

SCSA 2021 Annual Meeting Program

Theme: *Private Troubles and Public Issues in South Carolina*

Friday, February 12

6:00 PM	Outdoor Reception (weather permitting), Hickory Knob State Park, short walk across road from hotel lobby, bring your favorite camping chair, beverage, food, etc.!
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Saturday, February 13

8:30 – 9:00	Registration	
9:00 – 9:15	Welcome and Introduction	Rusty Ward (Francis Marion University)
9:15 – 10:00	Keynote Address	Louis Venters (Francis Marion University)
10:00 – 10:15	Break	
Session 1 (Themed Session)		
10:15 – 10:30	“Private Poverty, Public Perception”	Alana M. Anton (Georgia State University)
<p>For more than 100 years the poverty of the Deep South and Southern Appalachia has been used to demonize and stereotype those of us who live here. Poverty in any form is a systemic issue, but why is it rural, Southern, hillbillies that are the bootstraps cautionary tale? I argue with a full-throated defense of how institutional classism, racism, and sexism align to move one person’s struggle with impoverishment to a lesson on systemic failure for those most in need.</p>		
10:30 – 10:45	“The Simple Way as a Local Grassroots Movement”	Todd C. Couch (Francis Marion University)
<p>Following the rise of the Religious Right in U.S. politics, evangelicalism became almost synonymous with the Republican Party, anti-choice views on abortion, and anti-LGBTQ activism. Frustrated with what they viewed as the bastardization of Christianity by conservative politicians more interested in culture war than the teaching of Jesus, a small group of Generation Xers sought to reclaim the label of Christian by advancing what they termed “Red Letter Christianity.” Embracing communal living and radical compassion for their neighbors, these Red Letter Christians began to refer to their community as “The Simple Way,” a name honoring early references to followers of Jesus as “The Way.” The Simple Way</p>		

<p>warrants sociological examination due to the impact of its efforts in the Philadelphia’s Kensington neighborhood and the implications of its programs on improving the conditions of other impoverished communities. This project seeks to apply Marx’s theoretical work on praxis to analyze the social and political philosophies of The Simple Way. Due to its ongoing status, this study does not have complete finding at this moment. However, notable observations include questions of the sustainability of commune-based living, the impact of capital investments on the organization operations, and how radical practices of social justice may impact the lived experience of community members and their neighbors.</p>		
10:45 – 11:00	<p>“Macro-Level Determinants of Human Trafficking Types: An Investigation into Sex and Labor Trafficking Prevalence Across the American States”</p>	<p>Lisa A. Eargle and Jessica M. Doucet (Francis Marion University)</p>
<p>This paper will investigate the contribution of macro-level, structure characteristics to the prevalence of human trafficking rates across US states for 2 types of human trafficking: sex and labor trafficking. In prior work, resource disadvantage, population instability, and the presence of potential victims and guardians were found to positively influence overall human trafficking rates (Eargle and Doucet, 2020). However, a study by Cockbain and Bowers (2019) advocates analyzing human trafficking cases by trafficking type. In their individual-level study of trafficking victims in the UK, different factors seemed to be involved in victimization, depending upon which trafficking type had occurred. The primary data sources that will be used for this paper are the National Human Trafficking Hotline and the American Community Survey. Factor analysis, correlation and regression will be applied to the data.</p>		
11:00 – 11:15	<p>Questions and Answers</p>	
11:15 – 11:30	<p>Break</p>	
	<p>Discussion Forum</p>	
11:30 – 12:30	<p>“Teaching Sociology During a Pandemic: Challenges and Opportunities”</p>	<p>Organizer: Katya Terry (Piedmont Technical College) Discussant: Daniel M. Harrison (Lander University)</p>
<p>This forum will be devoted to the challenges facing educators and students as colleges and universities respond to the COVID-19 pandemic. We will discuss the changes to teaching methods that have been required in online and hybrid classes, teaching successes and failures of the last few months, availability of institutional resources to support faculty in the transition to online, and what we have learned through this process. We will also share tools and strategies for faculty to engage with students, conduct better virtual lectures, administer assessments more effectively, and facilitate better discussions.</p>		
12:30 – 1:45	<p>Lunch</p>	
	<p>Session 2 (Research Session)</p>	

1:45 –2:00	“Solve for X: Competing Interpretations of Malcolm X, His Meanings and Legacy”	Christopher D. Rounds (Allen University)
<p>The conclusion of Spike Lee’s magisterial 1992 portrait of Malcolm X features a number of black schoolchildren, from seemingly disparate national and cultural backgrounds, proclaiming that “I am Malcolm X.” Lee’s suggestion was not only that the spirit of Malcolm X continues to live in all persons of African descent, but that no one person, or interest group, can lay sole claim to that legacy. The film’s coda was appropriate, given the inner-racial handwringing accompanying its production. When Lee was given stewardship of the film, after meeting with and receiving the approval of Betty Shabazz, the writer and critic Amiri Baraka voiced the concern that Lee’s bourgeois ethos threatened to smooth Malcolm’s radical edges,. Shabazz herself affirmed that “Just because Spike Lee is doing a film, don’t mean he owns Malcolm.” Nor did any one man or vision. Her late husband, she asserted, was “a person for all seasons.”¹ Indeed, Malcolm’s shifting identities and beliefs, together with his tragically premature death, has made him, in the oft-quoted words of historian Robin D.G. Kelley, “a sort of tabula rasa, or blank slate, on which people of different positions can write their own interpretations of his policies and legacy.”² The objective of this ongoing research project is to examine and chronicle the current state and meanings of that legacy.</p> <p>While the legacy of Malcolm X has been a topic of voluminous consideration by public and private intellectuals across the disciplines in the more than half-century since his assassination, the last swell of scholarship followed the release of Lee’s treatment, itself more than a quarter-century old. With the passage of time since Lee’s film now roughly equivalent to the passage of time between Malcolm’s death and its release, there is reason to revisit this most mercurial of American figures. The heightened social and political consciousness surrounding discussions or race and inequality, embroiled in the summer of 2020, lends an relevant urgency to this project.</p> <p>¹ Betty Shabazz qtd. in Shiela Rule, “Malcolm X: The Facts, The Fictions, The Film,” <i>New York Times</i>, November 15, 1992. https://www.nytimes.com/1992/11/15/movies/film-malcolm-x-the-facts-the-fictions-the-film.html</p> <p>² Robin D.G. Kelley, “Malcolm X.” <i>A Companion to American Thought</i>, Ed. Richard Wightman Fox and James T. Kloppenberg (New York: Wiley-Blackwell, 1998), 424</p>		
2:00 –2:15	“What Are the Holes in Laws that Support Police Misconduct, and Can They Be Filled”	Nancy G. Rhoads (Allen University)
<p>We have seen demonstrations expressing civil rights issues, and especially those involving the police, that we have not seen since the 1960’s. With a growing awareness of police abusive behavior aimed at First Responder Breanna Taylor shot in the back in her own apartment at midnight, or 17-year-old Laquan McDonald shot to death by with 16 bullets, people have taken to responding by protesting in the streets of over 200 cities. But where will it lead if the criminal justice does not support a legal response? What state and federal laws allow such</p>		

<p>behavior to go unchecked without an appropriate legal response? In this presentation, I will explore the legal mechanisms which exacerbate police brutality and its accompanying systemic racism.</p>		
2:15 –2:30	<p>“The Effect of Follow-up Mailings on Data Quality in a Citizen Satisfaction Survey of Law Enforcement Services”</p>	<p>Rusty Ward (Francis Marion University)</p>
<p>Nonresponse bias occurs when people who choose to participate in a study differ in meaningful ways from those who do not. This study examines whether additional efforts to reach nonparticipants in a citizen satisfaction postal survey of law enforcement improves survey data quality. Early and late responders did not differ significantly on comparison of any sociodemographic variables. When comparing early and late responders on 10 different attitudinal measures, late responders answered some of the questions about law enforcement more negatively. This study suggest that survey data quality did not improve substantively with additional mailings. Scholars and law enforcement agencies that seek to improve survey estimates might consider increasing the initial sample size rather than investing in costly follow-up mailings.</p>		
2:30 – 2:45	<p>Questions and Answers</p>	
2:45 – 3:00	<p>Break</p>	
3:00 – 3:45	<p>Business meeting and election of officers/adjournment</p>	