of categories mobilized in group formation, but also in appreciating the interdependent constructed nature of these categories.

In contemporary immigrant receiving states, notions of immigrant membership are often articulated with reference not solely to ethnicity or national origin but increasingly to gender and religion, as well (Bloul 1998; Yuval-Davis 2007; Kiliç, Saharso and Sauer 2008; Rottmann and Ferree 2008). Intersectional theory is often applied to understanding the construction of complex identities by arguing that rather than calculating people’s position in social hierarchies by adding up the effects of discrete aspects of their identity, social scientists need to pay attention to the ways in which each difference becomes meaningful in reference to the other differences at play. In other words, intersectional theory understands difference as constituted by multiple, intersecting markers of identity, which interactively constitute a particular subject and inform experiences of subjectivity. These complexities shape the boundaries articulated through definitions of membership that come to the fore in public debates regarding honour killing and honour-related violence. Immigrants’ capacity to participate in such debates in ways that shape policy formation and implementation becomes a confirmation of the type of intersectional boundaries these debates draw and the side of the boundaries immigrants fall on.

Immigrant Membership: State Responsibility and Political Participation

One can read the conditions of national membership from definitions of state responsibility produced in political contestations regarding honour killing. To analyse the degree to which definitions of state responsibility signal membership, we draw on our study of the Dutch and German cases (Korteweg and Yurdakul 2009, 2010; Yurdakul and Korteweg 2013). Both the Netherlands and Germany grapple with immigrant-related diversity, and over the past decade, both have addressed honour-related violence and honour-killing in that context.

We treat honour-based violence as a social problem among Muslim immigrant communities that has drawn the attention of both the general public and specific political actors in immigrant-receiving countries in the European context. In the literature on honour killing and honour-related or honour-based violence, definitions of honour killing as a family-initiated, planned response to the perception that a daughter or other female family member has violated the family’s honour in the eyes of the community seem to offer an objective and useful way to capture this form of violence. However, in the contemporary immigration context, these seemingly objectively existing social patterns of violence become highly politicized. Rather than being understood as one of the myriad forms that familial and domestic violence can take, honour killing becomes a sign of immigrant backwardness. In addition, honour killing is often erroneously seen as a particularly “Muslim” problem thereby drawing bright versus fluid boundaries.

In both the Netherlands and Germany, public debate around honour-related violence erupted around the same time, in 2004-5, when specific cases of honour killing occupied the front pages of national newspapers. In both countries, individual Muslim women with an immigrant background advocated for state intervention in Muslim immigrant communities: Dutch parliament member Ayaan Hirsi Ali was a vocal spokesperson while Necla Kelek, a German sociologist of Turkish background, published an influential book on Turkish women’s problems in Germany. Both women functioned as privileged interlocutors in public debate, performing the role of “exceptional Muslim”, or the Muslim woman who has liberated herself through her embrace of Western culture and who suggests that the path to membership should unfold similarly for everyone with her background (Haritaworn et al 2008).

Yet, despite their apparently similar beginnings, the ensuing public and political debates had very different outcomes: state responsibility was defined as exclusionary and stigmatizing in Germany and as inclusionary and differentiating in the Dutch context. Where in Germany, a defence of German values informed a limited construction of membership, in the Netherlands, immigrants became Dutch as honour related violence was defined as a Dutch problem, needing Dutch solutions. These divergent approaches were also informed by collective political participation by immigrant organizations. In Germany, such organizations had limited influence on policy development and implementation; the reverse was true in the Netherlands. Policy discussion of honour killing informed the construction of restrictive immigration and integration policies in Germany, with a focus on keeping new immigrants out, while it led to extensions of social and civil rights to Dutch immigrants.
We start our analysis of the policy approaches to honour-related violence and honour killing by arguing that construing violence against women in immigrant communities as a problem that the state needs to solve can lead to either more or less expansive definitions of membership, resulting from processes of intersectional boundary drawing. When immigrant women are granted the right to be free from violence, they become members of the state by falling within the scope of those having access to both civil and social rights (Marshall 1950). In addition, when collective actors – including immigrant and immigrant women’s organizations – make claims against the state that are then recognized by the state, this recognition of their collective political participation – rather than only their victimhood – becomes itself a sign of full membership (see also contributions from Brace and Kim, this symposium, on moving beyond migrant women’s victimhood).

Conversely, state responsibility can be framed solely towards those already firmly embedded in membership. In this case, discourses that see honour-related violence as threatening to majority society give rise to definitions of state responsibility that leave the problems of immigrants outside the scope of state action. State responsibility is then defined vis-à-vis those seen as already members, in other words non-immigrants, and states refrain from granting social rights to immigrants thus denying them full membership. This exclusion is exacerbated when immigrants face barriers to collective participation that preclude them from influencing policy formation in these areas.

As various political actors call on the state to respond to honour killing, their evocations of state responsibility fall between the following two poles: 1) state responsibility can take the form of an extension of social rights (Marshall 1950) to new citizens or residents, ensuring the capacity to participate in society, in this case, by being free from violence, or 2) state responsibility can be defined as protecting majority society members from dangerous immigrants, where immigrants are problematic subjects who need to be carefully monitored and governed, and ultimately excluded from the population if dangerous to the body politic (through, for example, restrictive immigration laws, specifically deportation). These two outcomes mark one dimension in the range of membership possibilities that develop in honour killing debates and are illustrations of the ways boundaries are inflected by ethnicity, race, gender and legal status.

The second dimension of membership can be read from the involvement of immigrants themselves in the defining of state responsibility. Immigrants face varying avenues for enacting membership through collective political participation, while states variably recognize membership in their responses to immigrants’ collective claims-making. In addition, states can shape collective participation by soliciting immigrants’ input in the policy making process.

Gender plays a key role in the resulting constructions of membership. First, in public debates on immigrant integration, immigrants’ capacity to accept “shared values” of gender equality has become the marker of accepting liberal democratic ideals (Yurdakul and Korteweg 2013). A perception that immigrant communities suffer from deeply entrenched forms of gender inequality, expressed through practices like honour killing, has profoundly shaped understandings of immigrant membership. Second, through the contrast with “gender-unequal” immigrants, the “native” population seems increasingly liberal (see also contribution by Mepschen, Duyvendak and Uitermark, this symposium). The implicit claim that immigrant-receiving countries like the Netherlands and Germany have achieved gender equality has made it more difficult to address continuing forms of gender inequality in politics and welfare state politics. Indeed, recent research suggests that acts of violence against women are increasingly discussed as gender-neutral phenomena, except when these forms of violence are situated in immigrant communities (Roggeband 2012).

**Honour Killing and Membership: Policy Development in the Netherlands and Germany**

In the Netherlands, state responsibility in this area was defined as the responsibility to prevent violence through community-level social change programs, to protect those vulnerable from direct harm through, for example, the creation of designated shelter spaces, and to prosecute those responsible for these crimes. Dutch solutions were to be found to Dutch problems. The policy approach to honour-related violence in the Netherlands that was developed between 2005 and 2010 focused on three areas: prevention, protection and prosecution. The prevention pillar primarily involves immigrant organizations that fall under the umbrella of the national immigrant organizations. The umbrella organization for Turks in the Netherlands (IOT), the Refugees’ Organizations in the Netherlands (VON) and the Joint Organization of Moroccan Dutch (SMN) jointly developed a multiyear pro-
Immigrant organizations were not able to insert themselves into the debate in ways that enabled them to alter no-
sponsibility also interacted in complex ways with immigrants' collective political participation to create openings
for immigrants' full membership. In the Netherlands, immigrant organizations were key actors in generating and
implementing policy.  In Germany, such actors were either absent or only present to critique existing approaches.

In Germany, definitions of state responsibility took a different turn, and policy approaches were far more
limited in their reach. After the newspapers brought the issues of honour killing and forced marriage to the fore-
ground in 2005, both the federal parliament and two state parliaments we studied (Berlin and Baden-
Württemberg) began debating honour killing and honour-related violence. Despite newspaper reporting that treated
honour killing as a separate issue, politicians tended to see honour-related violence as the result of, or at least
related to, forced marriage (or marriage without the consent of one or both partners), situating the violence in
Turkish immigrant communities. Consequently, approaches to honour-related violence and honour killing were
largely addressed by trying to limit arranged and forced marriages in Turkish families.

Some of the resulting policy proposals failed. One that would have raised the age of marriage for spouses
from countries like Turkey was considered unconstitutional, while an effort to extend the residency permit of im-
migrants living in a forced marriage situation abroad (normally, a residency permit expires six months after leaving
Germany) foundered in the absence of Christian Democratic Union (CDU) support. Other proposals to address
forced marriage and, by extension, honour-related violence, such as making forced marriage a prosecutable form
of coercion and requiring that new brides (and grooms) learn German abroad before gaining an entry visa, were
passed by the coalition government of the CDU and Social Democrats that ruled Germany from 2004-9. This,
however, was the extent of policy-making during this period, and these highly contentious policies and policy pro-
POSALS did not result in a comprehensive strategy against honour-related violence or forced marriage. Although
parliamentarians and policy makers across the political spectrum maintain that forced marriages and related vio-
ence in immigrant (especially Muslim) communities must be stopped, policy development remains limited and
fractious. Rather, politicians are more likely to discuss honour-related violence, honour killing, and forced mar-
riage in order to place barriers to immigration and to argue for increasingly stringent integration requirements, a
clear illustration of rigid boundaries that aim to exclude immigrant (especially Muslim) communities from national
territory as well as public life, at least in this policy arena.

Comparing the two cases, we see that political actors generated different definitions of the state’s role in
addressing the problem of honour-related violence; more expansive in the Netherlands than in Germany. It must
be noted, however, that policy makers in the Dutch case were able to avoid entangling the discussion of honour
killing with restrictions on immigration and integration in part because such restrictive policies had already been
passed in prior legislative sessions. As a result, the debate on honour killing could focus on the issues of violence
against women (and men) rather than on policies to keep immigrants out. In each country, notions of state re-
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Immigrant organizations were not able to insert themselves into the debate in ways that enabled them to alter no-
tions of state responsibility in which they were excluded from state support. In closing, we suggest that effectively

programme entitled On the Right Side of Honour. Working closely with these organizations, local immigrant organi-
izations developed and implemented programmes to make services accessible to victims of honour-related violence
and to educate service providers on the particular contexts within which domestic violence, violence against wom-
en and honour-related violence occur. In addition, immigrant organizations developed general programmes to
make gender equality and gender violence a topic of discussions among a wide variety of immigrant groups. Pro-
tection was largely covered by shelters and other professional organizations (including the police), and the public
prosecutor. Importantly, the governance component of the Program Against Honour-Related Violence required
that all these groups and institutions work together to exchange information and develop strategies.

The programme was funded through 2010; after this point, the expectation was that the police and shelters
would have developed the necessary expertise to deal with the issue appropriately, while the prevention policies
would have been integrated at the municipal level. Overall, the programme aimed to comprehensively address
honour-related violence as a specific form of domestic violence that occurs within communities of immigrant
origin. The final statement by the Minister of Justice and Safety indicates that an extensive network of national and
local organizations have made an impressive start at developing a comprehensive approach to addressing honour-
related violence. This approach incorporates local volunteer organizations, schools, shelters, police, immigrant or-
ganizations and women’s organizations. A fluid, intersectional boundary was therefore drawn and immigrants fell
on the Dutch side of this boundary.

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Immigrant organizations were not able to insert themselves into the debate in ways that enabled them to alter no-
tions of state responsibility in which they were excluded from state support. In closing, we suggest that effectively
analyzing the ways in which immigrants become members requires paying attention to the various differences associated with ethnicity, race, gender, sexuality and religion that become salient in policy responses to immigrant-related social problems. The resulting constructions of state responsibility indicate how the boundaries of membership are drawn along intersectional lines.

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In March 2014, Janet Murguia referred to President Barack Obama as “deporter in chief.” Is this an accurate depiction of President Obama?

The Numbers

Estimates indicate that there have been more than two million deportations under the Obama administration. This estimate is based on publicly available data from the Office of Immigration Statistics (FY 2009-2012) and Immigration and Customs Enforcement (FY 2013-2014).

In FY 2009, there were 391,932 deportations, but Obama was only in office for 254 days that fiscal year. With a daily average that year of 1073 deportations, we can estimate that 272,742 deportations happened that fiscal year under his watch. Obama was in office for the entirety of fiscal years 2010-2013, so the figures in the table are straightforward for those fiscal years. For FY 2014, which began on October 1, 2014, we don’t have any actual data. However, we can base our estimates on the figure from FY 2013, and say that there is a daily average of 1010 this year. That means that 173 days into FY 2014, or March 21, 2014, Obama will have surpassed two million deportations.

Two million deportations is a significant milestone because President George W. Bush deported two million people during his administration. It is also noteworthy because the sum total of all people deported prior to 1997 adds up to two million. In fact, in the entire history of deportations – since 1892 – there have been 6.6 million deportations. At this rate, by the end of the Obama presidency, he will have been responsible for half of all deportations in the history of the United States.

This leads us to the second question: is Obama responsible for the two million deportations?

There are two kinds of deportations – returns and removals. Here I am talking exclusively about removals – which are deportations that either involve a court process or where the person waives the right to a court process. Returns are used to turn people back at the border in an expeditious fashion. There is no doubt that returns are at historic lows during the Obama administration. The primary reason for this is that fewer people are attempting to enter the United States.

Returns and Removals, 1927-2012

<table>
<thead>
<tr>
<th>Year</th>
<th>Removals</th>
</tr>
</thead>
<tbody>
<tr>
<td>FY 2009*</td>
<td>272,742</td>
</tr>
<tr>
<td>FY 2010</td>
<td>383,031</td>
</tr>
<tr>
<td>FY 2011</td>
<td>388,409</td>
</tr>
<tr>
<td>FY 2012</td>
<td>419,384</td>
</tr>
<tr>
<td>FY 2013</td>
<td>368,644</td>
</tr>
<tr>
<td>FY 2014**</td>
<td>174,727</td>
</tr>
<tr>
<td>Total</td>
<td>2,006,937</td>
</tr>
</tbody>
</table>

*only the days Obama was in office
**up to 3/21/2014
Whereas returns happen at the border, removals can happen either in the interior of the United States or at the border. Whereas Customs and Border Patrol (CBP) carries out returns, both CBP and Immigrations and Customs Enforcement (ICE) can initiate removals.

When immigration activists organize against deportations, the primary focus is on “interior removals” – which is when a person is apprehended by ICE inside the United States and subsequently deported from the United States.

There have not been two million interior removals under the Obama administration. In fact, in 2013, only 36% of all removals were from the interior – down from 64% in 2008. In 2013, there were 133,551 interior removals. 82.5% of these removals were people with criminal records. That same year, there were 230,925 border removals.

I was only able to find data on interior removals back to 2008 – the last full fiscal year of the Bush administration. That year, there were 236,160 interior removals. That number held steady for fiscal years 2009, 2010, and 2010. It then dropped in 2012 and 2013. This drop in interior removals is a credit to the Obama administration.

However, there is also evidence that fiscal years 2008 and 2009 are anomalous. According to data from the Office of Immigration Statistics, there was a jump in ICE apprehensions from 83,969 in FY 2007 to 319,934 in FY 2008. This escalation in interior removals is likely due to the implementation of “Secure Communities” that year, the expansion of the Criminal Alien Program, and increased implementation of 287(g) programs.

The numbers make it clear that Bush stepped up interior enforcement in his last year in office. If we compare FY 2008 interior apprehensions to apprehensions in FY 2012, we can say that interior apprehensions were 14 percent higher in FY 2008, under Bush. In contrast, if we compare interior apprehensions in FY 2007 to those in FY 2012, we can say that apprehensions if FY 2012 were 3.3 times higher than in FY 2007. Apart from the anomalous FY 2008, interior apprehensions have been much higher under Obama.
In fact, given that an interior removal must start with an interior apprehension, it is further clear that the 133,551 interior removals in FY 2013 is much higher than the number of interior removals that occurred during fiscal years 2003, 2004, 2005, 2006, and 2007 – as the highest number of interior apprehensions in that time period is 117,316 in 2006.

I have asked the Office of Immigration Statistics for more complete data on interior removals, and am awaiting a response. For now, however, it seems likely that President Obama has carried out more interior removals than any previous president.

**But, is Obama really responsible for mass deportation?**

President Obama is the head of the Executive Branch of government. In that role, he selects the leaders of various governmental agencies. When he was elected, he chose Janet Napolitano, who has a strong immigration law enforcement background, as leader of the Department of Homeland Security. That decision certainly shaped the trajectory of immigration law enforcement.

As President, Obama is also responsible for the budget requests of each of the federal agencies. The amount of people removed each year is directly linked to how much money the federal government spends on immigration law enforcement.

Removals have risen steadily since 1997. However, the laws have not changed in a substantial way since 1996. In 1996, Congress passed two laws that fundamentally changed the rights of all foreign-born people in the United States – the Anti-Terrorism and Effective Death Penalty Act (AEDPA) and the Illegal Immigration Reform and Immigrant Responsibility Act (IIRIRA). These laws eliminated judicial review of some deportation orders, required mandatory detention for some non-citizens, expanded the definition of an aggravated felony, and made deportation mandatory in these cases.

The reason removals have continued to rise despite the fact that the laws have not changed is because Congress has appropriated increasing amounts of money to immigration law enforcement. Congress appropriates money because the Executive Branch requests it.

President Obama has to ask for the money in order for Congress to provide it. And, in each annual budget request, the Obama administration has requested to use DHS funding for immigration law enforcement. The administration could have chosen to focus more squarely on terrorism or other aspects of homeland security. However, they did not. They requested funds for immigration law enforcement.

The most important agency in this case is ICE – as ICE is responsible for the interior apprehensions and removals that have raised the ire of immigrant communities. In FY 2009, President George W. Bush’s budget for ICE was $5.93 billion dollars – up from $3.56 billion in FY 2005. During the Bush administration, there was a steady increase in the ICE budget. In contrast, during the Obama administration, the ICE budget has held steady, even decreasing slightly each year. For FY 2014, the ICE budget is $5.61 billion.

The evidence presented here renders it evident that President George W. Bush set the interior immigration law enforcement apparatus in place. President Barack Obama chose to maintain this apparatus. Just as Bush set it up, Obama could have dismantled it. However, he chose not to.
“La Bestia” is Spanish for “The Beast” and refers to the nickname used by migrants for freight trains on top of which they climb to travel north to the U.S.-Mexico border in the hopes of making a better life in the United States.

Accompanied by Enrique Martínez Curiel, a locally-based Mexican anthropologist (with whom I am collaborating on a binational research project on related migration themes), we drove to a colonia in Guadalajara where the freight trains slow down as they go by, which is where some of the migrants traveling atop those trains often jump off to rest for a couple of days, get some sleep by a wall adjacent to the tracks (a row of homeless men), and beg in corners for food or pesos, before jumping back on a passing train en route to any of the U.S. border stops, like Tijuana, Mexicali, or Nogales, AZ. They can tell which train goes to the border (if the front of the locomotive is marked “FerroMex”), and the particular destination by the numbers on the train.

Right away on the other side of the track we spotted a couple of men, and called them over where we parked so that we could speak with them. The two men were from Honduras. Their speech was sprinkled with characteristic Honduran phrases. The one on the left, in a red shirt, was 28 years old. He had made the trip before, had gotten to the U.S., but was picked up by ICE and deported. He had fallen off the train once, resulting in his left hand being severed by the train. The younger one at right was 17 years old, and this was his first trip north. Both were traveling together, and were trying to make it to Nashville, Tennessee. Apparently they have a contact there, and the expectation of getting work. Their plan (if you can call it that) was to travel on top of the freight trains to Tijuana, somehow cross into the U.S., and then make their way all the way to the other side of the continent, to Nashville. They had little realistic sense of the enormity of what laid ahead. They’ve already traveled atop La Bestia from Honduras up via Veracruz and Tabasco, and west to Guadalajara; now they will go north to Tijuana, cross a heavily militarized border full of narcos and drones and dangerous desert terrain, then make a hard right to cross an entire continent to…Tennessee?!

We gave them some money and they went on their way…As I looked at them walk away along the railroad tracks with their mochilas on their backs, wondering what would become of them, I noticed eerily the large billboard between them, depicting a well-dressed middle-class young man, also carrying some sort of bag on his shoulder, staring ahead in the middle of a well-paved super highway, as if pondering his future. Two radically different futures, the risky one of the flesh and blood men in front of us, evidently motivated by the urgency of desperation (to the point of risking an amputation), and the beckoning one rhapsodized in the billboard, seeming to suggest that education and ambition will take you wherever you want to go (along secure roads at that)…

A few blocks away we chanced upon Osvaldo, a 20 year old young man from Guatemala. It was hard not to feel supremely sorry for this young man, the same age as my son. He came across as demoralized, dismayed, bereft, depressed, drifting, rudderless…and for good reason. He had left three weeks before from Guatemala with two companions; their plan was to cross through Nogales, Arizona, and from there go on to…Minnesota. Why Minnesota?, I asked him. He said he’d heard there was work there (though he seemed to have no idea where Minnesota was…let alone how cold it was). But two days ago his companions “se perdieron” (“got lost”) – though our
interpretation was that they had abandoned him and left without him. Meantime Osvaldo had been assaulted, beaten, and robbed by local Mexican police (who warned him not to say anything to anyone). “Lo que mis ojos han visto...,” he mumbled (“what my eyes have seen...”). He never imagined this, he said. He felt he now had to go back to Guatemala, but feared either alternative: get back on the train alone, or let the Mexican police pick him up (knowing he’d be jailed for months, in poor condition, before being put on a bus and deported).

Soon after leaving Osvaldo with some money, hoping he’d get something substantial to eat and wishing him well (and telling him to be careful and hide the money well), we came across these two men, who approached us by our car windows when we stopped on the street. We told them to cross the street and meet us at the gas station there, where we could park the car and talk...

The two were traveling companions atop of La Bestia, having arrived just the night before in Guadalajara. The fellow on the left, Leonel, is 27 years old (will be 28 next month), and comes from Honduras, from where he had left three weeks before.

The one on the right, in a red shirt, is Vladimir, 28, from El Salvador. He had met Leonel on the train recently, though he himself had left from El Salvador three months before...and he has already been quite an odyssey (note his crutches)... Each had been previously deported by ICE; each was trying again.

Leonel, wearing a New York Yankees cap and a Force 2 U t-shirt, told us that he was deported last year from Arizona, where he had gone to work. He was detained by ICE [the American Gestapo, as Doug Massey referred to it in a recent email], and held in the Val Verde Correctional Facility in Texas for five months before being deported to Honduras. Leonel has a daughter in Honduras, where there is no work to be found, so he’s taking the ratcheted-up risk of reentry for the chance of finding paid employment and remittances to send to his daughter back home. He and Vladimir were hoping to enter the U.S. via Mexicali. Other than that he has no clear idea of what to do or where to go...he’ll be playing it by ear once he gets to Mexicali.

But Vladimir’s story is very different from Leonel’s: He has a 10-year-old son in New York City. He was detained by ICE for six months in a jail in Manhattan, then taken by plane from Manhattan to Indianapolis, then to Texas, and finally deported to El Salvador. Wanting to be reunited with his son in New York, he got aboard La Bestia three months ago, but near Veracruz when it started to rain hard his hands slipped from a wet rail he was hanging on to and he was sucked under the train, which dragged him for some 300 meters, severing his left leg (and breaking his front teeth). He was rescued and taken to a clinic, where his leg was amputated and he was given the crutches he has. After a while he hopped on the train again, crutches and all...and here he is now... They will rest here a while and then continue on to the northern border by Mexicali...

Before leaving, I asked Vladimir if he had been able to tell his family what happened to him. He looked down painfully, and said that he hadn’t, que le daba pena, that he was ashamed for them to know what happened to him... it somehow represented a dismal failure, and he just could not bring himself to let them know. He just had to make it to the U.S. and see his son first...

Just a block away from where we said goodbye to Leonel and Vladimir we bumped into a young man named Marco, 19, also from Honduras, who has already gone through more things in his young life than even Candide himself (with apologies to Voltaire). He looked older than his years. While he was talking with us he was crafting something with some palm fronds he held in his hands, along with a kid’s pair of scissors...and in a matter of minutes, while still talking, he had managed expertly to form a beautiful rose made out of palm fronds...the guy is
very talented.

Marco, despite his young age, already has two babies in Honduras, born when he was 16 and 17. In search of work and money to support his kids, which could not be found in Honduras, he had already made two attempts to cross into the United States. The one time he made it all the way to the Sonoran desert in Arizona, he got lost and would have died if not for a pro-immigrant group that rescued him and took him back to the border and into Mexico. The second time he had been strafed with bullets, he said, from a plane or something like a plane, by the border. But getting there he had gone through worse: in the state of Tabasco (just past Veracruz), when he was riding La Bestia, he and another companion had been kidnapped by Zetas (an infamously violent cartel), and had been forced to do slave labor for them for weeks. He had to do work like cut down marijuana plants, etc. After several weeks of this, the Zetas gave him a little money and let him go. But now he had stopped in Guadalajara, and felt that he had no good option: trying to cross into the U.S., given what he knows and had gone through, was too dangerous and costly -- mission impossible. But going back to Honduras was not an option either: he had to support his kids.

His provisional solution: to stay in Guadalajara (where he has now been for a month and a half) and try to make some money and send remittances to Honduras from here. When I found out that his surname was Ramos, I told him, oh, like the ramos de palma he works with, and the Domingo de Ramos that was just a couple of Sundays away…He smiled broadly, and ran to get me something: a grasshopper figure he’s made with the fronds, like the rose he made for Irene:

Enrique, my anthropologist friend, knew of a church nearby that would be perfect for him to sell his palm wares on Palm Sunday, April 13…in the parish of San Antonio de Padua…giving him a little over two weeks to get to work and have his stuff ready by then. When Marco left us he seemed inspired…and he might have inspired us a bit as well. It will be hard to forget him.

p.s. If you don’t know much about “La Bestia,” listen to or view the enlightening presentations in the 2 links below (especially the NPR interview with Salvadoran journalist Oscar Martínez about “Riding ‘The Beast,’” http://www.npr.org/blogs/altlatino/2013/10/24/234689752/riding-the-beast-guest-dj-with-salvadoran-journalist-oscar-martinez

IXTEPEC, MEXICO — Thousands of Central American migrants ride trains known as La Bestia (the beast) during their long and perilous journeys north through Mexico to the U.S. border. (This photo was taken aboard La Bestia in Ixtepec, along southern Mexico en route to Veracruz.)

Seeing Islam in Global Cities:
A Spatial Semiotic Analysis

Jerome Krase & Timothy Shortell, Department of Sociology, Brooklyn College CUNY

As noted by Krase and colleagues (Krase & Hum 2007; Krase & Shortell 2009, 2011; Shortell & Krase 2011, 2012), visual sociology of changing urban neighborhoods is not merely an aesthetic exercise of finding images to illustrate sociological concepts. Rather, it is an increasingly important way to investigate social change. Cities on every continent have been deluged by the rapid influx of large numbers of people and products from cultures different from native-born residents. Because of globalization, “cultural strangers” share common urban environments. Although these “strangers” frequently live within the same large-scale political boundaries, the real test of community takes place during the course of everyday life on the streets, in the shops, and public spaces of neighborhoods. At present, examination of the visual semiotics of difference is especially important as American and European cultures interact with Islamic cultures. Visual representations of Islam are common in the US and EU; these are generally negative and often derogatory, as a quick Google image search reveals. Local political talk about Islam tends to be critical and often panicked. Nativist politics are on the rise throughout the West and the central point of contention seems to be visibility. The “burqa controversy” in France and the conflict over a Muslim community center in lower Manhattan (the so-called “WTC mosque”) are recent examples of the disputes over urban public space involving representations of collective identity. Public space becomes the locus of the public sphere, where visibility conflicts—who is seen in public space—become disputes about who ought to be included in the national “public.” Using a spatial semiotic analysis, we investigate how the presence of expressive, conative, phatic, and poetic signs of recent Muslim inhabitants change the meaning of vernacular neighborhoods in global cities. Visual data from urban neighborhoods in the US and Europe will be presented as examples of different functions of semiotic markers, and exemplars of the data we collect using a neighborhood photographic survey technique. We discuss how these different functions interact with local policy to create interpretive landscapes, which can lead to dramatically different outcomes in terms of social conflict.

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ANNOUNCEMENTS

Syed Ali will be co-editor of *Contexts*, starting at August 1st, 2014.

MIGRATIONS & TRANSITIONS

April Linton is a social science analyst in the US Citizenship and Immigration Services Office of Policy and Strategy, Research and Evaluation Division.

Lauren Duquette-Rury began her appointment as assistant professor of sociology at UCLA in July 2013.

Laura E. Enriquez has accepted a position as a UC Chancellor's ADVANCE Postdoctoral Fellowship in the Department of Sociology at UC Irvine (2014-2015) and she has secured a tenure track position as an Assistant Professor in the Department of Chicano/Latino Studies at UC Irvine.

Caitlin Patler (PhD Candidate, UCLA Department of Sociology) has accepted a 2014 University of California President's Postdoctoral Fellowship in the UC Irvine Department of Criminology, Law and Society.

Minjeong Kim joins the Department of Sociology at San Diego State University as assistant professor in Fall 2014.

Nicole M. Butkovich Kraus will start as an assistant professor of sociology in the Department of Sociology and Anthropology at Rutgers-Newark in 2014 fall.

Shannon Gleeson will be joining the faculty of the Cornell Industrial & Labor Relations School, Department of Labor Relations, Law & History in 2014 Fall.

Sylvia Zamora has accepted a Provost's Career Enhancement Postdoctoral Scholarship at the University of Chicago. After completing the postdoc, she will begin a tenure track position in the Department of Sociology & Criminal Justice at the University of Delaware.

Zulema Valdez, Associate Professor, has joined the Department of Sociology at University of California, Merced.

AWARDS

Cecilia Menjivar has awarded a Guggenheim Fellowship to work on the project, "Living with the Law in Arizona: Immigrants' Everyday Encounters with and through Law."

Zulema Valdez (Associate Professor of Sociology, UC Merced) and Nancy Plankey-Videla (Associate Professor of Sociology, Texas A&M University), have been awarded a Fund for the Advancement of the Discipline ASA/NSF Grant for their project, "The Effect of Legal Status on the Social and Economic Incorporation of Mexican-Origin Mixed Status Families in the Southwest."

Manashi Ray has awarded the Promoting Excellence in Education through Research (PEER) summer grant from West Virginia State University for 'Burmese Refugee Research Program' to the amount of $5000.00.
**Dissertations**

Laura E. Enriquez, “Participating and Belonging without Papers: Theorizing the Tensions between Incorporation and Exclusion for Undocumented Immigrant Young Adults.” University of California, Los Angeles. Advisor: Vilma Ortiz.


**Member in the News**


Rumbaut, Rubén was interviewed by The Resource Center for Minority Data at ICPSR. He explains how the Children of Immigrants Longitudinal Study (CILS) began and comments on its objectives and major findings. Full story and audio interview are available at: http://www.icpsr.umich.edu/files/RCMD/pdf/raumbalt-interview-d8.pdf

Silvia Pedraza, University of Michigan, was interviewed on the radio on April 12, 2014, by Julian Worricker for the BBC World Service. The interview focused on the French Foreign Minister’s visit to Cuba for the first time in 30 years. She contrasted the different attitudes of the European Union and the US, as well as the need for Cuba to open itself to the world and the world to Cuba -- economically, politically, and socially, including human rights.

**Recent Publications**


Gold, Steven J. 2013. Reflections on Ethnographic Childhoods” in Family and Work in Everyday Ethnography, edited by Tamara Mose Brown and Joanna Dreby. (pp. 175-184 ) Philadelphia: Temple University Press,


Special Announcement on 2014 ASA

Routledge, who is one of the sponsors for this year’s joint reception will be running a small competition during the joint reception at Jones on August 18. Reception attendees may drop their email addresses into a tombola for a chance to win a Routledge book (choice from books available at the Routledge stand). These email addresses will be used to encourage members to sign up for email table-of-contents alerts for ERS and Identities.
Recent Books

One Family Under God: Immigration Politics and Progressive Religion in America
Oxford University Press (2013)

By Grace Yukich

Behind the walls of a church, Liliana and her baby eat, sleep, and wait. Outside, protestors shout "Go back to Mexico!" and "Tax this political church!" They demand that the U.S. government deport Liliana, which would separate her from her husband and children. Is Liliana a criminal or a hero? And why does the church protect her? Grace Yukich draws on extensive field observation and interviews to reveal how immigration is changing religious activism in the U.S. In the face of nationwide immigration raids and public hostility toward "illegal" immigration, the New Sanctuary Movement emerged in 2007 as a religious force seeking to humanize the image of undocumented immigrants like Liliana. Building coalitions between religious and ethnic groups that had rarely worked together in the past, activists revived and adapted "sanctuary," the tradition of providing shelter for fugitives in houses of worship. Through sanctuary, they called on Americans to support legislation that would keep immigrant families together. But they sought more than political change: they also pursued religious transformation, challenging the religious nationalism in America’s faith communities by portraying undocumented immigrants as fellow children of God. Yukich shows progressive religious activists struggling with the competing goals of newly diverse coalitions, fighting to expand the meaning of "family values" in a globalizing nation. Through these struggles, the activists both challenged the public dominance of the religious right and created conflicts that could doom their chances of impacting immigration reform.

Making a Life in Multiethnic Miami: Immigration and the Rise of a Global City
Lynne Rienner Publisher (2014)

By Elizabeth M. Aranda, Sallie Hughes and Elena Sabogal

With more than a million immigrants from Latin America and the Caribbean, Miami, Florida, boasts the highest proportion of foreign-born residents of any US city. Charting the rise of Miami as a global city, Elizabeth Aranda, Sallie Hughes, and Elena Sabogal provide a panoramic study of the changing dynamics of the immigration experience.

The authors move easily between an analysis of global currents and personal narratives, examining the many factors that shape the decision to emigrate and the challenges faced in making a new home. Offering a wealth of new insights, their work demonstrates why Miami is such an exceptional laboratory for studying the social forces and local effects of globalization on the ground.
Insufficient Funds: The Culture of Money in Low-Wage Transnational Families
Stanford University Press (2014)

By Hung Cam Thai

Every year migrants across the globe send more than $500 billion to relatives in their home countries, and this circulation of money has important personal, cultural, and emotional implications for the immigrants and their family members alike. Insufficient Funds tells the story of how low-wage Vietnamese immigrants in the United States and their poor, non-migrant family members give, receive, and spend money. Drawing on interviews and fieldwork with more than one hundred members of transnational families, Hung Cam Thai examines how and why immigrants, who largely earn low wages as hairdressers, cleaners, and other "invisible" workers, send home a substantial portion of their earnings, as well as spend lavishly on relatives during return trips. Extending beyond mere altruism, this spending is motivated by complex social obligations and the desire to gain self-worth despite their limited economic opportunities in the United States. At the same time, such remittances raise expectations for standards of living, producing a cascade effect that monetizes family relationships. Insufficient Funds powerfully illuminates these and other contradictions associated with money and its new meanings in an increasingly transnational world.

Immigrant Networks and Social Capital
Polity Press (2014)

By Carl L. Bankston III

In recent years, immigration researchers have increasingly drawn on the concept of social capital and the role of social networks to understand the dynamics of immigrant experiences. How can they help to explain what brings migrants from some countries to others, or why members of different immigrant groups experience widely varying outcomes in their community settings, occupational opportunities, and educational outcomes?

This timely book examines the major issues in social capital research, showing how economic and social contexts shape networks in the process of migration, and assesses the strengths and weaknesses of this approach to the study of international migration. By drawing on a broad range of examples from major immigrant groups, the book takes network-based social capital theory out of the realm of abstraction and reveals the insights it offers.

Written in a readily comprehensible, jargon-free style, Immigrant Networks and Social Capital is appropriate for undergraduate and graduate classes in international migration, networks, and political and social theory in general. It provides both a theoretical synthesis for professional social scientists and a clear introduction to network approaches to social capital for students, policy-makers, and anyone interested in contemporary social trends and issues.
God’s Gangs: Barrio Ministry, Masculinity, and Gang Recovery
NYU Press (2013)

By Edward Orozco Flores

In God’s Gangs, Edward Orozco Flores argues that Chicano gang members can be successfully redirected out of gangs through efforts that change the context in which they find themselves, as well as their notions of what it means to be a man. Flores here illuminates how Chicano men distance themselves from gang life through involvement in urban, faith-based organizations. Drawing on participant observation and interviews with Homeboy Industries, a Jesuit-founded non-profit that is one of the largest gang intervention programs in the country, and with Victory Outreach, a Pentecostal ministry with over 600 chapters, Flores demonstrates that organizations such as these facilitate recovery from gang life by enabling gang members to reinvent themselves as family men and as members of their community. As Flores convincingly shows, Chicano gang members are not trapped in a cycle of poverty and marginality, but rather construct reformed barrio masculinity to distance themselves from gang life.

Constructing Illegality in America: Critiques, Experiences, and Responses
Cambridge University Press (2013)

Edited by Cecilia Menjivar and Daniel Kanstroom

The topic of “illegal” immigration has been a major aspect of public discourse in the United States and many other immigrant-receiving countries. From the beginning of its modern invocation in the early twentieth century, the often ill-defined epithet of human “illegality” has figured prominently in the media; in vigorous public debates at the national, state, and local levels; and in presidential campaigns. In this collection of essays, contributors from a variety of disciplines – anthropology, law, political science, religious studies, and sociology – examine how immigration law shapes immigrant illegality, how the concept of immigrant illegality is deployed and lived, and how its power is wielded and resisted. The authors conclude that the current concept of immigrant illegality is in need of sustained critique, as careful analysis will aid policy discussions and lead to more just solutions.

IM Member Contributors: Nestor Rodriguez, Leisy Abrego, Johanna Dreby, Roberto Gonzalez, Pierrette Hon-dagneu-Sotelo, Walter Nicholls, Manuel Vasquez, Bill Ong Hing, Donald Kerwin, Marie Provine, Josiah Heyman, Nicholas De Genova, Leo Chavez and Tanya Golash-Boza.
Widening global inequalities make it difficult for parents in developing nations to provide for their children, and both mothers and fathers often find that migration in search of higher wages is their only hope. Their dreams are straightforward: with more money, they can improve their children's lives. But the reality of their experiences is often harsh, and structural barriers—particularly those rooted in immigration policies and gender inequities—prevent many from reaching their economic goals. 

*Sacrificing Families* offers a first-hand look at Salvadoran transnational families, how the parents fare in the United States, and the experiences of the children back home. It captures the tragedy of these families' daily living arrangements, but also delves deeper to expose the structural context that creates and sustains patterns of inequality in their well-being. What prevents these parents from migrating with their children? What are these families' experiences with long-term separation? And why do some ultimately fare better than others? 

As free trade agreements expand and nation-states open doors widely for products and profits while closing them tightly for refugees and migrants, these transnational families are not only becoming more common, but they are living through lengthier separations. Leisy Abrego gives voice to these immigrants and their families and documents the inequalities across their experiences.
The Children of Immigrants at School
NYU Press (2014)

Edited by Richard Alba and Jennifer Holdaway

The Children of Immigrants at School explores the 21st-century consequences of immigration through an examination of how the so-called second generation is faring educationally in six countries: France, Great Britain, the Netherlands, Spain, Sweden and the United States. In this insightful volume, Richard Alba and Jennifer Holdaway bring together a team of renowned social science researchers from around the globe to compare the educational achievements of children from low-status immigrant groups to those of mainstream populations in these countries, asking what we can learn from one system that can be usefully applied in another. Working from the results of a five-year, multi-national study, the contributors to The Children of Immigrants at School ultimately conclude that educational processes do, in fact, play a part in creating unequal status for immigrant groups in these societies. In most countries, the youth coming from the most numerous immigrant populations lag substantially behind their mainstream peers, implying that they will not be able to integrate economically and civically as traditional mainstream populations shrink. Despite this fact, the comparisons highlight features of each system that hinder the educational advance of immigrant-origin children, allowing the contributors to identify a number of policy solutions to help fix the problem. A comprehensive look at a growing global issue, The Children of Immigrants at School represents a major achievement in the fields of education and immigration studies.

Culling the Masses: The Democratic Origins of Racist Immigration Policy in the Americas
Harvard University Press (2014)

By David Scott FitzGerald and David Cook-Martin

Culling the Masses questions the widely held view that in the long run democracy and racism cannot coexist. David Scott FitzGerald and David Cook-Martin show that democracies were the first countries in the Americas to select immigrants by race, and undemocratic states the first to outlaw discrimination. Through analysis of legal records from twenty-two countries between 1790 and 2010, the authors present a history of the rise and fall of racial selection in the Western Hemisphere. The United States led the way in using legal means to exclude "inferior" ethnic groups. Starting in 1790, Congress began passing nationality and immigration laws that prevented Africans and Asians from becoming citizens, on the grounds that they were inherently incapable of self-government. Similar policies were soon adopted by the self-governing colonies and dominions of the British Empire, eventually spreading across Latin America as well. Undemocratic regimes in Chile, Uruguay, Paraguay, and Cuba reversed their discriminatory laws in the 1930s and 1940s, decades ahead of the United States and Canada. The conventional claim that racism and democracy are antithetical--because democracy depends on ideals of equality and fairness, which are incompatible with the notion of racial inferiority--cannot explain why liberal democracies were leaders in promoting racist policies and laggards in eliminating them. Ultimately, the authors argue, the changed racial geopolitics of World War II and the Cold War was necessary to convince North American countries to reform their immigration and citizenship laws.
New York and Amsterdam: Immigration and the New Urban Landscape
NYU Press (2014)

Edited by Nancy Foner, Jan Rath, Jan Williem Duyvendak, and Rogier van Reekum

Immigration is dramatically changing major cities throughout the world. Nowhere is this more so than in New York City and Amsterdam, which, after decades of large-scale immigration, now have populations that are more than a third foreign-born. These cities have had to deal with the challenge of incorporating hundreds of thousands of immigrants whose cultures, languages, religions, and racial backgrounds differ dramatically from those of many long-established residents. New York and Amsterdam brings together a distinguished and interdisciplinary group of American and Dutch scholars to examine and compare the impact of immigration on two of the world’s largest urban centers.

The original essays in this volume discuss how immigration has affected social, political, and economic structures, cultural patterns, and intergroup relations in the two cities, investigating how the particular, and changing, urban contexts of New York City and Amsterdam have shaped immigrant and second generation experiences. Despite many parallels between New York and Amsterdam, the differences stand out, and juxtaposing essays on immigration in the two cities helps to illuminate the essential issues that today’s immigrants and their children confront. Organized around five main themes, this book offers an in-depth view of the impact of immigration as it affects particular places, with specific histories, institutions, and immigrant populations. New York and Amsterdam profoundly contributes to our broader understanding of the transformations wrought by immigration and the dynamics of urban change, providing new insights into how—and why—immigration’s effects differ on the two sides of the Atlantic.

The Nation and Its Peoples: Citizens, Denizens, Migrants
Routledge (2014)

Edited by John S.W. Park and Shannon Gleeson

With this volume, The University of California Center for New Racial Studies inaugurates a new book series with Routledge. Focusing on the shifting and contradictory meaning of race, The Nation and Its Peoples underscores the persistence of structural discrimination, and the ways in which “race” has formally disappeared in the law and yet remains one of the most powerful, underlying, unacknowledged, and often unspoken aspects of debates about citizenship, about membership and national belonging, within immigration politics and policy. This collection of original essays also emphasizes the need for race scholars to be more attentive to the processes and consequences of migration across multiple boundaries, as surely there is no place that can stay fixed—racially or otherwise—when so many people have been moving. This book is ideal as required reading in courses, as well as a vital new resource for researchers throughout the social sciences.
Mexican Americans and the Question of Race
University of Texas Press (2014)

By Julie A. Dowling

With Mexican Americans constituting a large and growing segment of US society, their assimilation trajectory has become a constant source of debate. Some believe Mexican Americans are following the path of European immigrants toward full assimilation into whiteness, while others argue that they remain racialized as nonwhite. Drawing on extensive interviews with Mexican Americans and Mexican immigrants in Texas, Dowling's research challenges common assumptions about what informs racial labeling for this population. Her interviews demonstrate that for Mexican Americans, racial ideology is key to how they assert their identities as either in or outside the bounds of whiteness. Emphasizing the link between racial ideology and racial identification, Dowling offers an insightful narrative that highlights the complex and highly contingent nature of racial identity.

Key Concept in Migration
Sage (2014)

By David Bartram, Maritsa V. Poros, and Pierre Monforte

This book provides lucid and intuitive explanations of the most important migration concepts as used in classrooms, among policymakers, and in popular and academic discourse. Arguing that there is a clear need for a better public understanding of migration, it sets out to clarify the field by exploring relevant concepts in a direct and engaging way. Each concept/chapter includes an easy to understand definition; provides real-world examples; gives suggestions for further reading; and, is carefully cross-referenced to other related concepts.

It is an ideal resource for undergraduate and post-graduate students studying migration in sociology, politics, development and throughout the social sciences, as well as scholars in the field and practitioners in governmental and non-governmental organizations.
Job Postings

Lecture Position at University of California, Merced

Area: Sociology
Position Title: Lecture: AY 2014-2015 (Anticipated)
Position Code: ASHA5235A

Description: The University of California, Merced is a dynamic new university campus in Merced, California, which opened in September 2005 as the tenth campus of the University of California and the first American research university in the 21st century. In keeping with the mission of the University to provide teaching, research and public service of the highest quality, UC Merced offers research-centered and student-oriented educational opportunities at the undergraduate, master’s and doctoral levels through three academic schools: Engineering, Natural Sciences and Social Sciences/Humanities/Arts.

The School of Social Sciences, Humanities, and Arts seeks a lecturer to teach courses in Sociology for Fall 2014 and Spring 2015. Courses being offered may include: Social Problems; Crime and Deviances; Sociological Theory; Statistics; Research Methods; Political Sociology; Sociology of Culture; Gender and Society; Social Inequality; Crime in Global Perspective; Social Movements; Environmental Sociology; Social Stratification; Urban Inequality; Chicanos in the US; Health Sociology; and Immigration. The position involves a 3-3 teaching load.

In addition to teaching the course, the instructor is responsible for creating a syllabus, holding weekly office hours grading examinations and/or papers. The instructor may also be required to hold discussion sections or supervise a graduate student teaching assistant, if available, and is expected to be able to meet with students outside the classroom for at least two hours per week.

The University of California, Merced is an affirmative action/equal opportunity employer with a strong institutional commitment to the achievement of diversity among its faculty, staff, and students. The University is supportive of dual career couples.

Qualifications: Masters and/or PhD and experience teaching at the college or university level are required. Must be able to provide a record of excellence in teaching.

Salary: Based on an annual full time rate of $47,584
Posing Date: Open until filled

To Apply: Interested applicants are required to submit: 1) a cover letter; 2) curriculum vitae; 3) statement of teaching—no more than 500 words explaining how you have approached or would approach teaching the courses that you wish to teach. Please also indicate subject areas of interest regarding teaching and 4) a list of three references with contact information including mailing address, phone number and e-mail address; 5) sample syllabus; 6) a recent teaching evaluation.

Please do not submit individual letters of recommendation.

Applications must be submitted via this website—Apply Online
Call for Paper

Afro-Latinos in Movement: Critical Approaches to Blackness and Transnationalism in the Americas

Editors: Petra R. Rivera-Rideau (Virginia Tech), Jennifer A. Jones (Notre Dame), Tianna S. Paschel (University of Chicago)

How do ideas about, and experiences of, blackness travel across the Americas? How does this circulation of representations of blackness – through popular music, the internet, print media, and scholarship – influence local ideas of race and nation? How does (im)migration to and within the Americas shape and reshape understandings about blackness? Afro-Latinos in Movement – an edited interdisciplinary volume being prepared for Palgrave Macmillan’s Afro-Latino Diasporas Series – seeks to answer such questions. A collection of theoretically engaging and empirically grounded chapters and original artwork, this book will examine African-descended populations in Latin America and Afro-Latinos in the United States in order to explore broader questions of black identity and representation, transnationalism and diaspora in the Americas.

Afro-Latinos in Movement draws on previous works on race and blackness in Latin America and U.S. Latino communities, while also providing a uniquely hemispheric approach. The volume will build up from the U.S. context to critically examine how blackness, and more specifically afrolatinidad, is understood, transformed, and re-imagined across locales throughout the Americas. In this way, the volume emphasizes the multiple movements across geographic borders, and over time. Thus, Afro-Latinos in Movement will broaden and deepen the discussion on afrolatinidad in the Americas by providing a critical transnational approach to understanding blackness in the region. Afro-Latinos in Movement will be arranged in three sections, each of which will emphasize the multidisciplinary aspect of this volume by incorporating a range of works including creative or biographical pieces. While the volume will highlight the circulation of ideas and identities across borders more generally, we expect that about half of the contributions will center on afrolatinidad in the United States.

To that end, we invite manuscripts from both historical and contemporary perspectives that address topics including, but not limited to, the following:

- The role of social media and the internet in shaping afrolatinidad
- Afro-Latino cultural and political movements
- The impact of migration on understandings of afrolatinidad
- Representations of afrolatinidad in media (e.g. newspapers, magazines, digital media)
- Theoretical interventions on diaspora and transnationalism in the Americas

Submission Guidelines

We invite complete manuscripts from all disciplines for inclusion in this volume, including relevant creative works. All submissions (creative or scholarly) must be original. All submissions are due by 11:59pm EST on June 1, 2014 and should include:

- Author(s) curriculum vitae as separate attachment;
- Manuscript title;
- Name, institutional affiliation, discipline, position or title, and contact information of author(s) including email address and phone number;
- Abstract of the paper or creative piece up to 200 words;
- Keywords (maximum of 6);
- All tables and illustrations;
- Brief (2-3 sentence) scholarly or professional biography of each author;
Scholarly papers should be 5000 to 8000 words, inclusive of references; Poems, short stories, creative essays and biographical entries should be a maximum of 5000 words; Artwork should be sent jpeg format, compressed to no larger than 25 MB (larger formats will be used for publication).

Manuscripts should be submitted via electronic attachment (word or PDF file preferred) to: AfroLatinosinMovement@gmail.com with ‘Volume Submission’ in the subject line. CVs should be included as a separate document. Manuscripts may be submitted until the deadline. Papers will be reviewed continuously until the submission deadline. Final decisions will be issued to authors no later than July 30th 2014. Manuscripts will be published in English only.

Submitted manuscripts or artwork should not have been published previously, nor be under consideration for publication elsewhere (except conference proceedings papers). All manuscripts will be reviewed by the editors for inclusion. Submissions will be continuously reviewed until the deadline. A guide for authors and other relevant information for submission of manuscripts is available on the Instructions for Authors page.

If you have any additional inquiries regarding the Call for Papers, submission guidelines, or volume series, please direct all inquiries to: AfroLatinosinMovement@gmail.com.

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**New Initiative from Ethnic and Racial Studies**

**Martin Bulmer and John Solomos**

As Editors of *Ethnic and Racial Studies*, we are pleased to announce that we have added another forum for scholars working in the fields that the journal covers. Since its foundation in 1978, the journal has carried book reviews in every issue. In addition, it has carried review articles, debate articles and symposia on an ad hoc basis. From this year we have decided to include as an integral part of each volume of the journal two issues that will be branded as Ethnic and Racial Studies Review. These issues will include the regular book reviews that help our readers keep up with some of the key books in our fields. In addition, the Review issues will provide us with the space to include more systematic review articles, symposia on both classic and contemporary key books, symposia on key debate papers, guest editorials and think pieces on specific topical issues. We also hope to include some review articles on books on race and ethnicity that have been published in languages other than English. From 2014, the twelve regular issues of the journal will focus on the articles that we accept and some special topics, and there will be two issues of the Review, making fourteen in all. Subscribers will receive all issues.

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**Social Current**

*Social Currents*, the official journal of the Southern Sociological Society, is a broad-ranging social science journal that focuses on cutting-edge research from all methodological and theoretical orientations with implications for national and international sociological communities. The uniqueness of Social Currents lies in its format. The front end of every issue is devoted to short, theoretical, agenda-setting contributions and brief, empirical and policy-related pieces. The back end of every issue includes standard journal articles that cover topics within specific subfields of sociology, as well as across the social sciences more broadly.
MDPI announces a new e-book series on “Global and Transnational Studies” (See [http://books.mdpi.com/series/2](http://books.mdpi.com/series/2)) which intends to publish academic works (edited volumes and short or full-length monographs) that cover developments in Global and Transnational Studies. The goal is to offer a publication outlet that can accommodate the growing interest of the scholarly community in the study of globalization, global-local relationships, cosmopolitanism and transnational connections. The ability to transcend a regional focus and incorporate a global dimension into the analysis is a major desideratum. Submissions that offer the opportunity to place local developments in a broader global context and those that use a global frame of reference to analyze local developments are also welcome. In an era of increased costs and decreased resources, this series intends to offer an efficient means for the circulation of new research results and fresh perspectives in this field. The series can accommodate both selections of papers presented in annual meetings or specialized conferences as well as submissions for monographs.

MDPI (Multidisciplinary Publishing Institute), a company formed in Basel, Switzerland, in 1996, offers scholars a typically Swiss publishing experience, which includes a fast but precise editorial and publication procedure, as well as thorough peer-review for all published items. The MDPI Books project encompasses all the benefits of open access: high availability and visibility, as well as wide and fast dissemination. With annual research output increasing exponentially, libraries face immense challenges with regard to their budget and space capacities. In comparison with traditional book printing, open access publications save costs, space and time and promote the exchange of ideas and knowledge in a globalized world. Queries should be addressed to the Series Editor Victor Roudometof (University of Cyprus, e-mail: roudomet@ucy.ac.cy).

**Sociology of Islam**

*Sociology of Islam* (SOI) is published by Brill in one volume of four issues per year. The print version is distributed twice per year in double issues. It is a double-blind, peer-reviewed journal.

*Sociology of Islam* (SOI) provides an international scholarly forum for research on social, cultural, religious, and political forces related to Islam as well as to the theoretical complexities presented by Islam and the global Muslim diaspora in all contexts. Decidedly rooted in the sociological perspective, SOI takes an expansive and transnational view of this broad subject matter. SOI publishes original articles and book reviews on sociological, political, anthropological, historical and other aspects of Islam and Muslim societies across all times and spaces. By promoting an academic understanding of the richly variegated and complex nature of both majority Muslim societies and of the issues related to the minority status of Muslims in other social contexts, in both thought and practice Sociology of Islam makes a distinctive contribution to current scholarship in the field of sociology.

Upcoming Special Issue, Vol.2, 3-4, 2015: Queering Islam: Gender and Sexuality in the Muslim Diaspora

Gary Wood, Editor (garywood@vt.edu)

Web: [http://brill.com/soi](http://brill.com/soi)
Authors may register to submit manuscripts or become a reviewer
Online Issue: [http://booksandjournals.brillonline.com/content/journals/22131418](http://booksandjournals.brillonline.com/content/journals/22131418)
Claudia Youakim is currently a Ph.D. Candidate in Sociology at the University of Florida in the Department of Sociology and Criminology & Law. Her areas of interest include race, ethnicity, and immigration. She focuses on minority relations, particularly those of Arab Americans in an urban context. Her dissertation will focus on the 2nd generation Arab Americans, and their formation and development of ethnic identity in Chicago. She earned her B.A. in sociology at Loyola University Chicago and M.A. in sociology at DePaul University in Chicago.