Summer!

Here’s hoping that my SREM colleagues are taking a bit of a rest, basking a bit in the sun, traveling to new places, hanging out with friends, eating good food, perhaps even doing some gardening. Hey! I just described my summer. But I left out the research, writing, teaching, mentoring, and collaborations – I know that you are doing all of the above as well as, I hope, having a great summer too.

We kicked the summer off by electing new officers as well as validating the hard work and accomplishments of our colleagues through our stellar SREM awards. Congratulations to the new officers! Congratulations to all the award winners and honorees! I look very much forward to publically acknowledging and celebrating your achievements with you this August, in Denver, at our SREM Reception at ASA.

I have very much enjoyed my time as Chair of this amazing Section. Thanks to the entire SREM Council. Thanks to my predecessors and new officers. Thanks to all of you who signed up to work with our initiatives this year (the journal proposal, the mentoring system) – we have made huge strides together. At the business meeting we will share the results of a very fruitful year for our Section. I am humbled.

This, an election year, a growing occupy movement year, an eyes on Arizona and Texas year, a year of Indigenous resistance, a year of the return of poll taxes, a Trayvon Martin year, a year... Continued.....
of these things and so much more, you must realize, acknowledge, and be empowered by the fact that our work in SREM is as vital now as it ever was.

Peace and Solidarity.

Dr. David L. Brunsma
Professor of Sociology
Department of Sociology
Virginia Tech

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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
SREM Election Results

Chair-Elect (2012-2013)
Quincy Thomas Stewart (Northwestern University)
q-stewart@northwestern.edu

Council Members (2012-2015)
Mary E. Campbell (University of Iowa)
mary-e-campbell@uiowa.edu

Matt Wray (Temple University)
wray.matt@gmail.com

Student Representative (2012-2013)
Martha King (The Graduate Center at CUNY)
marthawking@yahoo.com

Congratulations to everyone!

New SREM Member Publications!


**Ghoshal, Raj, Cameron Lippard, Vanesa Ribas, and Ken Muir.** 2012. "Beyond Bigotry: Teaching About Unconscious Prejudice" *Teaching Sociology.* It is available online, with full text for those who can access SAGE databases, at http://tso.sagepub.com/content/early/2012/05/19/0092055X12446757.abstract.

ARTICLES and BOOK CHAPTERS


### BOOKS

**Three Worlds of Relief: Race, Immigration, and the American Welfare State from the Progressive Era to the New Deal.**  
*Princeton University Press, 2012*  
*By: Cybelle Fox*

Drawing on a wealth of archival evidence, Fox paints a riveting portrait of how race, labor, and politics combined to create three starkly different worlds of relief. She debunks the myth that white America's immigrant ancestors pulled themselves up by their bootstraps, unlike immigrants and minorities today. *Three Worlds of Relief* challenges us to reconsider not only the historical record but also the implications of our past on contemporary debates about race, immigration, and the American welfare state.

**Race Migrations: Latinos and the Cultural Transformation of Race.**  
*Stanford University Press, 2012*  
*By: Wendy D. Roth*

In this groundbreaking study of Puerto Rican and Dominican migration to the United States, Wendy D. Roth explores the influence of migration on changing cultural conceptions of race—for the newcomers, for their host society, and for those who remain in the countries left behind. Just as migrants can gain new language proficiencies, they can pick up new understandings of race. But adopting an American idea about race does not mean abandoning earlier ideas. New racial schemas transfer across borders and cultures spread between sending and host countries.

**Racing for Innocence: Whiteness, Gender, and the Backlash Against Affirmative Action.**  
*Stanford University Press, 2012*  
*By: Jennifer L. Pierce*

How is it that recipients of white privilege deny the role they play in reproducing racial inequality? *Racing for Innocence* addresses this question by examining the backlash against affirmative action in the late 1980s and early 1990s—just as courts, universities, and other institutions began to end affirmative action programs. This book recounts the stories of elite legal professionals at a large corporation with a federally mandated affirmative action program, as well as the cultural narratives about race, gender, and power in the news media and Hollywood films. Though most white men denied accountability for any racism in the workplace, they recounted ways in which they resisted—whether wittingly or not—incorporating people of color or white women into their workplace lives.
From Imagining to Understanding the African American Experience
Kendall Hunt Publisher, 2012
By: Phyllis A. Gray
The main purpose of this book is to aid individuals in developing their “sociological imaginations” and to broaden their understanding of the “Sociology of the Black Experience,” particularly in the United States’ multicultural society. Although one book cannot provide the total experience of the Black Diaspora, this book provides a unique sociological exploration of the African American experience and how it has been specifically impacted by culprits such as slavery and racism. The reality of slavery and racism is deeply threaded throughout the fabric of the current state of African Americans and this threading must be understood. Blacks are still one of the most disadvantaged minority groups in the nation. Because “race” still matters in the United States, every section of this book explores the sociological impact of slavery and racism on the experiences of Black Americans.

The Broken Table: The Detroit Newspaper Strike and the State of American Labor.
By: Chris Rhomberg
In The Broken Table, Chris Rhomberg sees the Detroit newspaper strike as a historic collision of two opposing forces: a system in place since the New Deal governing disputes between labor and management, and decades of increasingly aggressive corporate efforts to eliminate unions. As a consequence, one of the fundamental institutions of American labor relations—the negotiation table—has been broken, Rhomberg argues, leaving the future of the collective bargaining relationship and democratic workplace governance in question. The Broken Table uses interview and archival research to explore the historical trajectory of this breakdown, its effect on workers' economic outlook, and the possibility of restoring democratic governance to the business-labor relationship.

Asian American Sexual Politics: The Construction of Race, Gender, and Sexuality.
Rowman & Littlefield, 2012
By: Rosalind Chou
This book explores the socio-political dimensions of beauty, self-esteem, and sexual attraction among Asian Americans. By evaluating constructions of Asian American gender and sexuality, it informs us on how racism, specifically white supremacy, works in the United States. The externally imposed meanings placed upon Asian and Asian American bodies unveils the new racism in this supposed “post-racial” United States. The goal of this book is to not only share the experiences of my more than sixty respondents, but to continue the dialogue that other scholars have already begun about the intersection of race, ethnicity, gender, and sexuality. Social forces shape our lives. Ideas are normalized about our identities that may influence our thoughts, feelings, and actions. To progress racially in the United States, we must recognize the role of power, privilege and see white hegemonic masculinity in its various forms and the way it shapes how we see the world.
**BOOKS, Continued...**

**Men Who Hate Women and Women Who Kick Their Asses: Steig Larsson's Millennium Trilogy in Feminist Perspective.**
*Vanderbilt University Press, 2012*
Edited by Donna King and Carrie Lee Smith

In chat rooms and blogs, on Facebook and Twitter, fans of Stieg Larsson’s "Girl with the Dragon Tattoo" books and movies have spirited conversations and raise thought-provoking questions about this fictional world and how it relates to their actual, non-fiction one. In their new book, MEN WHO HATE WOMEN AND THE WOMEN WHO KICK THEIR ASSES: Steig Larsson's Millennium Trilogy in Feminist Perspective editors Donna King and Carrie Lee Smith, along with their contributors, expand these discussions about the novels and films by connecting them to scholarly perspectives on gender roles and real-world social trends. King and Smith describe their book as theoretically engaged, but written in a lively and accessible style.

**Barrios to Burbs The Making of the Mexican American Middle Class**
*Stanford University Press, 2012*
*By: Jody Agius Vallejo*

Vallejo explores the challenges that accompany rapid social mobility and examines a new indicator of incorporation, a familial obligation to "give back" in social and financial support. She investigates the salience of middle-class Mexican Americans' ethnic identification and details how relationships with poorer coethnics and affluent whites evolve as immigrants and their descendants move into traditionally white middle-class occupations. Disputing the argument that Mexican communities lack high quality resources and social capital that can help Mexican Americans incorporate into the middle class, Vallejo also examines civic participation in ethnic professional associations embedded in ethnic communities.

**Racial Ambivalence in Diverse Communities: Whiteness and the Power of Color-Blind Ideologies**
*Rowman & Littlefield 2012*
*By: Meghan A. Burke*

Burke makes use of in-depth interviews with the residents most active in shaping the racially diverse urban communities in which they live. As most of them are white and progressive, it provides a unique view into the particular ways that color-blind ideologies work among liberals, particularly those who encounter racial diversity regularly. It reveals not just the pervasiveness of color-blind ideology and coded race talk among these residents, but also the difficulty they encounter when they try to speak or work outside of the rubric of color-blindness. This is especially vivid in their concrete discussions of the neighborhoods’ diversity and the choices they and their families make to live in and contribute to these communities. Burke reveals the process whereby her participants unintentionally re-create a white habitus inside of these racially diverse communities, where despite their pro-diversity stance they still act upon and preserve comfort and privileges for whites.
Why should Massachusetts Senate candidate Elizabeth Warren’s selection of American Indian on her employment form create such controversy?

In the last month, Massachusetts Republicans accused her of inappropriately claiming a minority status to advance her career. Liberal observers criticized her employers for touting her minority status as a sign of their commitment to diversity. Yet despite the critiques from both right and left, Warren completed her job form exactly as the question asked her to.

Questions about race on employment forms, college applications, and the U.S. census ask individuals to select the race box or boxes with which they identify. They do not ask us how we are seen by others. Most people assume that these two things are the same. But for growing portions of Americans – such as Latinos, multiracial individuals, American Indians, and Asians – they frequently are not.

While observations and self-identifications are the same for about 97% of Whites and Blacks, they only agree 58% of the time for people who identify as other races. And through immigration, interracial marriage and genetic testing, it will only become easier to develop a racial self-identification that is different from how you are seen by others.

Research shows, for example, that many Puerto Ricans check “White” on employment forms – despite their dark brown skin and indigenous features – following their cultural standard of “If you’re not Black, you’re White.” By contrast, Raquel Guzmán, a Dominican assistant principal in Washington Heights, has very light skin and European features. Most Americans would view her as White, but Raquel checked “Black” on the census because a college course taught her to apply America’s one-drop rule to herself. “For me, it was an experience like an epiphany,” she said, “one day when I found out that there are only three races. I was reading in a book and it said that there were three races: Asian, White, and Black. So I don’t have any other option than choosing Black because I’m not White or Asian. So I must be whatever is left.”

Like many Americans, Elizabeth Warren grew up with family lore of American Indian descent. Genetic ancestry tests seemingly offer people a chance to confirm such family stories. It is common for people to take these tests in order to prove their Native American ancestry, not necessarily out of a desire for government benefits, but because the family stories people grow up with are important to them. Racial identities can be fueled by desire as much as circumstance.

James Murphy is a computer technician from Florida who identified his race as White with some Native American and took a genetic ancestry test to uncover that native connection. “When I was a child,” he said, “I was told that we have Cherokee in us. And, now that I’m older and I hear other people’s stories, it seems like every person I talk to always has some Indian in them. Even if they look totally White, like I do. As a child, I used to read Indian books and think it was really neat, and I always thought, ‘hey, that’s something that I know I am, that
Ask Elizabeth Warren the Right Question

Continued….

I can kind of point to. ‘Because everyone wants to identify some way.” Many people embrace ethnic and, increasingly, racial identities that create a more interesting sense of self, even when their family’s connection to the culture is practically non-existent.

How can we define the legitimacy of people’s minority identifications when DNA tests are available and are interpreted by the public as proof of their claims to an undiscovered racial past? We can engage in such debates and perhaps even come up with an acceptable answer, but such efforts miss the point. What we want to measure is not how people subjectively identify, or even what a DNA test tells them they can claim to be. We want to know how people are seen socially. Employment and education forms, and even the census, should ask “what race do most people think you are” rather than, effectively, “what race do you consider yourself to be?”

Some may consider such a question uncomfortable to answer. Of course, race questions have never been particularly comfortable, but the data they produce serve important purposes. Asking how people believe they are seen by others—and so reminding the public that race is not static and obvious—can also serve to emphasize the social rather than biological nature of race.

Elizabeth Warren is generally perceived as, and has the social advantages of being, a White person. This is what colleges, employers, and the federal government want to know, and this is what they should ask.

Wendy D. Roth is an assistant professor of sociology at the University of British Columbia. She is the author of Race Migrations: Latinos and the Cultural Transformation of Race.

Candid Pedagogies of Race and Class

Tiffany Davis
Chicago State University

As far back as I can remember, my parents always told me that I was going to college and that the issue was not up for debate. For my parents, working-class African Americans, a college degree symbolized the opening of doors that had been unavailable to them. When it was actually time for me to begin applying for college, I learned that given my family’s working-class roots, my parents’ insistence that I attend college meant that they would do everything to support me emotionally, but they were not in a position to support me financially. I would later learn they were also unable to support me socially and culturally, as I found myself having to play “catch up” in adjusting to the social and cultural aspects of higher education. Their emotional support proved invaluable to my success, but I often wished they had been able to clue me in on important aspects of the college experience.

Today, I am an assistant professor at a Minority Serving Institution (MSI) on the south side of Chicago, where the majority of the students are products of the Chicago Public School System.
Candid Pedagogies of Race and Class

Continued….

(CPS). Predictably, CPS is a microcosm of the city itself, where segregation, both racial and economic, poverty, crime, violence, and other issues associated with inequality are ever present. Consequently, a number of the students who matriculate through CPS, particularly students of color, are academically under-prepared for college and have had to face life challenges that I could not imagine dealing with as an adult (See Kotlowitz 1991 and Kozol 1991). In spite of and precisely because of this, my position affords me the opportunity to work with a wide range of very talented and dedicated students, many of whom are the first in their family to attend college. I have witnessed (and experienced) how being African American, working class, and the first in one’s family to make it to college can serve as powerful motivating forces to not only complete one’s education, but to excel. At the same time, this can create some particular challenges for these students, as well as the faculty who teach them, because they do not come to college equipped with the same ability to negotiate the world of higher education as their middle and upper class counterparts.

Much of what has been written that addresses class differences in the classroom focuses on pedagogy and how to infuse it with teaching techniques and material that acknowledges and appeals to a range of class backgrounds. I agree, this is necessary, but this type of approach falls short of providing students with the practical skills and knowledge to face what lies beyond college. Educator and author, Lisa Delpit (1988) has argued that for working class and poor students there is a distinct disconnect in their access and ability to participate in what she terms the “culture of power” that structures schools and dominates the mainstream. This culture of power consists of, “linguistic forms, communicative strategies, and presentation of self; that is, ways of talking, ways of writing, ways of dressing, and ways of interacting” (1988:283). Delpit contends that educators have a responsibility to implement practices that will provide students with the tools necessary to understand, adapt to, and ultimately deconstruct this culture of power. Unfortunately, merely including materials from a “range” of authors and appealing to differential learning styles falls short of providing them with the tools necessary to engage in this process.

Some may fear that such an approach to teaching at the college level is oppressive, in that they are asking students to conform to mainstream ideals. As faculty at an MSI, and as an African American educator, I understand the risk of appearing to engage in pedagogies that perpetuate racist and classist assumptions. Moreover, I am sensitive to the criticism that educators who engage in teaching students how to negotiate the academic culture of power may seem to be consciously participating in the reproduction of capitalist cultural and class relations. I would counter, however, with the empirical fact that working class students are competing with their middle and upper class counterparts, most of whom come to college with the necessary and accepted forms of social and cultural capital to negotiate the norms of higher education. If we as educators fail to at least provide working class students with access to dominant forms of social and cultural capital, then we are knowingly placing them at a disadvantage and thus, directly participating in the maintenance of the existing racial and class hierarchies.
Candid Pedagogies of Race and Class

Continued….

I realize that as an African American woman with working class roots, who is also a first generation college graduate that I have ascended to a “privileged” position in terms of having the institutional capacity to provide my students tools to help them understand and acquire aspects of the “culture of power”. However, I believe it incumbent upon educators of all backgrounds to engage in this process. Here are a couple ways to consider how and where to start.

- Treat the classroom as a democratic yet, professional space. As sociologists, I know that we value creative, free and critical thinking as being central to the learning process. However, I believe that this can still be done in a way where students are encouraged to treat the classroom as a formal space where they are putting into practice the hard and soft skills that will be vital to their future success. At the outset of the class, have a candid conversation about your expectations of the class and your reasons for setting it up in that fashion. This could serve as a first lesson on social and cultural inequalities, and provide students with the knowledge to both understand and interrogate the culture of power characteristic of higher education.

- Reach out. For those of us at teaching institutions who regularly come into direct contact with our students, reaching out to them often does not take much. This can be done in the form of providing them with thorough feedback on assignments or encouraging them to come to office hours where more candid discussions can take place. I am not suggesting that we become personal mentors for all of our students, as that would be impossible time and energy wise. But, by reaching out to students we can get to know what some of their needs and concerns may be which may be useful in thinking about new approaches to the class as a whole.

- Be sure students are aware of the resources available to them! Many universities already have offices or centers designated to help marginalized students to acclimate to college culture. Information about these resources could be included on the course syllabus or particular events can be announced in class. This would only take moments of your time, but could prove invaluable to some of your students. Often times, students simply are not aware of what is available to them.

- Be strategic. There are a number ways to include all students’ experiences in the learning process and to help them practice the social and cultural expectations that structure the culture of power. As a graduate instructor, I regularly taught courses on racial and ethnic relations and race, class and gender at a mainstream, predominantly white university. As an African American working class female, the strategies that I was required to develop to ensure that my instruction was critical, yet palatable, for my predominantly middle class white students were countless. It did call for me to put more energy into my preparation and teaching, but I felt it my responsibility as an educator.
Candid Pedagogies of Race and Class

Continued….

I am sure that much of what I have written goes against many liberal educators who take the stance that in an effort to combat oppression their approach is to teach students in a way that de-emphasizes rather than highlights dominant social and cultural beliefs. But, I believe that we must first prepare all students in a way that they can effectively understand and negotiate mainstream society so that they can then be positioned as players who can work to effectively transform it. As we strive to continue to make higher education more accessible to those who have been historically marginalized from it, we would be doing a disservice to those same students if we did not do what we could to ensure that they are fully prepared to be incorporated into and navigate the mainstream.

References:


Dr. Tiffany Davis is an Assistant Professor at Chicago State University, this essay is part of a larger research project that investigates pedagogical challenges in Minority Serving Institutions. If you have questions or suggestions for Dr. Davis, you can contact her at tdavis46@csu.edu.
Emirbayer and Desmond’s “Race and reflexivity” is a call for race scholars to turn the analytic gaze back upon themselves “and inquire critically into the hidden presuppositions that shape [their] thought.” However, for the sake of scientific truth, they make a plea that reflexivity must go beyond simply stating one’s racial identity or class background. What they suggest is a three-pronged approach that allows for a deeper, scientific analysis of race. To do that means fashioning a reflexivity that articulates the social unconscious, the disciplinary unconscious, and the scholarly unconscious, all of which help expose and shed levels of hidden presumptions and stereotypes.

In other words, it’s no longer enough to say “where” you are: a middle-aged black male scholar from the inner city”; it’s important to interrogate ourselves further and say “how” we arrived where we are and what shaped those identities. Why do I use “black”; what is the meaning and unconscious context of “inner-city?”

Emirbayer and Desmond’s three-pronged recommendation has drawn three cheers, no – make that seven cheers – from seven scholars across race, ethnography, and anthropology who review their recommendations in Ethnic and Racial Studies (vol. 35, No. 4, April 2012). I highlight three of the scholars’ comments and then offer my own questions on how Emirbayer and Desmond might have provided more insight in their article.

First of all, can art be science? John L. Jackson Jr. makes the case that rigorous and bold, “reflexivity as art” is possible. The University of Pennsylvania anthropologist references the courageous filmmaking of Marlon Riggs who in Black Is, Black Ain’t (1994) used his own body and his own encounter with the AIDS virus to reflex on blackness, politics, stereotypes, and sexism. Such critical filmic racial scholarship, Jackson argues, should allow art to be considered scientific. By doing so, it allows scholars to crossover “disciplinary” blind spots and which, in one of the pleas of Emirbayer and Desmond, offers a reflexivity that can help race scholars get unstuck from certain epistemological corners. The authors call for reflexivity as scientific truth, but here Jackson pleads that art can lead us to this truth, as well.

Second, when engaging the call to go deeper with race and reflexivity, race scholars must not fail “to identify the full range [and long history] of the racial dynamics of power” – such as white normativity, white privilege, and white supremacy, which dwells in social practices, institutions and structures. This must be considered, argues race scholar Wendy Leo Moore, because the “totalizing nature of systemic racism” shapes the production of social knowledge. In other words, race knowledge is located in academia. Academia is a system that has been shaped and controlled by whiteness. Therefore, a race scholar cannot be reflexive without making this unconscious whiteness “visible.”
Continued….

For example, when being reflexive on race and disciplinary frames, Moore appeals to scholars to be vigilant. The white normativity frame is so embedded that it goes unchallenged and reproduces an almost “residential segregation” of knowledge whereby scholars continue to go to the same neighborhood of thought. In other words, the discipline teaches us to read Gordon, Lewis, Moynihan, but Du Bois, Collins, and Derrick Bell are pushed to the academic ghetto of knowledge production. Without this deeper consideration of reflexivity, the consequences are dire, argues Moore, as it means continuing to “legitimize … scholarship that pathologizes and dehumanizes communities of colour.”

Third, in perhaps an opposite, but complementary stance to Moore’s view on whiteness, Winant argues that the expression of blackness, too, have significance both as a group identity and a social position and should not be completely collapsed in considering Emirbayer and Desmond’s revamp of race reflexivity. “To repudiate race (and ethnicity and nationality) under the derogatory label of ‘groupism,’ Winant argues, “is to engage in a form sociological ‘colour-blindness’ that undermines the possibility of collective action.” In Winant’s view, racial identities don’t stand alone. They are relational, being linked to social structure, racial discourse, world history, politics, distribution of resources etc. Therefore, to be reflective on race, which is a flexible and instable concept, is to, by association, acknowledge a deeper level of political meaning about who one is and what one is shaped by. If there were no “race,” there would be no need to be “colour-blind.” Rather, Winant argues, race is always there in the shadows, a dark matter that politicially and socially highlights differences that can be linked to despotism or democracy, exclusion or inclusion, pushing people into groups. People try to render race invisible, but it can’t be denied, he argues. To be reflexive on one’s race is to open a door for understanding where a scholar stands.

After reading this issue, a few questions remain: how and when should a scholar marshal this reflexivity? With reviews, formal studies? Is it OK to be reflexive on two tiers; social position and discipline, but not scholarly unconscious? What accounts for an adequate reflexivity? And, for Emirbayer and Desmond, instead of just recommendations, I was hoping that their article would offer a model of reflexivity in action and not just a discussion of why it should be done.

Erv Dyer is a Ph.D. student at the University of Pittsburgh you can contact him at ed- yer@pitt.edu.
Calls For Papers and Participation

Call for Submissions Advances in Gender Research Volume 18
Gendered perspectives on conflict and violence: macro and micro settings

We welcome work dealing with war and peace, coups, rebellions, domestic violence, community violence, gang violence, symbolic violence or physical and emotional abuse. We are defining these terms broadly to include many forms of hot and cold conflict including activity on all levels from the supranational to the home and the street, from legally recognized entities to emerging movements and oppositional forces. Submissions from all societies and cultures are encouraged, but all papers must be in English and transmitted electronically as Word documents. Qualitative and quantitative empirical studies as well as theoretical and methodological essays are acceptable. Papers from all disciplines and those that cross disciplinary boundaries will be considered. Inquiries are invited. One page abstracts and draft papers should be submitted no later than July 16, 2012; full papers will be due December 17, 2012. Address all correspondence to Marcia Texler Segal mtsegal.agr@gmail.com and Vasilikie Demos demosvp@mrs.umn.edu.

Upcoming Conference
Critical Criminology & Justice Studies Conference

The Department of Sociology--Criminology & Justice Studies at California State University San Marcos, and the School of Public Affairs at San Diego State University will host a critical criminology & justice studies conference Thursday, February 7, 2013, in Berkeley, CA.

This day-long event is the fifth in a conference series viewed as a grassroots effort to cultivate a critical criminology and justice studies collective in the western region of North America. The conference immediately precedes the opening reception for the Western Society of Criminology's annual meeting Feb. 7-9, 2013. (http://westerncriminology.org). We encourage you to participate in both conferences but please note that registration and submissions for the two conferences are independent processes. Email abstracts (300 words or less) to kglover@csusm.edu by October 15, 2012. Please include full contact information and university/organization affiliation with your email submission.

Registration Fee – Faculty/Non-student: $40.00 (includes meeting space, student support) Students are encouraged to attend and are not charged a registration fee. Registration accepted on-site.

For further information, please contact Karen Glover @ (760)750-4170 begin_of_the_skype_highlighting FREE (760)750-4170 end_of_the_skype_highlighting or kglover@csusm.edu.
Announcements

- **Zulema Valdez** was recently elected to serve a two-year term as a committee member for the American Sociological Association’s Committee on Nominations.
- **Ben Carrington** has just edited a special issue of the journal *Ethnic and Racial Studies* entitled “Sport Matters: Politics, Identity and Culture”: http://www.tandfonline.com/toc/rens20/35/6. It's the first time the journal has dedicated a special issue to sports and it should be of interest to the Racial and Ethnic Minorities section members.
- **Jennifer L. Pierce**, sociologist and professor of American Studies at the University of Minnesota, Twin Cities campus, received the University's 2011-2012 Distinguished Graduate and Professional Teaching Award. This award recognizes exceptional accomplishments in teaching, advising, and mentoring Ph.D. students.
- **Jane Yamashiro** recently became a Visiting Scholar at the Center for Japanese Religions and Culture at USC.
- Effective July 1, 2012, **Shirley A. Jackson** (Southern Connecticut State University) will be the interim Executive Officer for Sociologists for Women in Society (SWS).

FROM THE EDITOR

When David and I decided to do a summer issue of Remarks, it was in part because I had heard from many of you that you had content you wanted to contribute. As you can see this issue is full of the fabulous achievements of our members! As well, we’ve got creative new submissions: an editorial by Dr. Wendy Roth, an essay by Dr. Tiffany Davis, and a symposium review by Ph.D. student Erv Dyer. I am excited to see the creativity and productivity that all of these contributions reveal! Thank you all.

I also want to take a moment to send a heartfelt thank you to our Chair David Brunsma! As his letter opening this issue reveals he has had a busy and productive year, and our section has benefitted from his work. It has been a pleasure for me to work with him in putting together our newsletter.

As always, I hope that you will contact me if you have contributions for upcoming issues of Remarks, or ideas for the newsletter. I appreciate all of your encouraging emails. Have a wonderful rest of the summer and ASA!

—Wendy Leo Moore

Remarks is edited by Wendy Leo Moore

If you have comments, concerns, or ideas for future issues, please contact Wendy at wlmoore@tamu.edu.