Dear Members of the Section on Race, Ethnicity and Minorities

Being your chair has been a tremendous honor and pleasure. This has been a remarkable year of events depicting horrible accounts of police brutality, overt demonstrations of racist beliefs among politicians, bureaucrats and academicians and restrictions of our freedom of expression rights. We have also seen how two African-American women have taken the country and world by surprise by charging 6 police officers in Baltimore and several FIFA officials. We have witnessed the power of collective action as with Black Lives Matter and the Fight for $15 movements. In fact, we can’t avoid the fact that racism is alive and kicking hard at the same time that people are rising and forcing changes in an environment marked by extreme levels of greed, inhumanity and growing inequality. At the same time, we have had enormous gains in terms of articles and books on racial and ethnic minorities coming from you, members. Never before has our scholarship been more important. We need to recognize this, act as the experts that we are and demand our place at whatever table is required. In the midst of all this I am happy to report a number of accomplishments and ongoing efforts underway in our section.

Remember if you are interested in learning more about the art work featured on the first page of our newsletter, you can contact Juxtaposition Arts, at info@juxtaposition.org or call directly at 612.588-1148. And, check Juxta out online at: https://www.facebook.com/JuxtapositionArts OR www.juxtaposition.org
1. **Sociology of Race and Ethnicity**
   After significant work and negotiations that have Tanya Golash-Boza and Quincy Stewart’s footprints along with the insurmountable work of David Brusma and David Embrick, the section’s journal debuted this year. We could not be happier with this development, which brings and will continue to bring pride to our community of scholars. I am extremely thankful to those aforementioned and to France Winddance Twine, Nazli Kibria, Sharon Collins, Marlese Durr, Bhoomi Thakore, Denise Segura and Maria Isabel Ayala for their work as members of the publications committee.

2. **Best Pedagogical Practices**
   All year, I have been asking your input into the development of a handbook on best pedagogical practices that serve to decrease color-blindness and develop the motivation to be agents of change in reducing racism. Many of you have responded and been very gratified by this. I would like to continue to collect these until I have enough to put a good document together to share with you all. Please continue to think about this and send what you have to me. In one of my classes, I had a student who told me she wanted to not only diversify her social network but also “renegotiate her identity so that she would stop hurting people of color.”

3. **Charles U Smith Scholarship**
   As many of you know and with a heavy heart, Dr. Charles U. Smith, one of the founders of SREM died this year. His ASA award statement states, “Smith has been an active researcher and public voice in the field of the sociology of race from the 1950s onward. He has also been a strong civil rights advocate whose writings on black protest, civil rights, the psychic costs of segregation, integration and segregation in the schools, and changing U.S. race relations have shaped our thinking and public policy. As activist and advocate, “C.U.” has conducted numerous institutes and programs to facilitate desegregation. As a teacher and academic leader, Smith himself has mentored many students who later became distinguished sociologists in their own right.” As a section, we sent a card and flowers to his memorial service and I am working with his daughter, Shauna Smith who has offered the possibility of creating a scholarship through SREM in his name. I am very grateful to Shauna Smith for offering this opportunity acknowledging Professor Smith’s commitment to SREM.

4. **ASA and SREM Mentoring**
   We have a committee of several people working to develop an NSF funded mentorship program for SREM. This includes, Ryon J Cobb, David Brusma, Verna Keith, Joyce Marie Bell, Wendy Roth, Wendy Moore (our chair elect), Bhoomi Thakore and yours truly. We also have the support of economist William Darity who spearheaded such a program for minority economists through Duke University. This effort is at the beginning stages but I am very gratified to be working on this. I have become deeply aware of how much our members need and want mentorship and when I started my year as chair, I inquired about the possibility of developing a mentorship program. We are now poised to develop a mentorship program in conjunction with ASA and NSF.

   .....Continued
I would like to show my appreciation to all those who have volunteered for the section this year. Without your support, the section would not function. While I have already mentioned the volunteers for the publications committee and the mentorship possibility, there are many others: Our immediate past chair, Quincy Thomas Stewart and our Chair elect, Wendy Leo Moore. Our treasurer, Crystal Fleming, and council members, Mary Elizabeth Campbell, Matt Wray, Wendy D. Roth, Verna Keith, Joyce Bell, Bhoomi Thakore, and Michael Rodríguez-Muñiz.

I am also thankful to the members who have steeped up to help the section though the different committees including, Yasmine Irizarry, Kathleen Fitzgerald Bruce D. Haynes, Gilda L. Ochoa, Marcelle Medford-Lee, Rima Wilkes Carina A. Bandhauer, Hephzibah Strmic-Pawl, Ashley “Woody” Doane, Sarah Mayorga-Gallo, Carol Walther Wendy Marie Laybourn Dawne, Mouzon Cynthia Cready, Devon Gross, Tina Park, Sofiya Aptekar, Tim Berard, Cliff Broman, Ci Auna Heard, and Christi Smith.

The Section on Race and Ethnic Minorities could not survive without the volunteers mentioned above. Everyone that helps does so out of their own initiative and time and for this we must thank them.
### New SREM Member Publications!

#### ARTICLES and BOOK CHAPTERS


  http://www.tandfonline.com/doi/full/10.1080/01419870.2015.1016080
**The Road to Citizenship: What Naturalization Means for Immigrants and the United States.**

**By:** Sofya Aptekar  
**Rutgers University Press, 2015**

In *The Road to Citizenship*, Sofya Aptekar analyzes what the process of becoming a citizen means for these newly minted Americans and what it means for the United States as a whole. Examining the evolution of the discursive role of immigrants in American society from potential traitors to morally superior “supercitizens,” Aptekar’s in-depth research uncovers considerable contradictions with the way naturalization works today. Census data reveal that citizenship is distributed in ways that increasingly exacerbate existing class and racial inequalities, at the same time that immigrants’ own understandings of naturalization defy accepted stories we tell about assimilation, citizenship, and becoming American. Aptekar contends that debates about immigration must be broadened beyond the current focus on borders and documentation to include larger questions about the definition of citizenship.

---

**The Origins of Right to Work: Antilabor Democracy in Nineteenth-Century Chicago**

**By:** Cedric de Leon  
**Cornell University Press, 2015**

Right to work” states weaken collective bargaining rights and limit the ability of unions to effectively advocate on behalf of workers. As more and more states consider enacting right-to-work laws, observers trace the contemporary attack on organized labor to the 1980s and the Reagan era. In *The Origins of Right to Work*, however, Cedric de Leon contends that this antagonism began a century earlier with the Northern victory in the U.S. Civil War, when the political establishment revised the English common-law doctrine of conspiracy to equate collective bargaining with the enslavement of free white men.

---

**Working to Laugh: Assembling Difference in American Stand-Up Comedy Venues**

**By:** James M. Thomas  
**Rowman & Littlefield, 2015**

For decades, stand-up comedy has been central to the imbrication of popular culture and political discourse, reshaping the margins of political critique, and often within the contexts of urban nightlife entertainment. In *Working to Laugh: Assembling Difference in American Stand-Up Comedy Venues*, James M. Thomas (JT) provides an ethnographic analysis of urban nightlife sites where this popular form of entertainment occurs. Examining the relationship between the performance, the venue, and the social actors who participate in these scenes, JT demonstrates how stand-up venues function as both enablers and constrainers of social difference, including race, class, gender, and heteronormativity, within the larger urban nightlife environment.
**Friends Disappear: The Battle for Racial Equality in Evanston**  
By Mary Barr  
University of Chicago Press 2014

In *Friends Disappear* Barr goes back to her old neighborhood and pieces together a history of Evanston with a particular emphasis on its neighborhoods, its schools, and its work life. She finds that there is a detrimental myth of integration surrounding Evanston despite bountiful evidence of actual segregation, both in the archives and from the life stories of her subjects. Curiously, the city’s own desegregation plan is partly to blame. The initiative called for the redistribution of students from an all-black elementary school to institutions situated in white neighborhoods. That, however, required busing, and between the tensions it generated and obvious markers of class difference, the racial divide, far from being closed, was widened. *Friends Disappear* highlights how racial divides limited the life chances of blacks while providing opportunities for whites, and offers an insider’s perspective on the social practices that doled out benefits and penalties based on race—despite attempts to integrate.

**An Invitation to Qualitative Fieldwork: A Multilogical Approach**  
By: Jason Orne, Michael Bell  
Routledge, 2015

In an attempt to cope with the profusion of tools and techniques for qualitative methods, texts for students have tended to respond in the following two ways: "how to" or "why to." In contrast, this book takes on both tasks to give students a more complete picture of the field. *An Invitation to Qualitative Fieldwork* is a helpful guide, a compendium of tips, and a workbook for skills. Whether for a class, as a reference book, or something to return to before, during, and after data-collection, *An Invitation to Qualitative Fieldwork* is a new kind of qualitative handbook.

**Building Blocs: How Parties Organize Society**  
By: Cihan Tugal, Manali Desai, and Cedric de Leon  
Stanford University Press, 2015

Do political parties merely represent divisions in society? Until now, scholars and other observers have generally agreed that they do. But *Building Blocs* argues the reverse: that some political parties in fact shape divisions as they struggle to remake the social order. Drawing on the contributors’ expertise in Indonesia, India, the United States, Canada, Egypt, and Turkey, this volume demonstrates further that the success and failure of parties to politicize social differences has dramatic consequences for democratic change, economic development, and other large-scale transformations.
**BOOKS Continued…**

*The Enigma of Diversity: The Language of Race and the Limits of Racial Justice*

By: Ellen Berrey  
University of Chicago Press, 2015

Diversity today is a widely honored American value. But does this public commitment to diversity constitute a civil rights victory? Drawing on six years of fieldwork and historical sources dating back to the 1950s, this book examines three case studies from widely varying arenas: affirmative action in the University of Michigan’s admissions program, housing redevelopment in Chicago’s Rogers Park neighborhood, and a human resources department at a Fortune 500 company. It explores the complicated meanings, uses, and effects of diversity as it is invoked by different organizational actors for different, often symbolic ends. In each case, diversity affirms inclusiveness, especially in the most coveted jobs and colleges, yet it resists fundamental change in practices and cultures that are the foundation of social inequality. The author identifies the true cost of the popular embrace of diversity: the taming of demands for racial justice.

**PODCASTS!**


**Calls For Papers, Participation, and Proposals**

The Association for Humanist Sociology 2105 Annual Meetings

Oct. 21-25, will be held in Portland, OR. The annual meeting theme is **Locavore Sociology: Challenging Globalization, Embracing the Local**. Please submit your proposals, related to the conference theme or more broadly to the AHS mission of social justice and equality, to Program Chair Anthony Ladd (aladd@loyno.edu) by May 31, 2015.
Call for Action: Need for Immediate Action by Sociologists

To my fellow members of the American Sociological Association:

National Science Foundation (NSF) research funding for the social sciences is threatened with a 45% cut in a bill that will be debated on the House floor during the week of May 18. I urge you to write to your member of Congress before that debate. You can do this easily right now. Go to the COSSA Action Center to sign up and take action by asking your representative to oppose the America COMPETES Act of 2015 (H.R. 1806).

On April 15, House Science Committee Chairman Lamar Smith introduced the America COMPETES Reauthorization Act of 2015 (H.R. 1806), the authorization bill for the National Science Foundation (NSF). Like last year’s version of this legislation (the FIRST Act), this bill sets arbitrary funding levels for NSF’s research directorates and would impose a massive 45% cut on the Social, Behavioral, and Economic Sciences Directorate (SBE)—effectively eliminating grant funding for sociology and the other social sciences.


I hope that social scientists will not sit on the sidelines while issues as vital as sustaining the major source of federal funding for basic social science research are being debated. Unfortunately, many public officials do not feel that basic social science research is a critical public good. But it can make a difference when they hear from their constituents! That’s why I urge you to contact your representatives.

In addition, I suggest that you contact your university officials to ensure they are focusing on this threat to basic social science research and are letting members of Congress know the potential harm the Representatives are doing to U.S. universities.

With thanks for your support,

Paula England, President
American Sociological Association
One of the challenges faculty of color face at PWIs is that they are accused of appearing “bias” as they attempt to explain patterned social behavior beyond the more common individual-level understanding. Undergraduate students generally rely on popular ideologies that reflect a firm belief in American meritocracy and “equal opportunity.” We might recognize some of this as a colorblind ideology (Bonilla-Silva 2003) that attempts to rationalize racism and/or as part of a broad White Racial Frame worldview (Feagin 2000) that students often learn to echo.

I hoped to help students break through this wall as a part of developing a critical socio-logical imagination. I made it a point, at least at first, to remove the individual from the conversation, and to emphasize concepts like norms and expectations or laws and deviance -- concepts that illuminate institutionalized patterns in social behavior.

Some time before the semester began I discovered that I was assigned a relatively smaller learning community course wherein the majority were students of color, and all were, at least technically, first generation students. I was excited at the prospect of teaching a class abound with the experiential knowledge that flows from communities of color. Certainly, I thought, the conversations in this class will grapple with critical concepts along the lines of race, class, and gender inequality with more facility. I was both right and wrong in many of my expectations.

Once the semester began, one of the major challenges was to get students to observe (and accept) social patterns, understand structural processes, and how these influence individual behavior.

I faced significant resistance from many of the students. Despite my best efforts, many students questioned whether the individual played a more defining role. Their papers often reiterated their points in class, suggesting that individuals can choose to transcend inequality as demonstrated by their own stories of immigration or of poverty and the fact that they are now matriculated at a flagship university. Many of their stories told of how they were able to supersede all stereotypes or a lack of resources and pull themselves up “by the bootstraps” and out of their ghetto or barrio.

As a first generation student from an inner city, immigrant barrio in Chicago, I could empathize with some of their sentiments. Their seemingly neatly packaged statements originated from a deep-seated desire to believe in the promise of America. At base, they wanted to feel that if they kept working hard enough, equality is just on the horizon. Their reluctance to accept that widespread racial, class, gender, and sexual inequality persist stem from this profound hope for equality.
It seemed opportune then, that upon returning from a conference, I was able to share an anecdote of a racial hostility that I had experienced while walking down the streets of a suburb of Denver. I explained to them that a car with white men slowing down to yell “White Power!” at a small group of people of color reaffirmed white privilege, power, and marked us as subordinate. The incident showcased the dynamic of white racism that attempts to put people of color “in their place.”

Sharing this personal anecdote and how it made me feel seemed to open the door for students to share their own personal accounts of racial microaggressions, hostilities, and institutional discrimination from their white peers, police, and professors.

What I learned from my students of color is that I could not teach certain concepts like race the same way I might teach it to a majority white class.

At the onset of the course, I had intended to manage and limit the use of individual anecdotes because it could distract from acknowledging and understanding broader social processes and patterns. I discovered though, that sharing my story addresses another aspect of hegemonic discourse – my story conveyed to them that it is okay to talk about race and racism. For my students, to talk about their experiences openly was contrary to their daily lives; talking about race is taboo and in some respects, unfashionable among the student body. In many of their minds, to be able to discuss their experiences was emotionally validating and revolutionary.

I was very fortunate to have had the class I did. They taught me much about pedagogy and praxis as I continue to learn how to better research and teach people of color. Moments like these provide important take-aways and reminders about the double consciousness that students of color hold – they know a lot about whites and the project of whiteness even if they don’t realize it yet.

David Orta is a PhD candidate in the Sociology Department at Texas A&M University.
Loretta Lynch and the History of Black Women in the Senate
By: James Jones

Loretta Lynch had to wait 166 days to be confirmed as the next Attorney General, longer than any nominee for this position and longer than the last seven Attorney General nominees combined, but why? Democrats and those on the Left have suggested that race is at the center of the delay, with Minority Whip Dick Durbin quipping that Senate Republicans had put Ms. Lynch at the “back of the bus.” On the other hand, Republicans have denied such accusations, citing that such remarks are beneath the dignity of the venerable institution. Republicans have raised questions over Ms. Lynch’s support of the President’s immigration policy and quarreled with Senate Democrats over abortion language in unrelated human trafficking legislation to explain the unprecedented delay. Nonetheless, while we are unable to ascertain if there are racist underpinnings in the long delay Ms. Lynch has suffered, it does not mean we cannot use Ms. Lynch’s case to understand the role of race and gender in the modern Senate more broadly.

To chalk up the treatment of Ms. Lynch as the latest casualty in Washington politics is to ignore how black women have often been caught in the crosshairs of political warfare, particularly in the Senate. The persistence of such a long wait for confirmation reiterates how the Senate is a raced and gendered institution where race and gender determine who is in power, how space is organized, and more fundamentally, how work is done is Congress. Ms. Lynch joins a coterie of black women who have been treated with exception in the Senate, often penalized in order for white men to score political points and whose voices are often silenced and deemed unworthy for protection.

Almost two decades ago, Professor Anita Hill bravely sat before the Judiciary committee, (the same committee that has already approved Ms. Lynch’s nomination), and described in explicit detail her experience of sexual harassment by Supreme Court Nominee Clarence Thomas when they worked together at the Equal Employment Opportunity Commission. The elite Senate panel of all white men, which is still all white today, prosecuted Ms. Hill as if she was on trial, and failed to investigate similar claims of harassment by other women. Ms. Hill’s testimony helped spur the “Year of the Woman,” which resulted in the election of Carol Moseley Braun (D-IL), the only African American woman to ever serve in the Senate. It bears repeating that the Senate is an institution constituted primarily by white men, and of the 1,963 members to serve in the Senate, 96 percent have been white men. It was also during this time that Professor Lani Guinier was labeled a “Quota Queen” for her support of Affirmative Action when President Clinton nominated her as the Assistant Attorney General for Civil Rights. Senators deliberately misconstrued her more nuanced position to achieve racial equality by relying on racial stereotypes instead of her résumé.

Black women were not just the subjects of Senate scrutiny in the 1990s. In the 1950s, Sen. Joseph McCarthy subpoenaed Annie Lee Moss to appear before his Permanent Subcommittee on Investigations for being a card-carrying member of the Communist Party. Ms. Moss was a black woman who started her life by picking cotton and working in government cafeterias before she earned a position as a civil service employee at the Pentagon.
The hearing involving Ms. Moss was a part of McCarthy’s campaign against the Department of the Army for failing to protect the nation against Communist spies by promoting individuals with suspicious backgrounds. Unlike in the testimonies of Professors Hill and Guinier, Democrats like Senator Stuart Symington came to the rescue of Ms. Moss, but as historian Andrea Friedman (2007) points out, only because they saw her as a “poor old colored woman” despite her background as community activist and homeowner.

Senator Symington is also known for hiring Christine McCreary, one of the first African American women to be a private secretary in the Senate. McCreary came to Capitol Hill during a time when most African Americans there worked in service positions as janitors and cooks. McCreary famously challenged the persistence of de facto segregation on Capitol Hill by dining regularly in the Senate staff cafeteria. It is worth noting that in 1934, a House Congressional committee deemed racial segregation allowable in dining facilities, as they constituted private spaces for members of Congress.

While McCreary was one of the first African Americans to work in a professional position in the Senate during the 1950s, black women who worked prior to her made other important contributions. Historian Kate Masur (2013) documented the career of Kate Brown, who began working in the Senate as a laundress in 1861, before earning a position as the attendant in the Senate ladies’ retiring room. Brown not only had the confidence of several members of Congress, but also famously sued a Virginia railroad company for its segregative practices after being brutally attacked for not leaving the “white” ladies’ car by train officials. The incident spawned a Congressional investigation and was subsequently cited in Supreme Court case Plessy vs. Ferguson in 1896. Brown was so well regarded that after she recovered and returned to work, senators made a specific appropriation for her salary so that she would have job security. Unfortunately, when Southern Democrats gained controlled of the Senate in 1878, they eliminated Brown’s name from the appropriations bill and fired her in the next session. While overt racial segregation is not longer permissible on Capitol Hill and African Americans have gained influence, its workforce is still racially stratified, with few black women occupying positions of authority.

When Senators like John McCain (R-AZ) suggest that it is beneath the dignity of the Senate for someone to suggest that race and gender may enter into legislative decision-making, it is a position that obfuscates history. Throughout Senate history, black women who have served as employees, nominees, and witnesses have been used to score political advantage, often with detriment done to their professional reputations and careers. Despite living in an era when Loretta Lynch can be nominated as the nation’s chief law enforcement officer, the experiences of black women in the U.S. Senate illuminate how the institution continues to be a space built around white male privilege.

References

This article originally appeared on the Huffington Post on April 29, 2015.

**James Jones** is a PhD Candidate in the Department of Sociology at Columbia University.
Musings on Toni Morrison's *God Help the Child*
By Elizabeth Hordge-Freeman

When I read early publicity that Toni Morrison’s newest book, *God Help the Child*, was a novel written about a dark-skinned black woman who is brutalized by her mother because of her color, it struck a chord. It resonated with me because my first book, *The Color of Love: Racial Features, Stigma, and Socialization in Black Brazilian Families*, is a sociological book that will be published later this year addressing similar issues. I relished in imagining that Morrison and I may have vibed on the same conceptual wavelength without knowing it, pondering questions of colorism in black families, and leading us to publish a book on similar topics in the same year. I eagerly pre-ordered Toni Morrison’s new book, with excitement and incredulity … and then fear crept in. As a fledgling sociologist, I thought that Morrison’s book could only mean one thing: the kiss of death for my book. But wait, this was no irrational fear. Anyone who has read Morrison’s work knows that when she gives a theme her treatment, she forfeits the necessity of any more words. She articulates with ease in 150 pages, what I can not accomplish with a modicum of the same impact in 350 pages. Visions of us intellectually vibing were now overcome with the sense that her book would render my book redundant and, at worst, mundane. I had the sinking feeling that Toni Morrison had stolen my thunder.

Immediately after this thought passed through my mind, I was overcome with laughter. A laugh that lasted several times longer than the original thought itself. A laugh that was borne out of how completely and utterly preposterous it was to imagine Morrison “stealing my thunder.” What thunder? All I could do was laugh at the absurdity of this idea, as my passion for reading, my desire to write, and my interest in colorism, all find themselves linked to the reverberations of Morrison’s thunder. My childhood memories of her books on my mother’s bookshelf, the same ones that later migrated to my own shelves trace a more accurate truth — my work is the sociological undulation, a mere residual of her oeuvre. Toni Morrison, literary genius and Nobel Laureate, does not and can not steal anyone’s thunder - She IS thunder!

Like a trident, her sharp pen stirs latent emotions, crackling softly and then forcefully striking us at our core with plots that slog us kicking and screaming to see the un-seeable. *God Help the Child* is about skin color privilege and childhood trauma, but it is also the way Morrison weaves these themes together to produce the novel - unapologetically brutal, emotionally unsettling, and yet alluring. Morrison wields words that leave wounds, sending the reader to find reprieve only by reminding themselves that the novel is an invention of her creative genius. What is only more disturbing than the traumas that she wrenches us through is the possibility that the heinous traumas that she portrays might be real. But, a mother would never do this to her child. Children are not raped and then silenced by adults. Parents do not betray their children when they need them the most ... Or do they?

In direct dialogue with Morrison’s idea, my book, *The Color of Love* offers a sociological and theoretical analysis of the themes, relationships, and family dynamics that have always been part of Morrison’s repertoire since her first book, *The Bluest Eye*. What is different is that I explore the resistance and reproduction of racism in black families in Brazil in ways that capture the diasporic relevance of these family processes. The nuances of mother-daughter
relationships that are structured by colorism are mirrored in the real lives of Lilza and Corina in my research. The disgust that some parents feel when they deliver a dark-skinned baby are reflected in interviews with Taynara and Dona Elena, two interviewees in my research. Echoing Morrison’s sense that “what you do to a child matters,” is my chapter entitled, “Home is Where the Hurt Is,” which discusses how differential treatment based on racial features can lead to life-long trauma and disadvantage.

But much like Morrison’s work, colorism is merely one element of the book and only tells part of the life history of my respondents. Other chapters address how black mothers and fathers in Brazil transgress racial boundaries or may engage in differential treatment as a survival strategy in a society where blackness is an offense. At the emotional level, I explore the ambivalence with which black mothers engage in “gendered racial bargains,” including the withholding of support and use of racial modification, another protective strategy against racism and sexism. Still other families flaunt their blackness, revel in their kinky coils, and compel others to do the same. Mothers are at the center of these practices, much like Sweetness in God Help the Child. Morrison saves the last words for Sweetness, an abusive mother who is far too complex to dismiss. A meticulously crafted figure who resents her dark-skinned daughter, Morrison rather than outright condemning her motherhood, compels us to also consider the brutality of racism. Sweetness, similar to mothers in my book, views the inflicted traumas as “not my fault” or rather as a necessary evil in societies that stigmatize and destroy blackness often without recourse. Indeed, in the face of this type of necessary evil, the only plea possible as Morrison suggests is that “God help the child.”

Unwilling to wait for my copy of Morrison’s book to arrive at my doorstep, I purchased it at my local bookstore and I consumed it in one sitting. Her book is a reminder that my path in the social sciences builds on the provocative ideas that she and other great writers (Ralph Ellison, Alice Walker, Zora Neal Hurston, Lorraine Hansberry, among others) have masterfully represented through their novels and plays. Beyond the literature itself, Morrison’s challenge, “If there's a book that you want to read, but it hasn't been written yet, then you must write it,” has been the poignant prescription that has guided my career. After reading, God Help the Child, I am convinced that it does not render my work redundant or mundane. In fact, it sets the stage or rather clears the path for my book, The Color of Love, to be included as part a conversation that Morrison has made more significant and palpable because of her book. Much like her other works, God Help the Child is written in lightening. But this time, for the first time, I can enjoy the powerful reverberations of her thunder under my feet, while perhaps making small ripples of my own.

Elizabeth Hordge-Freeman, Ph.D. is Fulbright Scholar, 2015-2016 and Assistant Professor, Department of Sociology, Institute for the Study of Latin America and the Caribbean (ISLAC) and Author of The Color of Love: Racial Features, Stigma, and Socialization in Black Brazilian Families, University of Texas Press, Forthcoming October 2015.
Announcements

- Zulema Valdez participated in a national conversation on “What it Means to be American,” hosted by the Smithsonian and Zocalo Public Square, and picked up by Time Magazine. In her essay, Zulema argues that that “self-made man” is an entrenched story, but a fable to many. Although the American Dream of business ownership is possible for a privileged few, namely, white, middle class men, it remains largely out of reach for most hard-working and risk-taking minority, women, and working-class entrepreneurs. The full story can be found at http://time.com/3761744/america-home-of-the-brave/

- Grigoris Argeros will be joining the Sociology, Anthropology, and Criminology department at Eastern Michigan University in the Fall 2015 as an Assistant Professor of Sociology.

- Nicholas Vargas will be joining the Department of Sociology and the Center for Latin American Studies at the University of Florida in the Fall of 2015.

- Melissa Weiner received Tenure and Promotion to Associate Professor of Sociology at Holy Cross.


- Carla Goar, Kent State University, Jenny Davis, James Madison University and Bianca Manago, Indiana University received a Fund for the Advancement of the Discipline grant for their study Moral Stigma: Race, Disability, and Body Size. The project is an extension of their existing work on underlying stigma processes, with a particular focus on the moral component of stigma. We address these complex stigma processes through participant observation and in-depth interviews with parents at specialized camps for children with stigmatizing attributes.

- Erika Busse has accepted a position as Assistant Professor, in the Department of Social and Political Sciences at the Universidad del Pacifico (Lima, Peru).

From the Editor:

As I’m sure you all know I will be taking over as Chair of SREM at the August meetings, and so this will be the last issue of Remarks for which I serve as editor. It has been an extreme pleasure to put this newsletter together for the past six years—I have enjoyed working with those of you who contributed to the newsletter and getting to see the incredible work the members of our section do and I will miss it very much. I want to extend my thanks to all of you who contributed to Remarks over the years — and I also want to thank all of you who gave me feedback, suggestions, and compliments on the newsletter. This has truly been a collaborative process. I am excited to be able to serve the section in a new way as Chair, and I am equally excited to turn our newsletter over to our colleague Tiffany Davis. I hope that you will all be as active and collaborative as she takes over as editor. In an effort to make the transition as seamless as possible, I would like to remind you all of the general policies of the newsletter:

1. We want to include all of the scholarly and activist work done by our members in our newsletter, so please feel free to contribute whatever you are doing; including publications, community service and activism, announcements concerning the profession and/or your
2. We have had a policy of not including journal articles until they are out in printed volumes, but we have now decided to include articles that are printed in online first edition — so that our work can be publicized more quickly. Please include full citations for journal articles, including either url information, or journal citation.

3. When you send an announcement about your book publication, it’s great if you can include a cover photo, as well as a brief description of the work (generally 100 words or less).

4. If you would like to include an editorial in Remarks which you have published in another source, please confirm that re-printing it in Remarks does not violate the copyright of the other source — if you are concerned about copyright issues, consider changing the substance of the editorial enough so that it is clearly a new editorial document. Please also keep editorial content substantively related to the section (so issues related to race and ethnicity broadly speaking).

5. When sending material that you wish to have included in Remarks, please either send the content in the body of your email or in a word document (not a pdf or other form). This makes formatting much easier.

6. When contributing content such as announcements, please send them exactly as you would like them to appear in the newsletter.

Finally—as always, if you have ideas for content for Remarks, please don’t hesitate to let our new editor, Tiffany Davis, know! We want to ensure the continued high standard of our newsletter and our ability to publicize and highlight the work of SREM members. Again, it has been a pleasure serving as your editor for Remarks, and I look forward to working with you all as section Chair!

—Wendy Leo Moore