

***—Public Interest and Professional  
Anthropology in the South—***  
**Southern Anthropological Society  
55<sup>th</sup> Annual Meeting**



**7-9 April 2022  
Raleigh, North Carolina**



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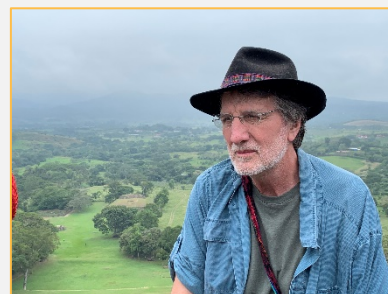
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## PRESIDENT'S WELCOME



Dear Colleagues,

Welcome to the 2022 (and 55<sup>th</sup>) Annual Meeting of the Southern Anthropological Society. As we gather in person once again, it makes sense that we turn from last year's theme "Tales from the Storms" (the twin pandemics of Covid-19 and systemic racism) to a consideration of "Public Interest and Professional Anthropology in the South." We will each have our own understanding of the theme, but from my vantage point the question is how we bring anthropological knowledge to diverse publics and even how we might "occupy" the different spaces where we work by bringing an anthropological vision to the conversations and contexts in which we are engaged on a daily basis. And for those who are new to the SAS, the Society began as a regional organization focused on anthropology in the South and Southeast. We welcome members from everywhere and value research on any topic or region. In that sense, the preposition is important. Most of us might do anthropology "in" the South, but we are concerned with the practice of anthropology that transcends the South and reflects our desire for conversation with publics far and near. In these days of war and continuing pandemics, the anthropological task is to seek to look for ways to connect with and learn from each other (and from those with whom we work) across differences of all kinds.



As I indicated in the welcome to last year's virtual meeting of the Society, we find ourselves in a time of transition as we seek to build on the past and create a new identity for the future. There is plenty of space for new members to assume leadership roles or to find creative ways to make contributions to our work. Please look at our Facebook page and consider writing for (or even editing) one of our publications, especially the newsletter or the *Southern Anthropologist*. The executive board can also use help in strengthening our social media identity and in increasing our ability to project our work in more sustainable ways on campuses and in communities throughout the South and beyond.

Finally, a thank you to Vinnie Melomo (William Peace University) and Tim Wallace (North Carolina State) for devising our meeting theme and beginning our local arrangements over two years ago. Barbara Hendry (Georgia Southern) and Marjorie Snipes (University of West Georgia) served as a program committee to pull our schedule together. Especially this year, it is an accomplishment to see the meeting come to an in-person fruition. Thank you for participating in the meeting and work of making sense of what an engaged anthropology will look like in the coming years.

Sincerely,

Matt Samson (Davidson College)  
President, Southern Anthropological Society (2020-2022)

## SAS OFFICERS & COMMITTEES

### ORGANIZATION

#### **PRESIDENT (2020-2022)**

Matt Samson, Davidson College

#### **PRESIDENT ELECT (2020-2022)**

Vinnie Melomo, William Peace University

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

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

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**Councillor (2018-2022).** Robbie Ethridge, University of Mississippi

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

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

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**Editors.** Julian Murchison (Eastern Michigan University), Matt Samson (Davidson)

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

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### ***ARCHIVIST***

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

### ***ENDOWMENT FUND***

Robbie Ethridge, University of Mississippi

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Daniel W. Ingersoll, Jr. (St. Mary's College of Maryland), Kate Ingersoll (Chincoteague, Virginia), Lindsey King (East Tennessee State), Antoinette Jackson (University of South Florida)

### ***ZORA NEAL HURSTON PRIZE COORDINATOR***

Lisa Lefler, Western Carolina University

### ***SAS PROCEEDINGS GENERAL EDITOR***

Marcos Mendoza, University of Mississippi

### ***2022 STUDENT PAPER COMPETITION COMMITTEE***

Abby Wightman (Mary Baldwin), Marjorie Snipes, (West Georgia), Robbie Ethridge (University of Mississippi)

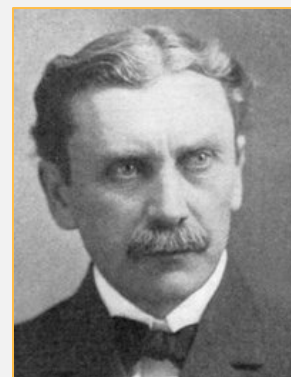
### ***2022 PROGRAM COMMITTEE***

Tim Wallace (North Carolina State University), Vincent Melomo (William Peace), Marjorie Snipes (West Georgia), Barbara Hendry (Georgia Southern)

## AWARDS

### JAMES MOONEY AWARD

The James Mooney Award recognizes and thereby encourages distinguished anthropological scholarship on the South and Southerners. Presented annually, the award includes a \$500 cash prize and certificate of recognition presented to the winning author at an awards ceremony. In addition, an Honorable Mention Award includes a certificate of recognition. The winning presses also receive certificates of recognition and are granted free exhibit space at the Society's annual meeting and, for one-year, free advertising space for the winning books in the *Southern Anthropologist*. To be considered for the 2022 James Mooney Award presented in 2023, a book must have been published in 2021 or 2022. The judges welcome works on the South or Southern peoples and cultures (past or present) in, of, or from the region. Books are judged by a committee of anthropologists from different subfields in the discipline. The winner will be announced at the 2023 SAS annual meeting. Contact Kate Ingersoll ([clockersfancy@gmail.com](mailto:clockersfancy@gmail.com)) or Daniel Ingersoll ([dwingersoll@smcm.edu](mailto:dwingersoll@smcm.edu)) for more information. For a list of previous winners visit the SAS website Archives and Photos page, and for details on how to submit a book for consideration, see the Awards and Prizes page.



### ZORA NEALE HURSTON AWARD

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

1936 and 1938; Litt.D. from Morgan State College, 1939; Anisfield-Wolf Book Award in Race Relations, 1943; Howard University's Distinguished Alumni Award, 1943; Bethune-Cookman College Award for Education and Human Relations. Alice Walker claimed Hurston as a "literary ancestor" in the 1970's and placed a tombstone on her unmarked grave which reads "Zora Neale Hurston, A Genius of the South". This award, in her honor, pays tribute to her many lasting contributions to anthropology and southern studies and is a testament to her enduring spirit, courage, and ability to make ethnographic work and folklore meaningful to the public. For nomination information and deadlines for the Zora Neale Hurston Prize contact: Chair: Lisa Lefler (2008-2015), Executive Director, Center for Native health, Western Carolina University, Cullowhee, NC 28723, Phone: 828-227-2167; Email: [llefler@email.wcu.edu](mailto:llefler@email.wcu.edu).

## STUDENT RESEARCH PAPER COMPETITION

Each year, the Southern Anthropological Society holds a student research paper competition. Both a graduate and an undergraduate winner are selected, and awards are announced at the annual meeting. The winners receive a cash prize of \$200.00.

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

## SAS PROCEEDINGS

The *SAS Proceedings*, developed from annual Keynote Symposia and selected annual meeting papers, was published for the first time in 1967. The most recently published *SAS Proceedings* include:

- *Anthropology: Weaving Our Discipline with Community*. Lisa J. Lefler, ed. Selected Papers from the Annual Meeting of the Southern Anthropological Society, Cherokee, North Carolina, March 30–April 1, 2014. Knoxville: Newfound Press, 2020.
- *Reinventing and Reinvesting in the Local for Our Common Good*. Brian A. Hoey, ed. Selected Papers from the Annual Meeting of the Southern Anthropological Society, Huntington, West Virginia, 2015. Knoxville: Newfound Press, 2020.
- *Ethnocentrism in Its Many Guises*. Marjorie M. Snipes, ed. Selected Papers from the Annual Meeting of the Southern Anthropological Society, Carrollton, Georgia, March 2017. Knoxville: Newfound Press, 2021.

## UPCOMING SAS MEETINGS

Please join us in Spring 2023 for our annual meeting at Valdosta State University in Valdosta, Georgia!

## SCHEDULE OF PROGRAM EVENTS

### Thursday, April 7, 2022

**3:30 – 5:00**                      **Registration, Mezzanine**

**6:00 – 7:15**                      **Reception, Capital Room**

### Friday, April 8, 2022

**7:30 am – 5:00**                      **Registration, Mezzanine**

**7:15 – 8:15**                      **Breakfast, Governors I**

**8:30 - 10:00**                      **Governors I**

**Negotiating Identity and Belonging** (Heidi Kelley, Session Chair)

McDermott, Matt. (University of North Carolina, Asheville). Casting Your Own Spell

Mullennix, Amanda, J. (University of North Carolina, Asheville). An Ethnographic Study of the Influence of White Supremacy in a Presbyterian Church (USA).

McDonald, Alaric (University of North Carolina, Asheville). The Painseekers.

Bennett, Jami L. (University of Manchester). TEN BY TEN: Food, Home, and Identity Negotiation in An American Restaurant in South Korea

**8:30 – 10:00**                      **Governors II**

**Race, Class, and Power in the American South Past and Present** (Alison Bell, Session Chair)

Langhorne, Meg and Bell, Alison (Washington and Lee University). “Defective and Degenerate Protoplasm”: Eugenics Research Papers in a University Biology Class, 1927-1938.

Pullen, Sydney (University of Arizona). Soft skills, old and new: Moral training and racial ideologies in vocational education.

Johnson, El (Georgia State University). Southern Tourism Imaginaries and Negotiations of Difficult History in Plantation Site Interpretation.

Ture, Kalfani N. (Mount St. Mary’s). The Anthropology of Race, Place and Perceptual Racism in a Segregated Community of the Upper South



**10:00 – 12:30**

**Hallway outside of Governors I and II**

**Posters**

Williamson, MyKayla (University of Mississippi). By Her Hands: An Analysis of the Hidden Labor of Black Women at the Hugh Craft Site in Holly Springs.

Fallmer, Rory, M. (Davidson College) Skeletons in the Closet: Investigating and Consolidating Davidson College's Collection of Human Skeletal Remains.

**10:30 – 12:00**

**Governors I**

**Practice, Pedagogy, and Medical Anthropology (Shelly Yankovskyy, Session Chair)**

Reinke, Amanda (Kennesaw State University). Putting Anthropological Critiques into Practice.

Winn, Alisha (Practicing Anthropologist). Anthro what? Anthropology in Professional and Community Spaces.

Pizarro, Daniel, A. (Georgia State University) Abolition as Anthropological Praxis: The Necessity of Political Education.

Yankovskyy, Shelly and Price, Anne (Valdosta State University). The Impact of the COVID-19 Pandemic on Mental Health in South Georgia

**10:30 – 12:00**

**Governors II**

**The U.S. South and the Global South: Research from the University of Mississippi (Marcos Mendoza, Session Chair)**

Mize, Martha Grace Lowry (University of Mississippi) Alabama Revitalization & a New Civic Hegemony in the Rural Grassroots Main Street America

Bennett, Cheyenne (University of Mississippi). The Competing Narratives of Tellico.

Conrad, Maximilian, X. (University of Mississippi). Representing Rebels: The Semiotics of Confederate Heritage in Online Spaces.

Mendoza, Marcos (University of Mississippi). Trial and Tribulations in the Mexican Justice System.

**12:00 – 2:00**

**Capital Room**

**Board Meeting**

**2:00 – 3:30**

**Governors I**

**Labor and Social Change in Neoliberal Times** (James Daria, Session Chair)

Wilson, Maya (Georgia State University). More Money Less Problems? Police Officers Surviving Wage Labor and its Challenge to American Police Reform.

Samson, Matt (Davidson College). On Ethnography as Accompaniment: Conversations at the Margins of Religion and Public Anthropology in Mesoamerica

Muise, Mandy (Davidson College) International Conservationism as the New Neocolonialism: Pluriversal Politics and Amerindian Participation in Guyana's REDD+ Agreement.

Daria, James (Georgia College and State University). The Coloniality of Labor: Migrant Farmworkers, Modern Slavery, and the Global Agro-Export Industry.

**2:00 – 3:30**

**Governors II**

**Indigenous Voices and Contested Identities** (Kiley Molinari, Session Chair)

Molinari, Kiley (Francis Marion University). Mediating Relatedness: Examining Kinship Relationships Through Technology.

Hite, Blake (University of South Carolina). "Whoz ya people?:" Lumbee Citizenship and Belonging in the Twenty-First Century.

Crow, Madison T. (Vanderbilt University). "Beyond King Street": Identifying and Promoting Immigrant Indigenous Languages in Charleston, South Carolina.

**3:45 – 5:15**

**Capital Room**

**Workshop:** John Dempsey Parker (Institute for Emerging Issues (NCSU) / johndempseyparker.org)

**A Southern Engaged Anthropology Network? A proposal for a regional network for applied, activist, engaged, and practicing anthropologists, and those on the way.**

**5:30 – 6:00**

**Capital Room**

**Business Meeting**

All are welcome! Please attend for an update on SAS and future planning.

**6:30 – 7:45**

**Governors Ballroom**

**RECEPTION, Awards Ceremony at 6:45**

Mooney Award (Dan Ingersoll)

Student Paper Competition (Abby Wightman)

**Saturday, April 9, 2022**

**7:15 – 8:15**

**Breakfast, Willow Oak**

**8:30 – 10:00**

**Willow Oak**

**Anthropological Perspectives on Law, Language, and Social Justice (Helen Regis, Session Chair)**

Regis, Helen A. (Louisiana State University). Doing Oral History as Public Anthropology: Reflections on an Ongoing Partnership.

Kingsolver, Ann (University of Kentucky). Standing Together Against Silencing: Anthropology as Inclusive Public History in the Anti-CRT Legislative Era.

Riner, Robin (Marshall University) and Conley, John (UNC-Chapel Hill Law School). “From practice to ideology: Rethinking engaged research in language and law”.

Kelley, Heidi and Betsalel, Ken (University of North Carolina, Asheville). “You Used to Speak Like Us”: Being Aphasic in a Spanish Galician Community and Affrilachian Neighborhood Elder Club.

**10:15 – 11:30**

**Willow Oak**

**Roundtable: Pedagogy in Crisis Times**

- Amanda J. Reinke (organizer, chair), Kennesaw State University
- Shelly Yankovskyy (participant), Valdosta State University
- James Daria (participant), Georgia College and State University
- Abby Wightman (participant), Mary Baldwin University

**END OF THE 2022 55th ANNUAL MEETING  
OF THE SOUTHERN ANTHROPOLOGICAL SOCIETY.  
THANK YOU FOR ATTENDING.**

### SAS Roundtable and Workshop Abstracts

#### **A Southern Engaged Anthropology Network? A Proposal for a Regional Network for Applied, Activist, Engaged, and Practicing Anthropologists, and Those on the Way. (Workshop)**

- **John Dempsey Parker** (Institute for Emerging Issues (NCSU) / [johndempseyparker.org](http://johndempseyparker.org)).

Since the mid-1990s, I've intentionally worked within and across the nonprofit sector, faith communities, activist networks, and the community development field, primarily in North Carolina, as well as in other parts of the US South. I've engaged at the intersections of community organizing, economic justice, entrepreneurship, philanthropy, social movements, and public policy. The aim is to be of service and strengthen various efforts, primarily connected to multiracial, intergenerational, and multifaith alliances and networks, guided by African-American and multicultural leadership teams, centering the lives of "everyday people", people of color, the poor, and working class. For me, over 25 years, this orientation has involved being bi-vocational, or creative in designing employment roles or goals, wrestling with aligning work, family, and community, as well as serving in a variety of capacities beyond paid employment - as a board member, an engaged community member, or informal, no-named roles. After a vocational reflection, orientation, and framing, we'll ask, "What's needed right now?" and collectively explore an idea for a regional network for applied, activist, engaged, and practicing anthropologists (among others), as well as those on the way. We'll reflect on the relevance of issue-oriented and placed-based networks, interest groups, mutual aid, personal and community care, among other emergent ideas.

#### **Pedagogy in Crisis Times (Roundtable)**

- **Amanda J. Reinke (organizer, chair), Kennesaw State University**
- **Shelly Yankovskyy (participant), Valdosta State University**
- **James Daria (participant), Georgia College and State University**
- **Abby Wightman (participant), Mary Baldwin University**

From the valorization of quantifiable productivity, funding cuts, politicization of practices, White supremacy, COVID-19, climate change, and widespread uncertainty, teachers in higher education are facing multiple unfolding crises. Teaching anthropologists have responded to these various crises with questions about equitable evaluation, access to resources, ethics, surveillance, responsive teaching, and emergency pedagogies. We contextualize the contemporary instructors' teaching experience in higher education within the anthropological literature amid these unfolding crises to ask: How can extant anthropological theories about the nature of care, empathy, structural violence, and entrenched inequality inform our teaching in ways that are responsive to institutional pushes and student needs? How can we use our work in the classroom to challenge institutionalized hierarchies and dominant notions of acceptable method and inquiry? We utilize anthropological concepts and theories that call anthropology home, but

which we can apply to deepening understandings of the tensions and opportunities teaching anthropologists face amid crises.

## SAS Paper and Poster Abstracts

**Bennett, Cheyenne** (University of Mississippi). **The Competing Narratives of Tellico.** In 1979, the Tennessee Valley Authority closed the gates on the Tellico Dam and transformed the last thirty-three free flowing miles of the Little Tennessee River into the Tellico Reservoir. The dam led to the physical, spiritual, and affective displacement of numerous groups of people who all shared a collective attachment to the land and the river. These individuals witnessed the landscape transform from an agrarian landscape to an area that is now populated and managed by upper-class lakefront communities. This paper attempts to understand the post-Tellico Dam landscape by examining how the different groups of displaced peoples are choosing to re-embed themselves in the new landscape. I employ Margaret Rodman's multivocality approach to understanding place to examine Tellico as a multivocal dimension that is shaped by the multiple meanings and narratives that have been ascribed to the land. I argue that the new Tellico landscape is a contested place where feelings of territorialization, land entitlement, and feelings of not belonging shape how displaced individuals choose to participate in this landscape. Key words: political ecology, displacement, re-embodiment, multivocality, and territorialization.

**Bennett, Jami L.** (University of Manchester). **TEN BY TEN: Food, Home, and Identity Negotiation in An American Restaurant in South Korea.** There is no denying the evocative power of food and its ability to serve as a tangible reminder of who we are, particularly for individuals living far from home. Working as a teacher in Asia for many years and longing for a taste of the familiar, my sister Jessica and her husband Dongseop built their own home on Jeju Island, South Korea from which they opened an American-style diner in 2018. The creation of the home and restaurant enabled Jessica to reconstruct certain aspects of her Appalachian American roots by synthesizing "here" and "home", both through the cuisine she prepares and the material arrangements of the spaces themselves. These multiple outward expressions of her inner identity are part of a sensory experience she shares with customers who enter the restaurant. However, by building the business as an addition to their private residence, the boundaries between the commercial and the domestic spaces have become increasingly murky. Moreover, their recent appearance on a popular national television program brought curious new customers in droves along with the public spotlight. Drawing from fieldwork within the operation of this American restaurant, this essay and its accompanying ethnographic documentary film examine how identity is expressed through cuisine and the material construction of space. Furthermore, it explores how identity is negotiated and reshaped by the ever-blurring of boundaries between private and public life.

**Conrad, Maximilian, X.** (University of Mississippi). **Representing Rebels: The Semiotics of Confederate Heritage in Online Spaces.** The Fraternity of American Descendants is a nonprofit organization based in the town of Santa Bárbara d'Oeste in the Brazilian state of São Paulo since 1954. The stated goal of the organization is the maintenance of the historic patrimony of immigration by Confederados, American Southerners that fled the United States after the defeat of the Confederacy in the American Civil War. The group's website contains sections detailing their history, interpretations, services, and events, most notably an annual

*Festa Confederada* (“Confederate Festival”). A similar, more widely known group is the Sons of Confederate Veterans, a fraternal organization with the purpose of commemorating the cause of the Confederate States through various forms of memorialization and educational outreach. The respective websites of these groups bear striking similarities in their semiotic representations of Confederate heritage. This paper will employ Bourdieu’s theory of linguistic capital to interrogate the discursive similarities between the two websites and how they are instrumental to the creation of a lexicon of Confederate heritage. This study will also advance current scholarship on the anthropology of digital spaces as well as heritage and identity. Key words: digital anthropology, language/semiotics, race, heritage, activism.

**Crow, Madi** (Vanderbilt University). **“Beyond King Street”: Identifying and Promoting Immigrant Indigenous Languages in Charleston, South Carolina.** In Charleston, South Carolina, there is a significant presence of Spanish speakers, but there is also a noteworthy lack of information about indigenous languages from Latin America spoken in Latinx communities throughout the state and in the United States as a whole (“Detailed languages...” 2015, Zeigler & Camarota 2018). My research is an investigation into the presence of indigenous languages spoken by Latin American immigrants in Charleston. I analyze the linguistic challenges that exist for Charleston’s indigenous language speakers through sociolinguistic interviews and seek to respond these difficulties through the creation of a children’s visual dictionary. In the Charleston area, 40 speakers of 14 distinct indigenous languages were identified, although undoubtedly many more remain invisible to the public eye. This project serves as a successful example of what can be done to identify and promote the presence of indigenous languages in Latinx immigrant communities across the U.S., such as the one in Nashville, TN. Key Words: Indigenous languages, Latin America, immigration, Latinx communities, linguistic attitudes

**Daria, James** (Georgia College and State University). **The Coloniality of Labor: Migrant Farmworkers, Modern Slavery, and the Global Agro-Export Industry.** In 2021, a modern slavery ring was discovered in the onion industry in southern Georgia. Dozens of Mexican and Central American migrant farmworkers were held in conditions of forced labor - some at gun point. Two workers died of the conditions. While agricultural workers suffer conditions of “modern slavery” in global food chains, agricultural corporations reap enormous profits. What is the relationship between our modern, global food system and the continuation of modern slavery? Who ends up in conditions of extreme exploitation in the agricultural workforce around the world? Aníbal Quijano’s elucidation of the modern/colonial world system, and its often-overlooked concept of the coloniality of labor, helps us elucidate the connections between race, labor, and global hierarchies. Drawing from ethnographic research with indigenous migrant farmworkers on both sides of the US-Mexican border, I argue that the coloniality of labor is an important analytical tool for understanding the violence of global capitalism today as much as it was at its inception five hundred years ago.

**Fallmer, Rory** (Davidson College). **Skeletons in the Closet: Investigating and Consolidating Davidson College’s Collection of Human Skeletal Remains.** Davidson College’s teaching collection of human skeletal remains is deeply embedded in the college’s nearly 200-year history, and no complete record exists of the collection in its entirety or for most of the individual remains. In the initial stages of my research, I encountered conflicting information on



the existence of different remains and a distinct absence of empathy, humanity, and dignity in how the remains were treated. My research aims to remedy the lack of care and consensus by consolidating the collection, investigating its origins, creating a complete record of the human skeletal remains, and establishing a system of accountability and respect to be used by future custodians of the collection. Through my library research, I seek to situate this project within the broader history of osteological collections and the role structural violence has played in their creation. Key words: human skeletal remains, structural violence, ethical curation, dignity.

**Hite, Blake** (University of South Carolina). **“Whoz ya people?:” Lumbee Citizenship and Belonging in the Twenty-First Century.** The Lumbee Tribe of North Carolina is a state-recognized tribe with an estimated 60,000 citizens. From 2018-2020, the tribe closed their enrollment office so that the tribe could reexamine enrollment policies, particularly the criterion for appropriate contact with the tribal homeland. During this closure, the tribe was continuing its long journey for federal recognition, with a bill passing the U.S. House of Representatives and receiving support from then President Donald Trump and current President Joseph Biden. During the summer of 2021, I conducted ethnographic fieldwork with the tribe’s enrollment department, located in Pembroke, NC, to answer the question of how Lumbee people understand and conceptualize “appropriate contact” with the tribal homeland. I interviewed 10 Lumbee individuals, both enrolled and non-enrolled, alongside conducting participant observation as a temporary enrollment officer. From my fieldwork, I found that Lumbee people understand appropriate contact through cultural, linguistic, and biological constructions that attempt to create a distinct population within the Southeast. Further, I found that the quest for federal recognition plays a key role in how Lumbee people understand citizenship and how they conceptualize both real and imagined obstacles to obtaining this long-sought recognition.

**Johnson, El** (Georgia State University). **Southern Tourism Imaginaries and Negotiations of Difficult History in Plantation Site Interpretation.** During the 20th century, wealthy Northern families purchased more than seventy Antebellum plantation estates in Southeastern Georgia, altering the meaning of the word “plantation” with profound implications for the historical memory of slavery in the South. Plantation scholars have documented how these sites were restored with re-established traditional hierarchies- a legacy that persists today. Portraying slavery through a lens of paternalism and nostalgia, the plantations reified the pre-existing social order which appraised white authority and black servitude as natural. The symbolic capital of the post-slavery plantation is deeply intertwined with alliances of race and class, influencing which narratives prevail and which are forgotten. Utilizing ethnographic interviews (n=15) and observation, this work documents the negotiations between material change within historic preservation and the popularity of plantation tourism in the region. Seeking an equitable and representative public history of plantations, this work highlights historic actors and resilience which have been obscured. Key words: plantations, tourism, historic preservation, public history, museum education.

**Kelley, Heidi and Betsalel, Ken** (University of North Carolina, Asheville). **“You Used to Speak Like Us”: Being Aphasic in a Spanish Galician Community and Affrilachian Neighborhood Elder Club.** “You used to speak like us,” scolded a Galician friend. “Don’t throw that cornbread away,” admonished one member of the Affrilachian neighborhood elder club. In this paper we explore how being disabled and being aphasic both opens anthropological

insights and adds responsibilities to our participants. When one of us started our fieldwork in a Spanish Galician village as a young graduate student, the proximate distance in age and health was relatively close to what villagers perceived as “normal” time. When this American anthropologist had a catastrophic stroke in her 40s, leaving her speechless and immobile, her disability could be seen as another disruption to our village participants. In our fieldwork with an Affrialachian neighborhood elder club, the ethnographer’s disabled body and broken speech, could be seen as a point of convergence in which the horizons of difference can be bridged. Hence, time spent visiting and staying close, allowed for both of the ethnographers to be brought in, to learn that “we don’t throw anything away,” not cornbread, not relationships. Both our fieldwork experiences, refracted through the lens of disability provide the same conclusion: our Galician and Affrilachian participants perceive disability to be just another rupture. But with that realization, comes an urgent responsibility to render our fieldwork more poetically. People do not live in sequenced time alone, but storied time that is made up of non-sequential chapters. Hence, human life is more like poetry than the well-ordered ethnography might suggest--yoking disparate experiences together into a fractured whole. Key words: aphasia, disruption, disability, elders, poetry, visual anthropology.

**Kingsolver, Ann** (University of Kentucky). **Standing Together Against Silencing: Anthropology as Inclusive Public History in the Anti-CRT Legislative Era.** Most southeastern states (among many other US states) have passed or have pending bills that prohibit or restrict discussions of structural racism; whiteness; and histories of – and social movements countering – discrimination based on minoritization by race, ethnicity, sex, gender, and sexuality. These bills often name specific forms of structural violence that cannot be referred to in the classroom, like environmental injustice or redlining (a well-documented form of racialized economic injustice). This powerful attempt at silencing weaponizes Critical Race Theory – without knowledge of that area of critical legal studies – to reinforce white fears of a loss of control of the public sphere. I have been documenting such legislative moves (eventually proven unconstitutional, but always doing actual harm) for several decades. In this presentation, I will discuss some ways in which I have used anthropological tools in the past year to stand with others against this kind of silencing and intimidation of educators, and a specific project I am planning to repurpose past anthropological research as a learning resource for public schools in rural Kentucky. Since anthropological projects have most often documented minoritized voices and perspectives, over time, I suggest that there is potential for us to contribute practical resources for use by public educators in teaching creatively about local history in diverse, equitable, inclusive ways.

**Langhorne, Meg** and **Bell, Alison** (Washington and Lee University). **“Defective and Degenerate Protoplasm”: Eugenics Research Papers in a University Biology Class, 1927-1938.** In a 1929 research paper for Biology 202 at Washington and Lee University, two students concluded their field investigation of a low-income family by concurring with eugenicist Charles Davenport on the need, through institutionalization and sterilization, to “dry up the streams that feed the torrent of defective and degenerate protoplasm.” From 1927 until 1938, welfare services provided W&L students names of impoverished families in Lexington and Rockbridge County, Virginia. Biology faculty expected students to visit their assigned families to record generational histories as well as such variables as age, material conditions, educational level, employment, health and illnesses, and supposed proclivities toward promiscuity, alcoholism, illegitimacy, and



feble-mindedness. W&L Special Collections contains twenty five of these papers. Our presentation discusses the papers' assumptions, methods, analyses, and conclusions and explores ways that eugenics was taught as cutting-edge science in the biology curriculum. The high marks many students garnered suggest they learned the lesson well that, in the words of one paper, "It would be a sin against humanity and nature to let these unfortunates perpetuate their sordidness."

**McDermott, Matt** (University of North Carolina, Asheville). **Casting Your Own Spell.** Wicca is a neopagan religious movement that gained popularity in the mid-20<sup>th</sup> century. One of its characteristics is a lack of commitment to dogma. This lack of dogma creates an individualized practice that allows people to be able to bring in their own identities and personalities into their practice to make it most suited for themselves. This individualism creates an endless possibility for people to practice the religion. This research is, therefore, meant to understand the importance of individualism within Wicca and how practitioners use individualized beliefs to bring their identities and personalities into their practice. Utilizing ethnographic interviewing with some participant observation, this research explores questions such as: how individualism is utilized at the individual and collective level, what aspects of their personal identities practitioners bring into Wicca, and how are these identities reflected into their beliefs. This project was completed throughout 2020 and the first half of 2021 and involved ten participants from Western North Carolina. Key words: Wicca, individualism, collectivism, identity, witchcraft.

**McDonald, Alaric** (University of North Carolina, Asheville). **The Painseekers.** My undergraduate thesis research is principally based upon a year of ethnographic participant observation fieldwork on this subculture. My research paper focuses on the subcultural values of the members of this subculture- specifically on informed consent, respect for all both within and without the community, and a principle called "Hurt not harm," which dictates that no lasting damage be inflicted. I attempt to demonstrate that these values create within the community of organized sadomasochism a sense of safety and unity. Further, I delve into their methods- exploring what they describe as "good pain" and "bad pain," and how these different sensations relate to the forementioned values. Key words: lifestyle, pain, parasexual, play, pleasure.

**Mendoza, Marcos** (University of Mississippi). **Trial and Tribulations in the Mexican Justice System.** This paper examines Case #90/2015 that was adjudicated in a criminal court within the Mexican state of Michoacán in July 2015. This case involved three suspects that faced homicide charges and were alleged by prosecutors to have participated in a double lynching. This lynching was believed to have been an act of vigilante justice carried out by the three suspects in retribution for crimes committed by the two deceased men. The analysis focuses on the criminal justice system process experienced by the three suspects as they were detained, incarcerated, and faced trial. Since 2008, the Mexican legal system has undergone significant reforms, most notably transitioning from inquisitorial to adversarial criminal procedures. These reforms have sought to mitigate corruption, uphold defendants' human rights, more effectively balance the powers of prosecutors and public defenders, and respond to surging violence linked to the war on drugs. The analysis highlights a series of criminal justice failures experienced by the defendants: police violations of due process, the use of coerced evidence, prisons run by organized crime, inadequate training of defense attorneys, and violation of the right to a fair trial. These failures

imperil the much-touted legal reforms occurring in Mexico. Key words: law, criminal justice, adversarial courts, prisoners, Mexico.

**Mize, Martha Grace Lowry** (University of Mississippi). **Alabama Revitalization & a New Civic Hegemony in the Rural Grassroots Main Street America.** This article will be an overview and exploration of original Masters' research based upon qualitative ethnographic methods conducted in Marion, Alabama. Located in Perry County, Marion has approximately 3,000 inhabitants, most of whom are African-American. Marion was designated as a Main Street Community (June 2017) and began a series of revitalization initiatives to increase community pride and project confidence about future growth. Using Laclau and Mouffe's post-structuralist political theory, I plan to discuss how the Main Street America program in Marion, Alabama, and the Alabama Black Belt exemplifies the building of a 'chain of equivalence' and the forging of a new civic hegemony to mitigate local crises related to depopulation, cyclical poverty, and differential access to resources. Marion's local revitalization efforts highlight the rise of a new hegemonic discourse and social imaginary spearheaded by grassroots nonprofits like Main Street Marion. The application of this research could open the door towards building collective agency in grassroots development across disciplines and communities. This article will aim to explore a new perspective on the levels and development of cultural hegemony and the intersectional role of nonprofits by contributing to the interdisciplinary literature on the Black Belt region of the U.S. South. Key words: grassroots, economic development, civic hegemony, revitalization, interdisciplinary.

**Molinari, Kiley** (Francis Marion University). **“Mediating Relatedness: Examining Kinship Relationships Through Technology”.** Understanding kinship ties and respecting the different relationship's one has with people in the community is something that is very important to the Apsáalooke (Crow) people. With the introduction of new forms of digital media, using technology as a platform for viewing Apsáalooke material culture and photographs, as well as video and audio recordings, is a technique that is new enough that the people in the community are unsure of the protocols about certain “in-law avoidances” when it comes to kinship relations. The question of how “in-law avoidances,” such as a son-in-law avoidance, can be respected in a digital form is not only important for the Apsáalooke community to have answered, but for all Indigenous communities who are increasingly using technology for their own needs and purposes. The concern surrounding “in-law avoidances” and the use of new media calls to attention certain cultural protocols relating to kinship in the Apsáalooke community, and forces us to reconsider current anthropological debates involving the safeguarding of Indigenous knowledge, and how digital technology can maintain, as well as produce, cultural practices. Key words: kinship, technology, digital media, collaboration, Indigenous communities.

**Muise, Mandy** (Davidson College). **International Conservationism as the New Neocolonialism: Pluriversal Politics and Amerindian Participation in Guyana's REDD+ Agreement.** International environmental conservation agreements, such as the 2009 Guyana-Norway REDD+ agreement, are endeavors that exchange financial capital for environmental protection through virtual carbon credit trading. This paper draws upon theories of cosmopolitical potentialities as a means of critically analyzing the Guyana-Norway agreement, arguing that although the specifics of the REDD+ agreement are framed as equitable and unanimous, the historic and contemporary status of the two nations mark REDD+ as an

inherently exploitative agreement. Although claiming to be participatory and collaborative, the REDD+ agreement preys upon Guyana's colonially situated economic dependence and restricts land access, keeping Amerindian populations in a place of subjugation. Through limitations upon Amerindian use of land, already vulnerable populations are restricted from economically productive activities such as logging, mining, and other extractive industries. In this paper, I will push back against the argument of environmental necessity that supports the presence of the REDD+ agreement in favor of a perspective that centers Amerindian rights to political participation and community self-determination. Furthermore, I propose that the Guyana-Norway agreement, due to its foundations in a wholly Western rationality, eliminates any possibility of equitable political participation for Guyanese Amerindian groups. As an alternative, I argue for a cosmopolitics centered around pluriversality, incommensurability, and mutual difference that recognizes the agency and ability of Guyanan Amerindians in unrestricted land usage, conservation, and environmental innovation. Through this de-centering of Western rationality, I argue that cosmopolitics provides economically and politically viable solutions for conservation agreements by encouraging meaningful political participation across ethnic and racial divides in Guyana. Key words: cosmopolitics, Amerindian rights, international conservationism, neocolonialism.

**Mullennix, Amanda, J.** (University of North Carolina, Asheville). **An Ethnographic Study of the Influence of White Supremacy in a Presbyterian Church (USA).** This study focused on the language and symbolism used in the context of worship services, devotionals, and interviews concerning white supremacy and anti-racism within a white-dominant congregation in North Carolina. Based on Pierre Bourdieu's theory of embodiment as well as Bronwyn Davies's theory on subject positioning, the race, gender, and religion of those being observed played a part in their response to white supremacy culture, something that is ingrained into all aspects of the United States. Working with Grace Covenant Presbyterian Church, located in Asheville, North Carolina, this study looked at how symbols and language are used to embody white supremacy and anti-racism. The church was put in the context of its denomination, PC(USA), and how it played a role in their actions surrounding white supremacy culture. Due to COVID-19, the majority of this project occurred online through Zoom and worship services uploaded to YouTube. This church addressed white supremacy in worship services, devotions, and church-sponsored events; the staff worked to emphasize how they and the congregation cannot ignore white supremacy. The repetition of phrases such as "siblings in Christ," "racism is in our bodies," and "take action" when discussing white supremacy culture contributed to the internalization of deconstructing white supremacy as individuals and as a congregation. Throughout services, multiple images of Jesus as a man of color were used to redefine the prototypical image of Jesus within the congregation. The worship services followed a specific order that created flexibility for church leaders to emphasize their own beliefs surrounding how and why white supremacy is still prevalent.

**Pizarro, Daniel, A.** (Georgia State University) **Abolition as Anthropological Praxis: The Necessity of Political Education.** Anthropological praxis has the potential to help build and sustain social justice movements by speaking truth to power, exposing structural violence, and questioning communities' safety and well-being. Anthropologists who engage in praxis interrogate the root causes of oppression by critiquing the discipline's pedagogies. Currently, academic anthropology overlooks the ways in which popular and political education are

necessary to ameliorate social suffering and to advance human rights. This paper explores prison industrial complex (PIC) abolition, a liberatory praxis framework that socio-cultural anthropologists may adopt as active participants in the abolitionist struggle. This case study draws on community-based participatory action research with Southerners on New Ground (SONG), a political education working group called Atlanta Political Education Series (APE Shit). Inspired by Paulo Freire's principle, "education is freedom," this working group released a zine workbook titled "Abolition 101," an accessible resource in political education for community members who are interested in learning about PIC abolition. Autoethnographic data analysis reveals the value of incorporating a liberatory framework in academic anthropology. I argue that mainstreaming such an approach in formal anthropological pedagogy challenges students and mobilizes communities to be critically informed creators of their reality and active agents of social change. Key words: abolition, critical consciousness, liberation, pedagogy, praxis.

**Pullen, Sydney** (University of Arizona). **Soft skills, old and new: Moral training and racial ideologies in vocational education.** In the post-bellum South, industrial schools for freedpeople focused on the moral value of manual labor. For the missionaries and visionaries of industrial education, it was imperative to demonstrate that freedpeople could put the values of economy, thrift, efficiency, and personal responsibility into practice as laborers. Contemporary career and technical education and workforce development programs emphasize "soft skills"—self-management, work ethic, reliability—as a key component of career readiness. This paper draws on archival and ethnographic data to highlight differences and similarities in the moral values emphasized through vocational education in the past and present in rural South Carolina. The paper concludes with initial thoughts about how moral-vocational training relates to the emergence and persistence of work-related racial ideologies in the rural South.

**Regis, Helen A.** (Louisiana State University). **Doing Oral History as Public Anthropology: Reflections on an Ongoing Partnership.** "Doing Oral History" engages undergraduate and graduate students as co-researchers in a collaborative and community-engaged oral history project. Supported by a research partnership between a faculty member, an oral history center and a non-profit archive, the course engages learners in the exploration of a festival and its community. Through oral histories with festival workers, artists, staff, volunteers, and neighbors, we contribute to expanding the public history of Jazz Fest and the social movements that have shaped it. Students learn from an indigenous carver of duck decoys, a sound engineer from New England, a Sicilian-American baker, a Latinx altar maker, a Black hip hop DJ/producer, and an Afro-Creole restaurateur. These oral histories engage complex racialized, classed, and gendered hierarchies and the challenges of making a living in a precarious tourism economy. In this paper, I reflect on how the class contributes to doing and teaching public anthropology in the South. Key words: public anthropology, community-engaged research, oral history, folklore, social justice, pedagogy.

**Reinke, Amanda** (Kennesaw State University). **Putting Anthropological Critiques into Practice.** How do we use anthropological critiques of institutions, practices, and processes to improve practices that address the needs of the public? Drawing on applied anthropological literature and from the author's experience as a conflict management practitioner and academic, this presentation discusses the relationship between critiques of practice and practicing

anthropology. Rather than a relationship defined in opposition (academic vs. practitioner or Ivory Tower vs. applied), I use my positionality as a researcher, academic, entrepreneur, and practitioner in conflict management to argue that engaging with theoretically informed critiques is necessary for practice improvements, and that practitioners are central to improving theory. Key words: practicing anthropology, entrepreneurship, conflict resolution.

**Riner, Robin** (Marshall University) and **Conley, John** (UNC-Chapel Hill Law School). **“From practice to ideology: Rethinking engaged research in language and law”**. Research in language and law from fields including linguistics, anthropology, and sociology largely focuses on documenting and critiquing the linguistic practices used in legal contexts. It does not often provide perspectives on the language ideologies that inform, shape, and make possible such linguistic practices. This paper argues that engaged language and law research involves more than demonstrating how language practices unfold in legal contexts. It also involves working toward a shift in ontological perspectives on language, that is, how one defines language, how they believe it to be structured and to operate in the world. This paper draws on our varied research and professional experiences as trial lawyer and law professor (Conley) and linguistic anthropologist (Riner), providing examples of how fundamental ideas about what language is and how it works lead to unjust legal practice. For example, we examine how jurors’ judgments of witnesses’ credibility and intelligence are often based in racialized, locally-situated ideologies about what constitutes “correct” language use. The belief that Standard English is a universally available, neutral code that can facilitate the “objectivity” of legal processes – common among legal professionals – elides the limitations many face accessing the standard dialect and ignores the fact that we both see language and hear race (Rosa 2019), thus negating the possibility that any language use is neutral. We argue that identifying and bringing to practitioners’ awareness the deep-seated language ideologies that undergird their practices is a step towards systemic legal change. Key words: language and law, language ideologies, legal anthropology.

**Samson, Matt** (Davidson College). **On Ethnography as Accompaniment: Conversations at the Margins of Religion and Public Anthropology in Mesoamerica**. Based on ethnographic research on religious change and ethnicity in Central America and Mexico for nearly three decades, the notion of “accompaniment” provides a reflexive standpoint for considering how anthropologists engage with diverse publics in Mesoamerica and the United States. The analysis centers on recent experiences as part of a team producing a study document on Central America for a religious audience in the United States and preliminary fieldwork with a small Protestant denomination in El Salvador seeking to expand a development model that might support the “*arraigo*” (rootedness) of youth in their home communities, thereby decreasing the desire to emigrate and avoiding some of the life and death issues faced with making that choice. The ethnography considers how religion can serve as a vehicle for confronting social and environmental justice concerns in specific places while simultaneously providing space for Mesoamerican voices to be heard by broader publics, particularly in regard to issues such as immigration and “development.” The research indicates the strength of multivocalic approaches, including the need to include indigenous spiritualities and worldviews, in the ongoing analysis of religious pluralism in Mesoamerica. Key words: accompaniment, ethnography, religious change, multivocality, Mesoamerica.



**Turé, Kalfani N.** (Mount St. Mary's University). **The Anthropology of Race, Place and Perceptual Racism in a Segregated Community of the Upper South.** Well before twenty-five-year-old Freddie Carlos Gray Jr.'s arrest on the morning of April 12, 2015, for appearing suspicious to three white male bike patrol officers near the Gilmore Public Housing complex (City of Baltimore, Maryland), most Americans to include African Americans were fully conditioned to perceive racial others, particularly African Americans, in the public way as out of place, dangerous, and criminal. The results of this racist, perceptual schema caused/s African American males to experience increased police encounters in the form of stop, question, and frisk. In what amounts to disproportionate minority contact between police and African American citizens was a reduced sense of public safety for African Americans, and instead, an urban uprising where their tensions were no longer constrain behind Baltimore's veneer of quaint charm. The research that informs this paper explored African American lived experiences intermittently from 2014 to 2020 as they negotiated a major corridor in the near eastern part of Baltimore – a corridor situated between two carceral spaces (north and south), located between two proximate and segregated residential communities (white and black), and a corridor that briefly runs through a cosmopolitan/Black commercial district. Through a series of walking and windshield tours, semi-structure interviews and the general ethnographic practice of hanging out with community members over five years, this paper attempts to answer “What are the experiences of African American males who attempt to negotiate the public way to achieve their daily contingencies in the upper south where blackness limits their mobility, and opens them up to invasive surveillance and criminalization?” In so doing, this paper attempts to develop an additional insight regarding the understudied feature of urban space, namely liminal space. This paper concludes with proposed measures that might prevent Baltimore's inevitable fire next time. Key words: gentrification, race & place, historical preservation, African American intra-racial conflict.

**Williamson, MyKayla** (University of Mississippi). **By Her Hands: An Analysis of the Hidden Labor of Black Women at the Hugh Craft Site in Holly Springs.** This project considers the gap in theorizing the hidden labor of Black women in the seldom-researched setting of urban slavery. The project unearths the hidden labor of Black women by analyzing architectural, primary, and secondary documentary evidence surrounding the urban antebellum Hugh Craft House site in Holly Springs, Mississippi. It draws on household and Black feminist archaeology theories to uncover the hidden labor in the domestic spheres that the enslaved women were actively shaping. Research methods included watching clips of Behind the Big House tour interpretations; taking a Craft House tour in Holly Springs; examining primary sources like Works Progress Administration narratives, and federal census records; and consulting secondary sources on antebellum households, household archaeology, and Black feminist archaeology. This research finds that the layout and architecture of the site were designed to give Black women restricted and hidden access to the main house. It also shows that although the Craft family and descendants still relied on Black labor, after the Civil War, the expectations for their labor were different. Key words: historical archaeology, black feminist, hidden labor.

**Wilson, Maya** (Georgia State University). **More Money Less Problems? Police Officers Surviving Wage Labor and its Challenge to American Police Reform.** As political and social unrest continues to sensationalize police reform, the future of the American criminal justice apparatus is unclear. As reform policies are aging, accountability of the judicial system waning,

and the poverty line rising, current American police reform is not informed by knowledge of the police job/occupation and the people who take on this role. A set of negative representations of police have gained popularity within American mainstream culture and are used in police reform decision-making. These representations are also apparent within anthropological research that tends to not offer outside perspectives. Drawing on ethnographic research conducted in the Atlanta, Georgia, metropolitan area on a local police organization within a socioeconomically affluent city, I argue a differing perspective on the newer generations of officers and the realities of working towards the American Dream. This paper suggests that the current pool of patrol officers are the forgotten generation of adolescents who witnessed the crack epidemic and the culture that emerged from it, were exposed to police militarization, and served the country in the longest recorded war of American history. These experiences shaped their beliefs and drove their passions to be conduits for the future of American policing. Challenging their pursuits of policing as a career, salary competitiveness, or lack thereof is funneling these officers to affluent cities, back to the military, and into private consulting roles within the criminal justice apparatus. By exploring how wage labor impacts these officers' lives, we can begin addressing the future of American policing. Key words: policing, racialization, neoliberalism, professionalization.

**Winn, Alisha. Anthro what? Anthropology in a Professional and Community Spaces.** The author describes her role as a consultant and educator for a city-government agency redeveloping neighborhood and community projects. For practicing anthropologists, it is imperative to utilize their anthropological skills in community-engaged work and entrepreneurship. The author examines this complex path and steps for a successful career outside of academia to broader audiences. Key words: community, redevelopment, practicing anthropology, entrepreneurship, neighborhoods.

**Yankovsky, Shelly and Price, Anne (Valdosta State University). The Impact of the COVID-19 Pandemic on Mental Health in South Georgia.** While the physical health effects of COVID-19 have been extensively studied, the effects of the pandemic on mental health have yet to be teased out for specific populations and across time. Anxiety and fear may have been the highest in 2020 when the severity of the virus, the ways in which it could be contracted, and the safety of basic activities were unknown. However, many individuals, though not all, were eligible for various social supports during this time—whether through the federal government or private sector. These supports included COVID-specific paid sick leave, the ability to work or attend school remotely, and COVID-19 economic relief available for individuals and households, small businesses, and state and local governments. Now, many of these structural supports have been removed, as school districts are under increasing pressure to remain open, Covid-specific paid sick leave has ended, and workers are increasingly required to return to work promptly after contracting Covid. At the same time, mask mandates and other health mitigation methods are not allowed or minimally required at many workplaces. This may mean that the mental health effects of the pandemic are at their most severe in the current period, at least for specific populations. In this paper, we interview private and public mental healthcare providers in South Georgia as key informants who provide data on how the pandemic has affected mental health in the regions, and how the types, incidence, and severity of conditions has varied over the course of the pandemic. Key words: mental health, Covid-19, South Georgia, economic relief.

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