



*Conference Proceedings*

# **SPACE AND MEANING(S) IN CONTEMPORARY SOCIAL MOVEMENTS**

Amber Buckley-Shaklee Annual Sociology Conference  
Held at the University of Illinois at Urbana-Champaign  
April 20-21, 2018

**Edited by: Brian F. O'Neill, Heba Khalil, Ahmed Alowfi, and Miguel Avalos**



**This working paper presents the proceedings of the conference held on the campus of the University of Illinois at Urbana-Champaign in the Department of Sociology, Urbana, Illinois, USA, April 20-21, 2018.**

The conference was supported by the work and help of the University of Illinois system, including the University of Illinois at Urbana-Champaign (UIUC)-Department of Sociology, the University of Illinois-Chicago (UIC)-Department of Sociology, and the Center for South Asian and Middle Eastern Studies (CSAMES) at the University of Illinois at Urbana-Champaign.

The completion of these proceedings as well as other conference posters and fliers, was made possible by the collaboration of the UIUC GSAC with graphic designer, Miriam Salah. Logistical help was graciously provided by Shari Day and Mina Seaton of the UIUC Sociology Department.

Finally, GSAC would like to thank the faculty of the UIUC Sociology Department, especially Professors Brian Dill, Zsuzsa Gille, Ghassan Moussawi, and Dan Steward for their help and support in the preparations and facilitation of the conference and their insightful discussions during the conference.

## ABOUT THE CONFERENCE

After the untimely passing of Amber Buckley-Shaklee in November 2015, the Annual Graduate Student Conference in Sociology was renamed in her honor. Amber earned her Bachelor's Degree in Sociology from the University of Illinois at Urbana-Champaign in 2006. After completing her bachelor's, she continued to study at UIUC as a doctoral student. She was admired and respected by her peers, her students, and faculty for excellence as a teacher and role with the Graduate Employees Organization.

Amber was a passionate advocate for social justice and a leader in confronting and speaking out regarding barriers for those with disabilities, having suffered from muscular dystrophy. Amber was very active in many professional, community and political organizations. She was a co-chair of Illinois Imagines Statewide Policy Committee in support of statewide policy for women with disabilities who have been sexually assaulted. In addition, she was a volunteer for the

Charleston Illinois based Sexual Assault Counseling and Information Service (SACIS). During her academic career, she served three separate summer internships; two in Washington, DC with the National Council on Disability and the Office of Civil Rights in the U.S. State Department, and another in Madison, WI with the Veterans Administration Hospital. Through Mobility International she attended their conference in Costa Rica and volunteered with Senior Citizens in Peru. She was also an organizer with the Democrats with Disabilities and People with Disabilities for Hillary.

The goal of the conference has always been to foster a sense of academic and intellectual community. The conference gives us an opportunity to come together to share ideas and to meet graduate students and faculty from around the state. Submissions are welcome from students in any stage of their programs, and we encourage presentations on any sociological topic.

## ABOUT THE INSTITUTIONS

**The University of Illinois at Urbana-Champaign**, founded in 1867, is a public research-intensive university. It is the flagship of the University of Illinois system.

**The University of Illinois at Urbana-Champaign Department of Sociology** is over 100 years old, making it one of the oldest programs in the United States. With over 20 full time and affiliated faculty, UIUC sociology has built a strong background in transnational and inequality studies with students doing work across the world, and with a strong representation of doctoral students coming from a diversity of countries and academic backgrounds.

**The University of Illinois at Chicago** founded in 1965 is a public research university and the largest in the Chicago region with more than 29,000 students and 15 colleges.

**The University of Illinois at Chicago Department of Sociology** have more than 13 visiting and affiliated faculty. They maintain a commitment to public sociology with expertise in the study of race, ethnicity and gender, and the study of work, organizations and the economy.

**The University of Illinois at Urbana-Champaign Graduate Student Advisory Committee "GSAC"** is a group of four students elected by their peers each fall semester, each serving the graduate student community for that year. This year's members are Rae McDonald (year 3), Brian O'Neill (year 2), Heba Khalil (year 3), Ahmed Alowfi (year 3), and Nate Stewart (year-1)

**The Center for South Asian and Middle Eastern Studies (CSAMES)** at the University of Illinois at Urbana-Champaign promotes teaching and scholarship on these two important regions. CSAMES has grown in recent years to include more than 75 faculty from a variety of UIUC departments since its inception in 1983.

**The University of Illinois at Urbana-Champaign Graduate Student Conference Planning Subcommittee** is a group of students formed each year for the purposes of organizing and planning the annual Amber Buckley-Shaklee Graduate Student Conference, and under the authority of GSAC. This year's members are Brian O'Neill, Heba Khalil, Ahmed Alowfi, and Miguel Avalos. GSAC would also like to thank all of the students who attended our regular research breakfasts at which we discussed this year's conference topics, speakers, and engaged in sociological debates.

## TABLE OF CONTENTS

|   |    |
|---|----|
| • Objectives of the Conference .....  | 6  |
| • Sociological Issues .....   | 6  |
| • Program .....   | 9  |
| • Keynote Address .....   | 11 |
| • Undergraduate Research Panel .....  | 13 |
| • Graduate Student Research Presentation .....  | 14 |
| - The (New) Racialized Order: Perceptions of Intergroup Interactions between Latinx and White U.S. Immigration Officers - <i>Miguel A. Avalos-Murillo</i> .....         | 14 |
| - A Comparative Analysis of <i>Wasta</i> as a Social Infrastructure in Rural Egypt - <i>Nada El-Kouny</i> .....   | 14 |
| - Sex Work, Masculinity, & Economy: A Study of Masculinity within Strip Clubs across Secure and Declining Economies - <i>Julie Krueger</i> .....                        | 14 |
| - Negotiating Sexuality, Identity, and Marginalization: How Latinx women assert power and place in the city - <i>Jessennya Hernandez</i> .....                          | 15 |
| - Nation, Gender, and Martyrdom: the killing of an Indian journalist - <i>Shwetha Delanthamajalu</i> .....  | 15 |
| - People’s Practices and Meaning-Making as Grassroots Recovery Infrastructure - <i>Ariam Torres-Cordero and Efadul Huq</i> .....  | 15 |
| - Inclusionism from Below: AIDS, Masculinities, and the Politics of Global Health Science in Taiwan - <i>Po-Chia Tseng</i> ....   | 16 |
| - Down to Frack? - Understanding Gas Drilling and Concern for the Environment, Public Health and the Economy - <i>Brian F. O’Neill and Matthew J. Schneider</i> .....   | 17 |
| - Racial Underpinnings in the Operations of the World Bank - <i>Katherine Copas</i> .....   | 18 |
| - Seasonal Masculinities: Seasonal Labor Migration and Masculinities in Rural Western India - <i>Pronoy Rai</i> .....   | 18 |
| - Music Deserts: How Social Inequality Affects Accessibility To Music Resources Important To Actively Participating In Music - <i>Everardo Reyes</i> .....              | 18 |
| - The Political Economy of Revolution: Karl Polanyi in Tahrir Square - <i>Hany Zayed</i> .....  | 19 |
| - Unrepresentative Democracy: Civic Engagement in 26 Knight Foundation Communities - <i>Matt Schneider</i> .....  | 19 |
| - Development and Cultural Transformations in Rural Communities of Leyte Province, Philippines - <i>Chase Moon</i> .....  | 19 |
| - The Making of “Youth Teams”: The Rise of Youth Activism and its Absorption into the Saudi Polity - <i>Ahmed Alowfi...</i>   | 20 |
| - Black Mothers in Racially Segregated Neighborhoods Embodying Structural Violence: PTSD and Depressive Symptoms on the South Side of Chicago - <i>Meggan Lee</i> ..... | 21 |
| • Authors and Participants .....  | 22 |

### Suggested citation:

O’Neill, B.F., Khalil, H., Alowfi, A., Avalos, M. (2018). “Space and Meaning(s) in Contemporary Social Movements.” *Proceedings of the 4th Annual Graduate Conference in Sociology*. University of Illinois at Urbana-Champaign, April 20-21, USA.

## OBJECTIVES OF THE CONFERENCE

*By Brian F. O'Neill*

The UIUC sociology program, and the entire University of Illinois system has grown to include a host of research topics and methodologies, generated from graduate students and professors alike. With this in mind, the ability to gather together the collective interests of students to present their efforts in an environment where they may expose their work to insightful and useful critique will only continue to be important, not only in graduate life, but as students look to their chosen profession.

The objectives of this conference were not just to bring together young scholars, but to provoke scholastic inquiry, in addition to facilitating a more collective unity of the University of Illinois sociological community. This comes at an important time, but also in the historical moment of the campus. This year saw many changes, not the least of which was the success of the graduate student union in winning a fair contract for graduate labor. The topic of this conference could not have been more poignant as social movements on campuses in the U.S. and across the world continue to take a variety of forms and meanings.

This year's theme involved space and meaning in contemporary social movements. Professor Atef Said provided an excellent keynote address that spoke not only to his empirical findings from having spent several years working in Egypt, but additionally, he emphasized the need for reflexivity in the social sciences. The ability for sociologists to see themselves within the broader systems of relations in which they operate is useful both in scholastic and public engagement. Thus, such a methodological principle need not only relegate itself to academic pursuits, but find applications within the public sphere.

It is with these ideas in mind that the Fourth Annual Graduate Student Conference in Sociology brought together diverse graduate student scholars, not only from sociology, but also from anthropology, urban planning and political science. The issues of social movements animated our discussions and each presentation brought to bear a unique vision on substantive contemporary social concerns from civic engagement,

to environmental politics, issues of race, sexuality, and international development, just to name a few. These concerns and more will continue to engage young scholars as the conference will look to inaugurate its 2019 conference at the quinquennial mark.

## SOCIOLOGICAL ISSUES IN THE STUDY OF CONTEMPORARY SOCIAL MOVEMENTS - REFLECTIONS ON PROFESSOR SAID'S KEYNOTE ADDRESS

The wave of various protest movements that swept the world in the past decade poses theoretical challenges to students of social movements. The unanticipated eruption of massive revolutions in the Arab World, the peculiar organizational form of the Occupy Wall Street Movement, and the transnational spread of anti-austerity movements in Europe are cases that unsettle assumptions about contentious politics. They require innovative theoretical engagement and methodological rethinking.

To tackle one of these contemporary cases of contentious politics, we were honored this year to have Professor Atef Said from the University of Illinois at Chicago. In his talk titled "Studying Spatialities of a Revolution and Counter-Revolution: Some Theoretical and Methodological Reflections," Professor Said discussed his work on the spatialities of the Egyptian Revolution of 2011, which is based on a book project that he is currently working towards. His work draws on extensive ethnographic work, historical research, and in-depth interviews conducted over the course of three research trips. Professor Said stressed the complexity and multiplicity of meanings that shape contentious events. He highlighted four major methodological concerns, providing both critiques of assumptions (typically implicit) as well as alternative methodological outlines. These concerns are: positivism, orientalism, presentism, and methodological nationalism. He discussed how these concerns can be met through a temporal/historical, but also a transnational understanding of contentious politics that is attentive to meaning-making and human agency.

Interrogating the connection between space and contention, Professor Said reflected on the processes of meaning making in and of “Tahrir Square,” the center of Cairo where the Egyptian revolution “took place” as commonly conceived. Against positivistic thinking of space, Professor Said questioned why the revolution was reduced to Tahrir—in the eyes and the minds of many actors including protestors themselves—and to study the ambivalent relation between Tahrir and other modes of action. He showed how Tahrir was an instance of both contained and transgressive contention. Tahrir was contained in the sense that the central mode of action of the revolution (the sit-in), and the main claims of the revolution, were literally located in and symbolically represented by a relatively contained space in the center of Cairo. But Tahrir also represented a transgressive contentious case, insofar as it was constructed as the center of action and mobilization for a nationwide revolution.

In the second segment of his discussion, Professor Said argued against a synchronic conception of space, or space devoid of time. Our understanding of spaces, he argued, would be better if we studied spaces from a broader historical lens. He showed for example that protestors’ choice of Tahrir Square as a site for the revolution was itself informed by the historical knowledge about the space as a site of previous protests. Finally, problematizing methodological nationalism, Professor Said showed that the space of Tahrir Square cannot be understood without recognizing the transnational dimension of the event. He argued that while occupying Tahrir during the uprising was a local space shaped by and influencing its occupant context, it was also interwoven with complex networks of regional and transnational repression that were worked out during the revolution and its aftermath.

Professor Said’s reflections encourage conscious methodological engagement with the questions of meaning, space, temporality and the global/local dichotomy. The value of such an endeavor is not limited to the study of revolution, but it is relevant to the sociological thinking at large. In fact, by such an opening for our conference, we were inspired to engage with such large debates that are led by vibrant currents in the discipline of sociology and the social sciences. With Professor Said bringing these insightful theoretical, methodological, and empirical observations to our attention, the conference benefited in its proceeding discussions over the two days of the conference. His discussion continues to breed new conversations within the Illinois sociology and social science community and we look forward to continued collaboration with the University of Illinois at Chicago, CSAMES, and our other partners and participants for this conference.





The 4th Annual  
Amber Buckley-Shaklee  
Sociology Conference

**20-21 April 2018**

# SPACE & MEANING(S) IN CONTEMPORARY SOCIAL MOVEMENTS

**Keynote Address:**

**"Studying Spatialities of a Revolution and  
Counter-Revolution: Some Theoretical and  
Methodological Reflections"**

by *Atef Said*, University of Illinois-Chicago

April 20th, Lincoln Hall, Room 1000, 4:00 pm

**Open to Students and Faculty of U of I  
Social Sciences Community**

*Conference will include:*

- Undergraduate Poster Session
- Graduate Student Paper Presentations

*Location: Lincoln Hall, Room 3057*

**Submission Link:**

<https://goo.gl/1YwC9b>







# program

GSAC 2018:

# SPACE & MEANING(S) IN CONTEMPORARY SOCIAL MOVEMENTS

| FRIDAY APRIL 20th |                           |   |
|-------------------|---------------------------|---|
| Time              | Location                  |   |
| 2:00 PM           | Lincoln Hall<br>Room 3057 | <b>UNDERGRADUATE POSTER SESSION</b>   |
| 4:00 PM           | Lincoln Hall<br>Room 1000 | <b>KEY NOTE ADDRESS</b><br><b>Atef Said:</b> Studying spatialit(ies) of a revolution and counter-revolution: Some theoretical and methodological reflections. |

| SATURDAY APRIL 21st                                      |  |                        |
|--|--|------------------------|
| Time   |  |                        |
| <b>GRADUATE RESEARCH PANELS - Lincoln Hall Room 3057</b> |  |                        |
| <b>SOCIAL MOVEMENTS</b>                                  |  |                        |
| 9:00 -<br>10:00 AM                                       | The Making of "Youth Teams" - The Rise of Youth Activism and its Absorption into the Saudi Polity                  | Ahmed Saad Allowfi     |
|  | The Political Economy of Revolution - Karl Polanyi in Tahrir Square  | Hany Zayed             |
|  | Diffusion and violent Protest – Evidence from the U.S. South, 1956 to 1968   | Luzzmarina Garcia      |
| <i>15-minute coffee break</i>                            |  |                        |
| <b>SEXUALITY AND GENDER</b>                              |  |                        |
| 10:15 -<br>11:30 AM                                      | Sex Work, Masculinity, & Economy - A Study of Masculinity within Strip Clubs across Secure and Declining Economies | Julie Krueger          |
|  | Nation, Gender, and Martyrdom: the Killing of an Indian Journalist   | Shwetha Delanthamajalu |
|  | Inclusionism from Below - AIDS, Masculinities, and the Politics of Global Health Science in Taiwan                 | Po-Chia Tseng          |
|  | Seasonal Masculinities - Seasonal Labor Migration and Masculinities in Rural Western India                         | Pronoy Rai             |
| 11:45 -<br>1:00 PM                                       | <b>LUNCH</b><br><i>Lunch will be provided</i>  |                        |

| <b>SATURDAY APRIL 21st cont...</b> |   |   |
|------------------------------------|---|---|
|                                    | <b>RACE</b>   |   |
| 1:00 - 2:15 PM                     | Negotiating Sexuality, Identity, and Marginalization - How Latinx Women Assert Power and Place in The City                                  | Jessennya Hernandez                       |
|                                    | The (New) Racialized Order - Perceptions of Intergroup Interactions between Latinx and White U.S. Immigration Officers                      | Miguel Avalos                             |
|                                    | Racial Underpinnings in the Operations of the World Bank  | Katherine Copas                           |
|                                    | Black Mothers in Racially Segregated Neighborhoods Embodying Structural Violence: PTSD and Depressive Symptoms on the South Side of Chicago | Meggan Lee                                |
|                                    | <b>DEMOCRACY, CIVIL SOCIETY, AND INEQUALITY</b>   |   |
| 2:15 - 3:15 PM                     | Unrepresentative Democracy - Civic Engagement in 26 Knight Foundation Communities   | Matt Schneider                            |
|                                    | A Comparative Analysis of <i>Wasta</i> as a Social Infrastructure in Rural Egypt  | Nada El-Kouny                             |
| <i>15-minute coffee break</i>      |   |   |
|                                    | <b>CAPITALISM, LOCAL POLITICS AND DEVELOPMENT</b>   |   |
| 3:30 - 4:30 PM                     | Down to Frack? - Understanding Gas Drilling and Concern for the Environment, Public Health and the Economy                                  | Brian F. O'Neill and Matthew J. Schneider |
|                                    | People's Practices and Meaning-Making as Grassroots Recovery Infrastructure   | Ariam Torres-Cordero and Efadul Huq       |
|                                    | Development and Cultural Transformations in Rural Communities of Leyte Province, Philippines  | Chase Moon                                |
| 4:30 - 4:45 PM                     | <b>CLOSING REMARKS</b>  |   |



## KEYNOTE ADDRESS

### **Studying Spatialities of a Revolution and Counter-Revolution: Some Theoretical and Methodological Reflections**

*Keynote Address given by professor Atef Said of the University of Illinois at Chicago*

In the lecture, I address how I navigated four problems while studying the spatialities of Egyptian Revolution of 2011 and its aftermath through the military coup of 2013 until the end of 2016. These problems are: positivism, orientalism, presentism, methodological nationalism. The talk is based on my research for my book manuscript on which I am currently working. The tentative title of the book is "Revolution Squared: The Politics of Time and Space in the Egyptian Revolution. The book is based on extensive ethnographic work, historical research, and 120 interviews conducted over the course of three research trips—one from February 4, 2011, to April 16, 2011, which overlapped with the Egyptian revolution itself, and another from July 16, 2012, to January 5, 2013 and a third during the month of July 2015. I am also continuing to do some Skype interviews with activists and follow up interviews during my recent visit in December of 2017. My methods included first-hand ethnography, historical ethnography, interviews, and archival as well as documentary historical research.

I start with two basic assumptions, which underlie my approach to study spatialities of contention. The first assumption is the significance of human agency and the process of meaning making when humans navigate spaces. The second assumption is that revolutions are big and complex events. The language of determination does violence to this complex event. In my research, I argue that spaces, specifically in times of social and political upheaves, have unlimited meanings. I argue that looking for a unifying and coherent narrative about the large event, the revolution, and its spatialities, is a misleading approach to study revolutions.

**In the first part of the talk** I discuss how the approaches of many scholars and analyses of the revolution were restrained by positivistic thinking of space. I discuss how while technology and big data have become a great opportunity for scholars of space, specially the



focus on social media, there is a challenge for us as scholars when we study digital spaces in a thin way separate from human attitudes, interpretations and contradictions, and committing what some scholars describe as digital positivism.

I discuss specifically three examples from my study of the revolution and argue that we should develop a critical interpretivist approach to make sense of these issues instead. The first example relates to the debate about how many protestors would actually fit in Tahir Square, and the second relates to whether the center of action was in Tahir Square or elsewhere, and the third relates to reconciling our understanding of spaces of protest as only a site of protest in relation to the network of actors who move beyond the space as a limited site of protest. I show for example that protestors used the idea of one million-person rallies as a tool for mobilization and simply were not worried about the actual numbers. I argue that discourses around numbers were more important than numbers themselves. I show how protestors in Tahir Square and other actors outside Tahir Square were themselves ambivalent about the relation between mobilization in and outside Tahir. I argue that instead of comparing data about number of protests outside Tahir and around Tahir, interrogating this ambivalence between Tahir and other spaces is more productive analytically.

I discuss how my goal in my research was to interrogate why the revolution was reduced to Tahir—in the eyes and the minds of so many actors including protestors themselves—and study the ambivalence relation between Tahir and other modes of action. I show how Tahir was an instance of both contained and transgressive contention, to use some of Charles Tilly's terminology. Tahir was contained in the sense

that the central mode of action of the revolution (the sit-in) and also the main claims of the revolution were literally located in and symbolically represented by a relatively contained space in the center of Cairo. But Tahrir also represented a transgressive contentious case, insofar as it was constructed as the center of action and mobilization for a nationwide revolution.

**In the second part of the talk,** I discuss how presentist thinking has been predominating the research on social movements, and how plenty of research tended to study the revolution separate from relevant past protest and also relevant contentious events after the uprising. I discuss how our understanding of spaces would be better if we studied these spaces from a broader historical lens. I show for example that the protestors' choice of Tahrir Square as a protest site of the revolution was itself informed by the historical knowledge about the space as a site of protest and specifically the previous attempts to occupy the square since students protest in 1972. I show how protestors thought of Tahrir in three ways; all were informed by previous historical protests in the Square. These are: the knowledge about the space as the main target of protest, the very idea of occupation of the square, and the inspiration and thinking of redemption for unsuccessful attempts of occupying the square.

I also investigate why protestors continued to rely on mobilizing in Tahrir Square after the revolution fruitlessly, despite the heavy price of repression. I argue against thinking of spaces synchronically and against studying repertoires of contention that are associated with spaces, such as occupy, as only a means for protest that happens in a given moment. I suggest that we won't be able to understand the process of the rise and the decline of the so-called Tahrir paradigm, unless we interrogate how the meaning of occupation changed over time, and interrogate other related factors such as repertoire - repertoire relations, and the compositions of protestors and the making of a revolutionary coalition and its fragmentation over time.

**The third part of my talk** is devoted to the question of orientalism. I show how some literature on the Arab Spring and the Egyptian revolution tended to study the role of social media in a techno-deterministic way. I show how some analyses while focusing on the spectacular dimensions of the revolution and emphasizing what they describe as notion of "e-revolutionary," implicitly and explicitly proposes emphasis and celebra-

tion of those "people like us" in the West more than presenting the actual complex stories of agency on the ground. I also analyze the complex stories of using mosques as sources or initial places for mobilizations and significance of Fridays in protest during the revolution. Thus, I argue against reducing these stories to mono-causal and religious explanations. I discuss how since colonial times, protestors have used mosques and sometimes churches, in 1919 for example against British colonialism.

**In the last part of my talk** I discuss how the literature on revolution is still dominated by methodological nationalism. After providing a quick review of the literature and its current state of affairs on analyzing revolutions' international dimensions, in which we are witnessing some increase of interest in studying revolutions as transnational events, I examine three examples in the Egyptian revolution and show how we cannot study them from the lens of methodological nationalism. I show first how occupy Tahrir during the uprising was a very local space shaped by and influencing its occupant context. I show how global networks of Egyptian expatriates and western leftists and family members were connected to the uprising and sending news about the uprising at the same time. Second, I also discuss the complex networks of regional and transnational repression during the revolution and its aftermath. I examine how protestors discuss US support to the Egyptian consecutive regimes during and after the revolution, while circulating images about US made tear gas constrainers and while writing anti-imperialist banners in Tahrir Square. I also examine how Egyptian protestors were affected by the global attention and many of them discussed what they describe as "our image in the world." I show how the latter notion, which seems to be constraining on the protestors challenge to the simple notion that the transnational during the time of revolution can go in an uni-directional way. I show for example, while the revolution and occupy Tahrir seems to be sending inspiration globally, it was also constrained by the idea of "making a strong impression on the world."

I conclude with a brief summary, illustrating that although certain paradigms persist (positivism, presentism, orientalism and methodological nationalism) that alternatives exist in the forms of (post-positivism, temporal-historical research, anti-orientalist research and transnational methodology).



## UNDERGRADUATE RESEARCH PANEL

### **The impact of education on black professionals' social mobility**

*Charlene Carter*

This qualitative study looks into the professional outcomes of Black graduates who completed four-year universities, vocational colleges, also known as trade schools, and certification programs. This research explores the different experiences of Black professionals from various forms of higher education while considering the support systems the students identified as necessary for their overall success. 15 individuals were contacted through convenience random sampling and 5 interviews were conducted. Based on the interviews, all participants believed completion of higher education increased their chances of economic mobility and allowed them to feel positive about their future; Individuals who obtained a non-four-year degree or certification believed that they had greater professional mobility when compared to students who obtained a four-year degree.

### **Mujeres hechas de la noche: The effect of sex tourism and the hyper-sexualization of the Afro-Cuban woman**

*Lindsey Crudup*

Preserving white female innocence while highlighting the "promiscuity" of Black women has been embedded into society since the start of slavery and the Transatlantic Slave Trade.

Women of color go through their daily lives being hypersexualized due to the stereotypes and situational choices that cause them to sometimes rely on their sexuality in order to survive, unlike their white counterparts. These stereotypes have led for a negatively associated identity to become stigmatized with women of color. This mindset ultimately causes for the demise of the woman of color due to them being seen purely as a sexual object in a degrading context.

### **Veterans' Perspective on Transitioning from Service to Civilian**

*Marc Kranz*

This investigation studies the impact of transitioning from active duty military society to the civilian society. It asks the following questions:

- What do veterans consider a successful transition?
- What are potential barriers to a successful transition?
- Can the difficulty to transitioning lead to anomie among veterans?

How can we define a successful Transition? I discuss this in terms of

- Family, Children, Education, Profession
- Providing for oneself

Additionally, I discuss some of the Barriers, which I outline as Loss of Routine and trouble with Medical Care. I conclude with a discussion of the surprises in the research, which mainly were about the delayed difficulty to transitioning.

## GRADUATE STUDENT RESEARCH PRESENTATIONS

### **The (New) Racialized Order: Perceptions of Intergroup Interactions between Latinx and White U.S. Immigration Officers**

*Miguel A. Avalos-Murillo*

This study will interrogate intergroup relations within a historically white and male institution, the U.S. Customs and Border Protection (CBP). Racial minority groups are set to become the new majority in the United States, with Latinxs becoming the largest minority group mid-21st century. Thus, an important question in the social sciences is how will this demographic change impact intergroup racial attitudes, racialized group boundaries and identities. Given that Latinas/os constitute the majority of U.S. immigration officers in CBP, exploring perceptions of intergroup interactions, using in-depth interviews, may offer insight into incipient or novel processes of racialization in a demographically changing United States.

### **A Comparative Analysis of Wasta as a Social Infrastructure in Rural Egypt**

*Nada El-Kouny*

This presentation looks at the concept of *Wasta*, or connection building as a form of “social infrastructure” (Elyachar 2011) in rural Egypt to address how citizens access state services. *Wasta* as a social infrastructure serves as a basis through which citizens, especially those in marginalized rural communities develop certain communicative skills and channels of alliance building that are essential to navigating the opaque state bureaucracy and accessing needed services. I analyze the two villages’ differing relationships to representatives of state governance to understand how different speaking genres arise from and give rise to the material infrastructures in the two villages. The presence of a *Omda* (village chief) in the first village versus a youth-led village council in the second, produces different speaking genres like “sweet talk” versus direct talk. I argue that the two villages’ differing communicative practices, serving as a channel for *Wasta* initiation, are directly linked to their differing rural histories and connections to land. The first village in the governorate of Al-Daqahliya is a “new village”

created as a result of President Gamal Abdel-Nasser’s nationalist-socialist land reform in the 1950’s, and supplementary land reclamation policies. This process provided newly settled small-scale farmers with land ownership opportunities. The second village in Al-Behaira governorate was one of the seats of power of the Ottoman Empire, as well as the subsequent British Protectorate over Egypt. The village was former estate land that became nationalized under President Nasser and then returned to private landowners during the 1990’s under Egypt’s open market policies. The presentation therefore connects the social infrastructures of the materiality of communication to the physical infrastructures of the materiality of place. The connection between both forms of infrastructure looks at how *Wasta* is perceived and created, what essential function it serves in attaining certain objectives and what that means for those who are excluded from the spaces and subjects of *Wasta* initiation.

### **Sex Work, Masculinity, & Economy: A Study of Masculinity within Strip Clubs across Secure and Declining Economies**

*Julie Krueger*

Through this research, I interrogate relationships between sex work and masculinity across diverse economic settings. My research question is as follows: how do sex workers aid in constructions and negotiations of masculinity in and among male customers in the contexts of two declining industrial cities and one economically secure city? I am currently engaging in ethnographic observation of strip clubs and conducting in-depth interviews with female strippers and male customers. These strip clubs are located in metropolitan areas I refer to as Hanksville, Princeton, and Maylin. Beyond sexual touch and arousal, gender identities, sexualities, and desires are constructed and negotiated through and within sex work. The strip club is an amalgamation of reality and fantasy; this fantasy revolves around the opportunity and ability to enact idealized expectations of masculine performance, which may or may not be realizable for particular patrons outside of the club. This opportunity is provided and this ability facilitated by the erotic and bodily labor of women, upon which men rely to fulfill their fantasy of masculinity. This research will advance discourses and theories of sex work beyond those which deny agentic power, pleasure, and dignity to female sex



workers. These oftentimes essentialist and reductionist theories of sex work fuel the stigma surrounding the industry; this stigmatization, in part, sustains the unsafe work environments sex workers encounter. Furthermore, this research will contribute to masculinities literature by scrutinizing masculinity in relation to diverse local economies and monetary transactions propelled by particular enactments of femininity.

**Negotiating Sexuality, Identity, and Marginalization: How Latinx women assert power and place in the city**

*Jessennya Hernandez*

This paper examines how Latinx women living in contemporary Los Angeles (LA) negotiate their gender and sexuality. Representations of Latinx women in US popular culture essentialize Latinx women into one monolithic group through racist, ethnocentric, gendered and sexualized stereotypes. Looking beyond this context, Latinx women actively respond to these and other similar forms of oppression and domination as they navigate everyday life in the city. Using a queer of color critique and intersectional feminist analysis, I use Instagram (IG) as a lens to see how Latinx women living in LA express themselves. Specifically, I look at 10 “influencers” and their IG accounts to examine how they use IG as a space to talk about larger political and social issues that affect their and their community’s daily lives. As these women represent themselves through sexual and gendered performances, they simultaneously negotiate and respond to issues such as gentrification, social control, immigration/ citizenship, and upward mobility. In the process, I argue that these women disidentify and distinguish themselves as politically and socially conscious Latinx women whose desires and struggles are important. While they may appear as simply erotic subjects on popular social media networks, their media accounts reveal how they are creating counterpublics to negotiate multiple levels of marginality in intentional and critical ways. This can be important when considering practices of resistance among marginalized communities. Overall, this analysis shows how women exert agency over their sexuality and gender while they attempt to take back/ create power for themselves and their urban communities and improve their lives.

**Nation, Gender, and Martyrdom: the killing of an Indian journalist**

*Shwetha Delanthamajalu*

In this paper, I examine representations of nation and gender in the newspaper coverage of the murder of a prominent Indian journalist, Gauri Lankesh, in September 2017. While the explicit reasons for Lankesh’s murder remain unknown, a popular speculation is that she was killed because she was a fierce critic of India’s ruling right-wing party, the Bharatiya Janata Party. Lankesh’s murder ignited a debate about freedom of speech and safety of journalists in India. Using a transnational feminist and postcolonial lens, I analyze different portrayals of this incident by juxtaposing newspaper articles by major U.S and Indian newspapers. While both media present different narratives of the murder and its aftermath, they both downplay the gendered implications. On the one hand, US depictions assume a linear progress narrative presenting India’s democracy as failing and inefficient. In addition, these accounts employ rescue narratives of Indian democracy and journalists. On the other hand, Liberal Indian media, treat Lankesh as a martyr killed in the struggle against Hindutva nationalism. Given that Lankesh was a middle-class woman who belonged to a religious minority called Lingayats in the state of Karnataka, I examine how a vernacular press journalist becomes a martyr for English-speaking intellectual liberals and the English-language media. Interestingly, neither U.S nor Indian newspapers report the murder as an instance of gender violence. Given the socio-political climate in India since the Delhi gang rape in 2012, I analyze what it means to have Lankesh’s identity as a woman erased from her work as a journalist-activist. My paper raises questions about how newspapers influence people’s attitudes towards women and how they impact the ways that women conceptualize their own positions in society.

**People’s Practices and Meaning-Making as Grassroots Recovery Infrastructure**

*Ariam Torres-Cordero and Efadul Huq*

On September 2017, Hurricanes Irma and María struck the islands of Puerto Rico (PR), causing catastrophic damage and triggering what has been described by

US and international media as a humanitarian crisis. Hurricane María (hereafter HM or Maria) tore through PR on a path of destruction that spared no region, tearing up roadways, destroying power lines and razing homes. For weeks, the islands remained isolated, uncommunicated, and almost completely dark. Without an adequate disaster recovery plan in place, and with the economic crisis that PR has been experiencing for more than a decade, the islands' recovery has been dreadful. For months, the islands' state government operated in emergency mode, struggling to do even the essential: save lives, clear roads, provide clean drinking water and restore the electric power grid. These well documented and media-covered failures of government recovery exacerbated the state's existing crisis of legitimacy in people's eyes—a situation of illegitimacy that would later be used as a foil for policies towards the privatization of public assets (e.g., Puerto Rico Electric Power Authority), and deregulated procedures for the reconstruction phase. These processes resonate with other post-disaster environments that have given way to the creation of new mechanisms for fictitious capital and credit money, deregulation, asset stripping and absorbing surplus capital into the built environment (Klein, 2007; Letelier & Irazábal, 2018).

Overall, societal managerial logics shape contemporary disaster recovery planning approaches and animate current redevelopment debates. Discourses around management, governance, and redevelopment shape the state-sanctioned recovery complex (SSRC), formed by government institutions, non-profit organizations and the private entrepreneurial sector. However, little attempt has been made to understand and engage with recovery practices that occur outside the purview of this complex. Moreover, little is known about how grassroots discourses of justice and equity form different recovery understandings and dynamics. Our ethnographic work documents grassroots recovery as a set of flexible and heterogeneous practices, which operate outside political and bureaucratic structures to reach and serve marginalized areas that the SSRC does not. Building on Simone's (2004) framework of people as infrastructure, we use 'people as recovery infrastructure' to describe socio-spatial relationships in post-disaster environments where marginalized communities rely on grassroots groups to survive and recover. This recovery infrastructure in-

volves sharing resources and networks to communicate, plan, and deliver support.

This research is an attempt to critically advance disaster recovery planning, considering the contemporary era of climate change and in the context of new populist governments, retracting states support and reinforcing the privatization of public assets and services. Our ongoing research on post-Maria PR focuses on the heterogeneity of recovery configurations that are subsumed under the notion of disaster recovery – especially grassroots recovery practices – and attempts to expand and unpack the empirics of disaster recovery processes. Rather than solely focusing on the SSRC, we argue that planning scholars and practitioners should prioritize identifying, understanding and engaging with grassroots disaster recovery efforts.

### **Inclusionism from Below: AIDS, Masculinities, and the Politics of Global Health Science in Taiwan**

*Po-Chia Tseng*

In the past two decades, AIDS governance transnationally underwent a paradigm shift towards inclusionism, a paradigm under which inclusions of historically marginalized groups affected by AIDS in medical and public health programs are regarded as key to a public health goal. In particular, since the 2000s, World Health Organization started issuing technical guidelines on HIV prevention and treatment among, for instance, 'men who have sex with men.' The new paradigm entails local institutional shifts. While the Taiwanese government authority employed exclusive measures against the sexually and racially non-normative as a primary means for governing AIDS prior to the mid-2000s, the exclusionist paradigm gave way to the inclusionist one, which involves, for examples, the establishment of tongzhi health centers sponsored by Taiwan Centers for Disease Control and the revocation of legal restriction on HIV-positive foreigners' entry residency. However, the inclusionist transition also generated dissent from below. Grassroots activists challenge the state's production of epidemiological knowledge and deployment of HIV testing measure, which are at the heart of global health projects combating AIDS.

My research looks at how the transition to inclusionism is articulated, enacted and contested by varied

groups of actors -government officials, health professionals, non-governmental organizations, transnational pharmaceutical companies, and individuals living with HIV- in Taiwan in light of a variety of global health practices and discourses concerning AIDS. I aim to approach this question with three sub-questions: What masculinities are mobilized as modes of governance in response to the AIDS crisis? How are sciences and technologies configured under varied modes of AIDS governance? What does the transnational mean to local actors and how do they engage the transnational?

### **Down to Frack? - Understanding Gas Drilling and Concern for the Environment, Public Health and the Economy**

*Brian F. O'Neill and Matthew J. Schneider*

As concerns for global climate change have risen in recent years (Dunlap 1998; Oreskes 2004; Jasanoff 2010; Giddens 2009; Urry 2009), American energy policies have reckoned with a concern for the environment on the one hand, and a concern for energy independence on the other (Guri 2010). Indeed, as concerns about the fossil fuel sector loomed after the Second Gulf War, renewed calls for energy security were made. This helped to open up sectors like shale gas drilling (Gasteyer and Carrera 2013). Still, the problem remains one of dualistic opposition between the perennial concern for the economy on the one hand and concern for public health and the environment on the other (Gould et al. 1996). Of course, the problem with fracking is that it does pose a threat to public health and the environment. Fracking has been linked to many cases of contaminated rivers, reservoirs, and groundwater aquifers. When methane migrates from nearby drilling sites, affected households are put at risk of asphyxiation hazards and even explosions (McDermott-Levy, Kaktins, and Sattler 2013). Subsidence is also a persistent threat. Furthermore, air quality is compromised by fracking operations, as methane, which also happens to be a potent greenhouse gas, and other hazardous gases, such as benzene - a carcinogen - are released into the atmosphere (Howarth and Ingraffea 2011; McDermott-Levy, Kaktins, and Sattler 2013; Meng and Ashby 2014; Sovacool 2014).

In the environmental sociology and public opinion literatures, much space has been devoted to belief in global warming. This literature can be divided into two broad types. Scholars, such as Leiserowitz (2006) and Oreskes and Conway (2014), have focused on individual climate denial by surveying attitudes toward the environment. Alternatively, McCright and Dunlap (2000; 2003; 2010) sparked a conversation about climate change denial as an organized activity led by the conservative right. This literature contributes largely to an understanding of how political ideology overrides a concern for the environment. However, Bohr (2014: 21) argues that "Climate skepticism does not result from anti-scientific attitudes per se, but from normative values regarding the balance between state and market in negotiating collective risk mitigation versus organizational and consumer choice." Deniers attitudes and opinions are informed first and foremost by a "Market-First" ideology, and skepticism of climate change is an expression of pragmatism, aka economic concern. By showing that climate change skepticism is rooted not in a denial of the validity of impact science, but in pragmatic concerns of publics, Bohr makes an important contribution.

If climate denial is rooted in pragmatic concerns, then what would predict approval of practices like fracking, which we know is not only harmful to the environment and contributing to climate change, but also harmful to human health and well-being in a direct and visceral way? We therefore desired to find a way to connect the qualitative studies about anti-fracking activism and pro-fracking public opinions. More specifically, we were interested in understanding what motivates someone to support or oppose hydraulic fracturing, and we sought to go deeper than simple belief in global warming or political party affiliation. After all, most Americans believe in climate change, and according to the survey data used in this paper, 34% of believers also support the practice of fracking. Our inquiry finds evidence that their attitudes are based on perceived effects on the economy, environment and public health, rather than simple fixation on belief in global warming and party polarization.



## **Racial Underpinnings in the Operations of the World Bank**

*Katherine Copas*

The World Bank is a powerful transnational organization that has existed for almost 75 years and, in that time, its role has evolved to meet the perceived needs of the global economy. The World Bank Group (or often, World Bank or the Bank) was established as the International Bank for Reconstruction and Development (IBRD) after World War II, and its main goal was to help rebuild the nations that were ravaged by the war. The loans originally financed infrastructure projects, but as those nations stabilized, the World Bank shifted its goals and financial capacity towards developing countries. The creation of the International Development Association in 1960 began this shift towards developing the Global South, helping to fund projects such as the Akosombo Dam in Ghana. However, the debt crisis of the 1970s transitioned from what Philip McMichael calls the “development project” to the “globalization project,” and international organizations such as the World Bank took on a larger role beyond mere banking (1996). These supranational organizations have decision makers that have hegemonic positions that guide their practices, and even with good intentions, there could be racist sentiments driving their work.

The relationship between nations can be examined through a critical lens, similarly to how sociologists have examined class relations. At a hyper-macro scale, there are “upper-class” countries that have exploited and systematically disadvantaged other nations for their own gain. Banks are gatekeepers for financial resources, and they are managed by upper-class elites, and their decisions impact the recipients (and those denied access to the bank). The World Bank is an international financial powerhouse, and one would imagine that it lends in order to aid nations working towards economic growth. However, as in national and domestic banks, there could be racist undertones on top of classist ideologies that direct how resources are allocated. Rather than denying loans, like in the US context, loans are provided to nations, but with the condition that policies will be reformed to reflect the values and economies of the nations in control of the World Bank. Racism is less overt compared to the Global North’s colonial and imperialist past, but the

hidden racial sentiments drive the decision making at the head of international finance institutions like the World Bank. This research digs into World Bank claims of expertise and good intentions in order to uncover racist links to its domination.

## **Seasonal Masculinities: Seasonal Labor Migration and Masculinities in Rural Western India**

*Pronoy Rai*

In this paper, I demonstrate how masculinity is constructed, transformed, and flexibilized in the course of seasonal migration and how migrant work is intrinsically connected with gender negotiations and masculinities. This is significant because this paper illuminates the workings of gender power relations in the context of internal labor migration in the Global South, which has witnessed limited academic engagement. My research advances our understanding of masculinities as it relates to movement across space, work and labor, and other axes of differences such as caste and class in South Asia. This paper is based on primary research conducted by me in rural western India during Summer 2014 and Summer, Fall, and early Spring 2015-16 in five villages through application of qualitative research methods.

## **Music Deserts: How Social Inequality Affects Accessibility To Music Resources Important To Actively Participating In Music**

*Everardo Reyes*

Recent findings in the cognitive neuroscience of music suggest that active participation in music has benefits such as increasing reading comprehension, soothing babies, and helping increase synaptic activity, beneficial in differentiating music and speech from noise. However, these benefits are not accessible to all communities. Research done by Basmat Parsad and Maura Spiegelman for the U.S. Department of Education (2012) revealed that elementary and secondary schools with a higher rate of poverty have fewer music teachers, music courses, dedicated rooms for music, in addition to a lack of music equipment. The purpose of this research was to examine whether social inequality in the U.S. correlated with a lack of music instrument stores (MIS) in certain geographical regions. These areas can be thought of as Music Deserts. To examine if social inequality correlated with access to

MIS, the number of MIS registered with U.S. Census data within zip codes of New York City and Chicago were quantified. U.S. Census data was utilized to identify characteristics of each zip code such as population size and median household income. After importing data into the Statistic Package for Social Scientists (SPSS), correlations between music stores per square mile, and factors such as education, income, and race were analyzed. Linear regression suggests that Music Deserts exist and can be associated with percentage of the population with a bachelor's degree or higher. It is important to recognize Music Deserts because they identify areas where a lack of resources deprive lower income communities from the benefits associated with active music participation.

### **The Political Economy of Revolution: Karl Polanyi in Tahrir Square**

*Hany Zayed*

The causes and consequences of revolutionary change have long been the subject of scholarly analysis. This research extends extant theory of revolution through a systematic integration of Polanyian international political economy into an analysis of contemporary transformations in Egypt. The primary research question of this paper is thus: *to what extent can Karl Polanyi's Double Movement theorization explain the Egyptian Revolution of 2011?*

This research contributes to the current body of knowledge in two ways. First, it extends Karl Polanyi's double movement theorization by applying it to the Egyptian case study. Through extracted key pillars, this research demonstrates the broad congruence between the dynamics of social change in Egypt and the central elements of Polanyi's work. Second, by demonstrating the effectiveness of the Polanyian framework in understanding Egypt's revolutionary change, the research highlights the value of introducing political economic elements to existing literatures on revolution, expands the depth and variety of the theory of revolution, and extends existing analyses between neoliberalism and revolution in political economy literatures.

### **Unrepresentative Democracy: Civic Engagement in 26 Knight Foundation Communities**

*Matt Schneider*

The United States has long been touted as "a nation of joiners," and many, ranging from Tocqueville (1969) to Putnam (1993; 2000) to Skocpol (1997;1999) have theorized that this knack for civic engagement encourages the accumulation of social capital and enables a healthy democracy. In turn, this study asks, "who participates in which forms of civic activity?" Analyzing responses to the "Soul of the Community" survey with a series of logistic regression models, this paper finds that local civic activity is significantly correlated with belief in one's ability to impact his or her community, trust of local government, and social status. More specifically, those who attended public meetings were less likely to identify as white and trust the local government. Conversely, those who had participated in local volunteer work were more likely to identify as white and trust the government. Given that volunteer activities can result in tangible changes and improvements to the community and that public meetings are often criticized for their neglect citizen concern, this pattern is problematic. These results suggest a disconnect between people of color, those with less education, lower household incomes and the civic institutions that are meant to serve community interests. If local level democracy is meant to be representative and is built upon civic participation, it is fundamentally flawed. Civic institutions serve as tools of the privileged, helping them fulfill their visions for the community. Meanwhile the voice of the marginalized remains undervalued.

### **Development and Cultural Transformations in Rural Communities of Leyte Province, Philippines**

*Chase Moon*

Development initiatives designed to improve conditions in areas of the global south continue, yet poverty and inequality remain persistent and in some cases have worsened. This is clearly evident in the island of Leyte in the Philippines. The increasing penetration

of development in rural communities in Leyte has resulted in momentous change including new economic opportunities but also new and greater inequalities. Most research on the effects of development processes evaluates them through economic and now social indicators, but far less attention is given to indicators of the effects of development on culture. This is critical given Arturo Escobar's argument that development broadly speaking is a process of cultural transformation. Furthermore, Pierre Bourdieu showed how inequalities are constituted through various forms and levels of economic, social, and cultural capital held by individuals and groups. Both socioeconomic status as well as cultural identity have the potential to afford an individual either new opportunities or, increasingly in Leyte, new barriers to prosperity. Indeed, development has similarly but distinctly transformed and penetrated not just the economy but multiple social and cultural fields in Leyte and, subsequently, emerging inequalities are not only socioeconomic.

The practices and the forms of capital associated with those practices that are increasingly the most privileging in these communities are those encouraged or imposed through development. Concurrently, practices now seen as "traditional" and the identities associated with them are increasingly devalued. However, this is not a clear case of development producing the homogenization of culture over the resistance of those with "traditional" values. Development in these communities has been largely piecemeal, with all residents having ideas of what they want development to look like and how they want it to affect them. The confrontation is rather over whether development is to be accepted (or encouraged) on externally imposed and selectively privileging terms driven by Filipino elites or whether it can be more locally adapted and inclusive. At present only the former approach delivers socioeconomic advantages, to those willing and able to accept it.

This paper is based on survey interviews of 130 residents of three communities in Leyte in 2015. The study examined the distribution of changing practices associated with development that grant new forms of capital to certain people in rural communities in Leyte. This highlights the importance of considering cultural effects of development, which in this case reveals

new cultural inequalities that are also crucial to understanding how and among whom socioeconomic inequalities are produced. This framework provides insight into better development research and practices.

**The Making of "Youth Teams": The Rise of Youth Activism and its Absorption into the Saudi Polity**  
*Ahmed Saad Alowfi*

The influential Rentier State Theory postulates that resources-rich states create society of individuals, atomized before the state, where the flow of action in state-society relations has one direction that goes from state to society. Whereas dominant (liberal) conception of civil society presupposes a directionality of the state-civil society relations, in which civil society is seen as a force that necessarily limits state power. In this paper, I argue that both conceptualizations of state-society relations are ill-equipped to make sense of youth politics in Saudi Arabia over the past decade, which offers a different outlook for state-society dynamics. The largely untold story of "youth teams" in urban Saudi Arabia presents a case where civil society actors constructed a category of collectivity largely independent from state institutions. The state was subsequently compelled to reify it and absorb it. In such an interaction, both state institutions and civil society actors transformed each other. Based on this case, I propose an alternative conceptualization, drawing on the work of Antonio Gramsci.

The paper sheds light on an episode of activism that was animated by heterogeneous cliques and networks of active youth in Saudi Arabian cities (with an emphasis on Jeddah) and peaked in the period from 2006 to 2012. Dozens of Small and networked groups of young people (teams) have utilized the meager available resources and innovatively navigated constraints in public space to advance their public oriented initiatives ranged from volunteering, culture to human rights advocacy. The episode, I argue, generated a stable category of public engagement of "youth teams" that was later accommodated in the hegemonic project of the new political elite (under the Crown Prince Muhammad bin Salman). Based on interviews with leaders and participants in grassroots groups as well as officials in concerned institutions, I trace the origin of this episode of youth activism, its cultural makeup and institutional appropriation of it as an instance of a



passive revolution, a process by which state (or any other dominant actor) reconstructs its hegemony and absorb potential challenges.

Through such an empirical case, the paper advances a Gramscian approach to state-society relations that captures the complexity of interaction and the shifting boundaries between the two. Rather than measuring civil society by the “volume” of social capital, one needs to look at the specific articulation of relations between different actors (including the state) at a given historical moment, which is a perspective put forth by Gramsci in his metaphor of civil society as arena for struggle. A specific articulation of those relations in the case of youth teams was the eventual expansion of state into society by absorbing an emerging civil society actor into its hegemony, which is a case of passive revolution, one possible articulation of state-society relations. The case of youth teams invites us to be more sensitive to the cultural constitution of civil society actors and the fluidity of their boundaries and relations to the state. And for the particular interest in the case of Saudi Arabia, it opens a window for us to make sense of the new political elite’s massive restructuring venture, of which the “youth sector” is a key component.

**Black Mothers in Racially Segregated Neighborhoods Embodying Structural Violence: PTSD and Depressive Symptoms on the South Side of Chicago**

*Meggan Lee*

This study employs multi-level and mixed-methods approaches to examine how structural violence affects the health of low-income, single Black mothers. We use multilevel regression models to examine how feeling “trapped” in racially segregated neighborhoods with high levels of violence on the South side of Chicago affects mothers’ (N = 69) reports of post-traumatic stress disorder (PTSD) symptoms and depressive symptoms. The role of stress and variations in expression of mRNA for the glucocorticoid receptor gene *NR3C1* using microarray assay was examined. Interview data was used to provide nuance to the definitions of feeling “trapped.” The regression models revealed that feeling “trapped” significantly predicted increased mental distress in the form of PTSD and depressive symptoms.

## AUTHORS AND PARTICIPANTS

**Ahmed Alowfi** is a doctoral student in the Department of Sociology at UIUC. His primary research interest is state formation, networks and informal institutions, and contentious politics in Saudi Arabia.

**Brian F. O'Neill** is a second year PhD student at the University of Illinois at Urbana-Champaign who is currently researching water policy in the West of the USA using a combination of ethnographic, historical and statistical techniques. In addition to this ongoing work regarding the political sociology of the water sector, he is actively researching issues around climate change, natural resource extraction.

**Julie C. Krueger** is a PhD candidate. Her dissertation interrogates the relationship between masculinities, sex work, and the economy in Midwestern America.

**Matthew Jerome Schneider** is a Ph.D. candidate in sociology at the University of Illinois, Urbana-Champaign. He earned a M.A. in sociology from the University of Illinois, Urbana-Champaign in December 2016 and a B.S. in sociology and history from Illinois College in May 2013. Using ethnography as his primary method of study, Matthew's work often attempts to understand issues of race, race relations, volunteering, civic engagement, and mission work. Heavily influenced by his time as a volunteer teacher in Honduras in AY 2014-15, these interests have led to his dissertation work in which he explores how race, class, religion, and civic mindedness inform volunteer practices and ideologies. The project focuses on volunteers working for grass roots homeless services organizations in St. Louis, MO.

**Meggan Lee** is a 4th year student at UIUC with current research projects focusing on race and gender in prisons in the United States, as well as work on solitary confinement. Her dissertation work involves an analysis of a Midwest court system and the racialization and criminalization of social problems.

**Jessennya Hernandez** is a second year graduate student in the doctoral Program in sociology at the University of Illinois at Urbana-Champaign. Her current research interests include the following topics: Globalization;

Power; Gender and Sexuality; Race/ Ethnic Inequalities; Access to Higher Education; Human Rights; and Qualitative Methods. She is especially interested in the representations and identities of Latinx women around Los Angeles.

**Hany Zayed** is a PhD student in Sociology at UIUC. He holds an MA in Politics, Economics and Philosophy and a BA in Economics and Finance. His interests lie in the intersection of Collective Behavior and Social Movements, Global and Transnational Sociology, and the Sociology of Emotions.

**Heba Khalil** is a PhD student in Sociology at the University of Illinois Urbana-Champaign. She holds an LLM in International Law and a BA in Political Science and History. Her research focuses on social movements in Egypt and Tunisia, with a particular focus on rural and subaltern mobilization and counter-movements.

**Everardo Reyes** is a first year PhD student in sociology. His research interests lie at the intersection of music, access to musical instruments, and social inequalities.

**Chase Moon** is a PhD student in sociology in his second year. His research is largely ethnographic and historical and involves social transformations that are ongoing in the Philippines. He is especially interested in the issues of development in rural communities there.

**Pronoy Rai** is a graduate student in the Department of Geography. His work focuses on issues of gender and sexuality and the interplay of Seasonal Labor Migration and Masculinities in Western India.

**Katherine Copas** is a first year PhD student in the Department of Sociology. She is broadly interested in Transnational Sociology, the World Bank and the issues of race and gender in transnational institutions.

**Po-Chia Tseng** is a graduate student in the Department of Sociology. His work focuses on AIDS, Masculinities, and the Politics of Global Health Science in Taiwan. Additionally, he is broadly concerned with the substantive sociological debates around sexuality and medical sociology.

**Ariam Torres-Cordero** and **Efadul Huq** are graduate students in Urban Planning. The research which they presented at the conference discussed People's Practices and Meaning-Making as Grassroots Recovery Infrastructure in Puerto Rico.

**Shwetha Delanthamajalu** is a graduate student in the Department of Sociology. Her presentation focused on the presentations in the media of nation, gender, and martyrdom with regard to the specific case of the killing of an Indian journalist in 2017. Her work broadly focuses on the issues of gender and identity.

**Lindsey Crudup** is a Senior undergraduate student in the sociology department and this year's winner of the student engagement award. She presented on *Mujeres hechas de la noche: The effect of sex tourism and the hyper-sexualization of the Afro-Cuban woman*.

**Marc Kranz** is a Senior majoring in Sociology and he plans to attend law school after graduation. He presented on *Veterans' Perspective on Transitioning from Service to Civilian*. In this investigation, he studied the impact of transitioning from active duty military society to the civilian society.

**Charlene Carter** is a senior majoring in sociology. For her capstone project, she studied the impact of education on black professionals' social mobility. This was a qualitative study that looked into the professional outcomes of Black graduates who completed degrees at four-year universities, vocational colleges, trade schools, and certification programs.

**Nada El-Kouny** is a PhD Candidate in the Department of Anthropology at Rutgers University. She presented some of her fieldwork in Egypt in which she provided a Comparative Analysis of *Wasta* as Social Infrastructure in Rural Egypt.