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Black in White Space

Elijah Anderson is the Sterling Professor of Sociology and of African American Studies at Yale University, and one of the leading urban ethnographers in the United States. His publications include *Code of the Street: Decency, Violence, and the Moral Life of the Inner City* (1999), winner of the Komarovsky Award from the Eastern Sociological Society; *Streetwise: Race, Class, and Change in an Urban Community* (1990), winner of the American Sociological Association's Robert E. Park Award for the best published book in the area of Urban Sociology; and the classic sociological work, *A Place on the Corner* (1978; 2nd ed., 2003). Anderson's ethnographic work, *The Cosmopolitan Canopy: Race and Civility in Everyday Life*, was published by WW Norton in 2011. Additionally, Professor Anderson is the recipient of the 2017 Merit Award from the Eastern Sociological Society and three prestigious awards from the American Sociological Association, including the 2013 Cox-Johnson-Frazier Award, the 2018 W.E.B. DuBois Career of Distinguished Scholarship Award, the 2021 winner of the Stockholm Prize in Criminology, and the 2021 Robert and Helen Lynd Award for Lifetime Achievement. For our newsletter, Elijah Anderson has shared part of his latest book, [Black in White Space](#). As noted in the excerpt, *Black in White Space* is an extension of his previous work. These ethnographies are now



considered essential reading in community and urban sociology. In addition to contextualizing this body of work, the excerpt below also addresses his concern for the fragility of American society as a whole.

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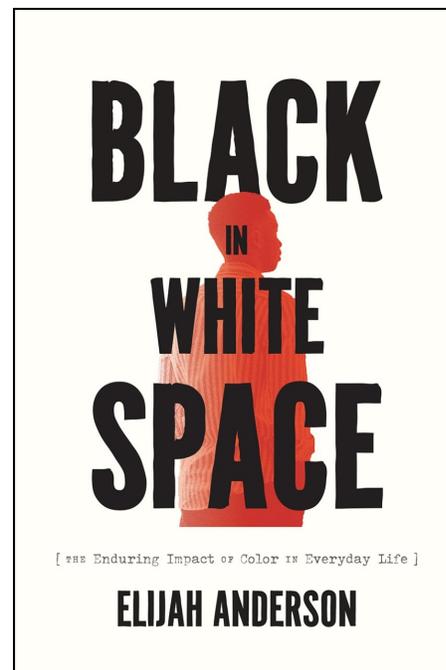
When Supreme Court Chief Justice Roger B. Taney declared in the 1857 *Dred Scott* decision that the framers of the Constitution believed Black people “had no rights which the white man was bound to respect,” he ruled on the state of American society at that time: Black people, free or enslaved, held a place inferior to that of White people, and all White people were above all Black people. This ruling established and reinforced the societal prejudice that White people were simply better than Black people by virtue of being White (Painter

Anderson, cont'd.

2010; Franklin and Higginbotham [1947] 2021).

After Emancipation, as Black people migrated to towns and cities in the North and in the South, their stigmatized “place” both followed and preceded them. When Black people settled in their new communities, their reception was decidedly mixed; they were resisted and tolerated, and as their numbers grew relentlessly, the local White people worked to contain them, at times violently, in what became the “Black section” of town. These settings where Blacks were relegated were the precursors of the Black ghettos that have proliferated throughout the nation since that time, settings that symbolically reinforced what slavery established: the lowly place of Black people in the public mindset.

Now, in virtually every city in America, there is a “Black side of town,” an area where Black people are concentrated, which is generally apart from White residential areas. But the ghetto is not solely a matter of physical location; it is also a symbol of the ghetto’s peculiar relationship with the wider White community. In the past, the Black ghetto served as a haven from racism, a place of refuge where Black people could “feel at home” among their own kind. These neighborhoods developed as segregated communities, replete with their own infrastructures and social organization. In time, they would take on a more sinister definition and purpose— not just for Blacks but for the wider society as well. Eventually, the ghetto would serve as a place remi-



niscient of a reservation, where Black people would reside.

Eventually, the White population developed and elaborated their own sense of group position in contradistinction to the “place” of Black people, symbolism manifested in the physical space of the “Black ghetto.” Thus, in the minds of the White majority, and for Black people as well, the ghetto became a fixture of mental as well as physical space. Each generation of White people became socially invested in the lowly status of Black people; they understood their own racial identity in terms of whom they opposed, and this positionality was institutionalized, passed on from one racist generation to the next, and manifested through the enduring principle of “White over

Each generation of White people became socially invested in the lowly status of Black people; they understood their own racial identity in terms of whom they opposed, and this positionality was institutionalized, passed on from one racist generation to the next, and manifested through the enduring principle of “White over Black.”

Anderson, cont'd.

Black.”

The urban ghettos of America continue to struggle with a legacy of racial caste. Now buffeted by the winds of deindustrialization and a global economy that has left them disenfranchised and socially excluded, these poor Black communities are characterized by high rates of structural poverty and joblessness. Incivility, crime, and violence are all too common. For successful Blacks, who have made their way into the upper reaches of the larger society, but who share the phenotype and skin color of those left behind, contradictions and dilemmas of status abound, as they are at times confused with Black people of the ghetto, whom many White people, and especially the police, are inclined to view and treat as outcasts.

Meanwhile, the wider culture approaches the ghetto with both wonderment and fear. The ghetto has become an icon representing both a style and a derelict lifestyle, encouraging a new form of symbolic racism for which the Black ghetto as an entity unto itself is becoming the primary referent that defines anonymous Black people for the wider society. Thus, in the minds of many Americans, the ghetto is where “the Black people live,” symbolizing an impoverished, crime-prone, drug-infested, and violent area of the city. The history of racism in America, along with the ascription of “ghetto” to anonymous Blacks, has burdened Blacks with a negative presumption they must disprove before they can establish mutually trusting relationships with others.

In preparing this work, extending my own body of ethnographic research, I have tried to document the ways in which the most desperate of the Philadelphia Black underclass cope with making a living, and how these coping efforts and their social and cultural adjustments, in the context of existing racial arrangements, define the Black ghetto and the Black people who are presumed to reside there. Also, I am particularly interested in the persistence of racial prejudice and how it has become modified over

the last half century, changes that have occurred in the group position of American Blacks and the positional arrangements of groups in American society more generally.

Ethnography is defined as the systematic study of culture, or what Clifford Geertz (2000) referred to as a community’s shared understandings. The challenge to the ethnographer is to engage in fieldwork among a population by observing what people do and by listening to what they say to apprehend the “local knowledge” that underlies their community’s shared understandings. Ethnographers try to render or represent this knowledge in their writings. To some extent that is what I’ve tried to accomplish in this book. Hence, the following pages will document ethnographically the circumstances in which Black people make their claims on American society, show the reality behind the powerful stereotype of the iconic ghetto, and describe the ways Black people struggle to address the resulting stigma that follows them throughout their lives, and especially as they navigate what they perceive as “White space.”

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Chair's Message

Dear Colleagues,

Looking ahead, ASA will offer a time to gather for many of us. I am excited to see the lineup of section panels, roundtables, and award recipients, and I am also eager to catch up with members at our business meeting and reception. For those who could not submit a paper this year, there are other ways to participate, including as moderators and discussants. Please stay connected with us!

I would like to use some space to thank our new newsletter team: Albert Fu, Kyle Galindez, Andrew Messamore, Alexis Moore, Lora Phillips, Steven Schmidt, Thalia Tom, and Benny Witkovsky. They are looking for contributors from members who conduct research on LA/Southern California for a regional spotlight, so please contact them

if interested!

Last, I have mentioned that we will offer travel fund for graduate students. Student members with up-to-date CUSS memberships are eligible for a small travel grant. CUSS will award up to five awards of \$300 each for students presenting (in any ASA session, not just CUSS panels). To apply, complete this form by 5 PM on Monday April 4. We will notify students of the results by the end of April Here is the link: <https://forms.gle/5hbgNjj7DcusMP9AA>

Thank you, and we look forward to seeing you in Los Angeles!

Warmly,
Rachael Woldoff

Message from the Communications Team

This issue of the CUSS Newsletter includes work from several new team members. The newsletter and website is made possible by the section's membership – not only volunteers, but the great work we all do as scholars, teachers, activists, and community members. As such, we decided to focus on our inaugural Publicly Engaged Scholarship Award winners—Stefanie Deluca and George Greenidge. In addition to those interviews, we have an excerpt from 2021 Lynd Winner, Elijah Anderson's, new book.

As always, newsletter articles are posted on Comurb.org, in addition to being distributed via the listserve. The team also shares links to material via Twitter (@ComUrbASA), and Facebook (CUSS). We are always looking for essays or op-ed pieces that promote community and urban sociology. Pieces can cover new research, teaching and pedagogy, or community activism. Please contact any of us if you are interested.

- Albert Fu (afu@kutztown.edu)
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You can find CUSS on the web via:

Our Website: <https://www.comurb.org>

Twitter: @ComUrbASA

Interview w/ 2021 Publicly Engaged Scholar Award Winner George Greenidge, Jr.

George (Chip) Greenidge, Jr., a Ph.D. Candidate at Georgia State University, was the winner of the 2021 Publicly Engaged Scholar Award. George is a scholar-activist whose commitments span non-profit work, government service, philanthropy, and education. Recently, he was President of the Boston Empowerment Zone, a federally funded HUD initiative aimed at economic investment in U.S. urban neighborhoods, and the Founder and Executive Director of the National Black College Alliance, Inc., a nonprofit focused on providing alumni mentors to college and high school students. Currently, George is also the Founder and Director of the [Greatest MINDS](#), an organization which aims to promote public discourse, citizenship and inclusive democracy. He is also a [Visiting Democracy Fellow](#) at the Ash Center for Democratic Governance and Innovation at Harvard Kennedy School. Benny Witkovsky and Andrew Messamore reached out to George to discuss his career. Thanks to George for agreeing to participate in our interview!

This abridged interview has been edited for clarity.

Tell us about the community-based work you did before starting graduate school?

A lot of my original community-based work started in my mid-twenties. I was extremely focused on getting people—particularly young people of color—involved in local politics, from thinking about running for office and particularly voting, also creating a new generation of civic leaders and getting my peer group to get active. In late 1999, we brought together over 250 Black Bostonians to talk about the leadership divide that was happening in the Black community. It was hugely successful, and it got the eye of the Mayor of Boston Thomas. M. Menino. At this meeting, we're all 20 somethings and we were just beating the crap out of him about quality of life for Black Bos-

tonians. He had a really good relationship with the older black community, but not with the younger black community. And we let him know it. [The story] was in the Boston Globe for three days. And, boy—did he hate the paper highlighting the city's Achilles' heel about race. He was like, "Someone get those young whippersnappers and get them over to me. I'm getting dragged into the paper - get them to meet me in city hall". We met him the next week. So that is one example of how I learned to be a convener and organizer.

Another example was a convening I organized in 2011 called the ["25 Years After Crack Forum"](#). This [retrospective forum](#) highlighted the effects that crack cocaine epidemic has had on Boston's Black community in the 1990s. In this forum, I brought together community members that were affected by crack, people that were hurt or affected, and helped them to use their voice for policy change. That's the power of convening and - bringing voices to the forefront to the discussion. We brought together federal prosecutors, drug dealers, nurses, public health officials, and children (who are now adults) from crack addicted families as a day of reckoning and healing. People talk about how this public sociology lens is a way to bring people in and talk about problems and how things could be. For some of us, you know, "armchair sociology" is not the way to go. We need to bring these discussions more into public space, reviewing the data and information, and also do something with and share the data. So that's what I think I'm going to carve my career in doing. Really taking all these different policy reports and white papers and letting the community wrestle with the information, and understand it, and to demand change. Interestingly enough, looking at today's opioid epidemic in urban cities, it is quite different the reaction when it is people from a different racial background where it has been deemed as a public health crisis compared to the criminalization "lock 'em all

Interview w/ 2021 Publicly Engaged Scholar Award Winner Stefanie DeLuca

Stefanie A. DeLuca, James Coleman Professor of Sociology and Social Policy at Johns Hopkins University, is one of 2021's Publicly Engaged Scholar awardees. Over the course of her career, Stefanie has worked closely with local, state, and federal policymakers to enact meaningful change in the domains of housing accessibility and racial desegregation. Her dedication to publicly-engaged research is reflected in her service to several HUD federal housing commissions, in addition to local community and non-profit agencies. More broadly, Stefanie's scholarship has positively impacted countless households by shaping federal legislation on housing vouchers as well as local housing mobility programs across the country. Thalia Tom reached out to her to discuss her research, and we're including her responses below. Thanks to Stefanie for participating in our interview series!

What inspired you to engage in public-facing research?

I'm from the South Side of Chicago, and back home, work that has no ground-level relevance or truth just doesn't make sense to spend your time doing. I suppose I never found the reward of publishing solely for academic audiences to be satisfying or "enough" for me—I like being out and about in the world. What we do is (and should be!) hard. How do you wake up in the morning and work this hard without a bigger purpose? I also find that by studying policy interventions, working with practitioners, and engaging with many different non-academic audiences I can learn more about which societal questions need scientific answers, and which scientific questions are actually worth asking.

I feel strongly that one of the best ways to advocate for vulnerable people is through rigorous science, and the extra effort it takes to get that work into the hands of people who make policy, and those who have the power to make other consequential decisions about resources and narratives. We must also share what we have

learned with the public in transparent and compelling ways. In particular, for me, I must say that I was lucky enough to start my academic career by working with James Rosenbaum and Greg Duncan at Northwestern on the long-term results of the Chicago Gautreaux fair housing case, which provided a chance for more than 7,000 Black families in Chicago to move to less racially isolated communities with higher-performing schools. It became clear to me how legal advocacy and social science could result in real impacts for families.

What has been the most exciting/surprising moment in your career so far?

Whew this is tough—there have been many!! I would say it's a tie between leading my first team in the field to collect data on residential instability and housing in Alabama, and meeting with Secretary Ben Carson.

I had my very first experience collecting qualitative data with Kathryn Edin, Susan Clampet-Lundquist and others back in 2003-2004, when we were examining the puzzling results of the MTO interim impacts results. I was new to Baltimore and simultaneously fell in love with my new city, and was forever changed as a scholar, when our study participants invited me into their homes to share their stories. By 2009, supported by a William T. Grant Faculty Scholars Award, I was leading my own team as we extended some of the lessons we learned in MTO and more with a sample of families in a region of the country where researchers rarely go. I learned a tremendous amount about fieldwork, mentoring and teamwork.

On the second: In 2019, Secretary Carson asked me meet with him and his senior advisers to discuss my research. In the meeting, he asked for guidance on some key policy directions. It was an unexpected

Greenidge, cont'd.

up strategy" seen during the President Reagan through President Clinton years' War on Drugs program and policies.

How did that work help inform your academic research?

I always found community organizing fascinating, especially on how groups and organizations are formed from political stances, to school improvement, to hobbies, to poetry, to the arts. And I thought that was very important: how people organize to start things--community organizations, community groups. So watching this with a sociological lens of how people initially formed as a collective and how they develop strategies and work together to achieve objectives and their mission. I learned the power of convening as a way to bring people together and to hear different insights of how people think about things - it is great feedback and qualitative data for me to use when traditional quantitative methods can't answer the problem.

My mom laughs and tells me that ever since I was in grammar school "I was the kind of student that would show up and make yourself known and push and push." These days, I have also been very experimental in my approaches to how to get information out to people. I am learning to merge old school ways, i.e., phone calling, passing out flyers, to what we have now by working online utilizing social media channels. These college students of today have dragged me along to teach me new tricks. You know I'm an old school organizer, so now I'm learning the new ways of TikTok and Instagram as an engagement strategy and that Facebook is for old people. It's like if you don't put it on Instagram, young people ain't showing up. So these are all new tools and technology and I'm learning them - I'm having a good time learning them as well.

So what does being a convener mean? How does that

contrast with other kinds of public sociology?

Right after graduate school, when I got my masters, I worked at a community foundation and our role was to give out millions of discretionary dollars to Boston nonprofit programs. I was 26 at the time, bringing together nonprofit groups, community organizations, and so forth. I learned the power of convening as a way to bring people together. I listened to the different insights of how people thought about things, not just the traditional academic, or corporate executive, or government department head, and all that, but other unheard voices. It was the magic of the power of the community organizer being at the table, the power of bringing the mothers against gun violence, community advocates, and immigrant organizing groups out there. I have heard so many people share their own individual, powerful stories. I learned how advocacy has a profound impact, and how nonprofits and community groups have a voice, and how people organize to start things. I thought that was always fascinating: that kind of sociological lens of how people merge together or work together to achieve their mission statement. I always found fascinating what role that the civic and community and neighborhood organizations play - they are crucial and central to building an inclusive democracy.

Who have been important mentors or examples for public sociology for you?

To me growing up in Cambridge, MA, I have always had colleges and universities at my doorstep. I was able to participate in community events, summer academic mentoring programs and even play sports and participate in campus lectures . One thing I had were incredible mentors like Bob Moses from SNCC/The Algebra Project and then Charles Ogletree from Har-

Cont'd. page 8

Greenidge, cont'd.

vard Law School. They were huge mentors to me. Lani Guinier from Harvard Law School as well, who recently passed away last month, you know, she was fantastic. She was always inviting me to different events that she was doing and so forth. So, I've gotten some really good mentors and I hope that I can pass that along to the young people that I've worked with at Black Colleges and at Georgia State and the Greater Boston area. The connections that I think the Black intellectual, or all intellectuals, need to have with their students is to make sure they're readily available and to help them think critically about the world in "real life events." We need to re-invent the word "office hours" to include many new things, such as bringing students to conferences and community talks, hosting functions at coffee shops and minority-owned restaurants, or volunteering to do neighborhood cleanups. Bring them to things - don't just say come to my office hours. Let them see the world, let them network, let them think critically about how they would occupy the world. Last year and this year, I was involved with college students in Boston and Atlanta with local, state, and national elections and organizing voter registration drives. It is also important that we carry on the public work of Guinier, Moses, and Ogletree, and the work of [voting rights](#) and equal rights.

What do you think about this work in today's era of attacks on Critical Race Theory and more politically engaged scholarship?

Well actually..... It is quite funny - I've been teaching Critical Race Theory in all my classes, I just don't think I've said that's what it is. That's the way that my elders have taught me. At the same time, I think about when I was a grammar school student and in civics in second grade, they made us learn about the 40 presidents of the United States from George Washington to President Ford. And I saw their faces and pictures and said, why? That means I can't be president as a Black Person - I saw only

white men? Why can't I be President? Just answering that question is the meaning of critical race theory as I posed it to my group of 2nd grade classmates, my siblings, my teachers, my parents, and grandparents. I asked the question: why is there someone that looks like me not on that list? I also asked why there were no women. Those are the questions I was seeking answers to. Another example: I had to go ask my mom when I was young, "Why can't I go to a certain parade in Boston?" It was the St. Patrick's Day Parade in 1977. My white friends are going with their parents, so why can't I go with them? I think in our Black communities. We've always taught Critical Race Theory, but usually it's done at the family kitchen table or family front porch as "the talk". This discussion has always been done in community organizations and churches, and it's also done at work. If they don't like when we teach Critical Race Theory, let's do what we can do to work with semantics. Like some universities after the George Floyd and Breonna Taylor murders by police officers, some universities are trying to limit student organizing and student speech by limiting student fees, by doing away with "student meetings." Our students need to get creative, and students say fine - just do "seminars" and "workshops" and "teach-ins." So, semantics. They want to play the word game - semantics - let's go ahead and do it. So, I encourage students to change the words. And continue with your agenda as one of those strategies.

How do you keep up the energy for this work given all of these challenges?

You know, I think about my great grandfather, George R. Margetson (b.1887- d.1952), a poet, and my great uncle, George C. Greenidge (b.1916 - d. 1997), who worked for the Pullman Company. When they were

Greenidge, cont'd.

constantly told "no" because of their skin color, they continued to represent Black excellence and still achieved. I admire them - by thinking of them in the 1920's and the 1950's helps keep my energy up. In 1915, I also think about my great grandfather [George Reginald Mar-getson](#) who was a published poet in the early 1900s, and his work not given just due because many book editing companies believed that negroes do not write poetry. He wrote over 7 books of poetry - they are actually all available on Amazon, and he was featured in Kevin Young's recent 2020 book [African American Poetry: 250 Years of Struggle & Song](#). I also think about my great uncle, George C. Greenidge, my grandfather's brother and also my namesake from Roxbury, MA. He changed this country as a Pullman Porter in 1952 by filing a [discrimination complaint](#) against Pullman Company to make sure that Black people can be conductors on trains. But they blocked them—or tried to—by saying, "oh well, you're Black, you can't be a conductor." And he said, "Oh really, I can do a job faster than three of those other people!" He stood up! These men in my family remind me that this work is hard, however, we must carry on the legacy of pushing for racial and social justice. So I think about my relatives being exhausted every day. I think about how many times the racism and the white establishment told them no and they woke up and continued the daily battle on the race problem in the United States, and still is carried on to this day. And the work that I carry on is their legacy. I really hope my work in the community and academia reflects all the struggles and challenges my ancestors fought for.

How would you like to see Community and Urban Sociology—or Sociology in general—evolve to do better community-engaged research?

The idea of convening as activist sociology or community engaged research—it's something that needs to be in all sociology, in all sociologists' utility belt. It's something we all should start to utilize to be better sociologists and

connect our work and get more respect in the field. But it's not just going to the community when we have a special project. No, we don't want it to be, "Oh geez, here are those university students and professors again, they're going to come and ask all these questions." We have to be an integral part of the community. To go during the times where you just want to sit and listen. Come to the community meeting and don't be the person that comes with all the answers, be the person that comes as a participant. Be a servant and a participant - Pass out and serve hotdogs and hamburgers at the festival, you know, do all those basic community-building things, and I think that's where we will get better data collection, I think that will build better trust and we will be better scholars by doing so. Sweep up the floor, put up the chairs, do all those kinds of things. Listen - Because, you know what, there are some barbers and some hairdressers that are better interviewers than all of us out here. They talked to people in the chair every day and they got better data and information out of people. So we can learn from them as well. It's not, And it can't be just, "They got those \$20 gift cards - let's talk". Nope. We've got to be more in sociology, and I think especially Community and Urban Sociology. Our presence should be a public and warmer presence. To understand our work in community sociology, I paraphrase my Sister President Johnnetta B. Cole, President Emeritus of Spelman College and Bennett College : "We should not give until it hurts, we should give until it heals." That is where we see our work and research is doing the most good for the community.

You can email George (Chip) Greenidge, Jr. at george.greenidge@gmail.com. You can also reach him at www.georgegreenidge.com or at www.gminds.org .

Annual Meeting 2022 Sessions



Unlearning Core Concepts in Urban/Community Sociology

This session explores how growing scholarly attention to decolonizing sociology calls for new perspectives that question, challenge, and unsettle foundational concepts, frameworks, and debates within Urban and Community Sociology. We invite submissions that draw on various socio-spatial contexts from diverse geographic locations to offer a critical and reflexive exploration of the field's epistemic and methodological limitations and suggest new approaches for investigating a range of topics, including (but not limited to) the city/suburb/rural divide, community, urbanism, segregation, local community membership, gentrification and renewal, insecurity (housing, food), displacement and dispossession, and local activism. We especially encourage submissions that focus on contexts outside the Global North, that deploy intersectional and anti-racist approaches, and those that center on the agency of marginalized populations.

Co-Organizers:

Zachary Levenson, University of North Carolina,
Greensboro (zachary.levenson@uncg.edu)
Demar Lewis, Yale University (demar.lewis@yale.edu)

Migrations: Forced, Temporary, and Voluntary

This panel investigates the various approaches to studying migration in the twenty-first century. We invite submissions that consider the impact of such factors as the pandemic, environmental disasters, violence, and the ongoing housing crisis in cities on the voluntary, forced, or temporary geographical movement of populations. Topics might include, but are not limited to, the ecosystems of immigration, forms of out-migration driven by COVID-19 to lower density areas, Black, Latinx, and other communities of color out-migration from the central cities to lower-income suburbs or rural areas, and political refugees. Papers may also consider the implications of out-migration from cities, how patterns of migration force a reimagining of spaces and places, and the placemaking strategies of migrant communities arising out of these patterns. We especially encourage submissions that focus on contexts outside the Global North, that deploy intersectional and anti-racist approaches, and those that center on the agency of marginalized populations.

Co-Organizers:

Teresa Irene Gonzales, University of Massachusetts-Lowell (teresa_gonzales@uml.edu)
Cheryl Llewellyn, University of Massachusetts Lowell (cheryl.llewellyn@gmail.com)

ASA Sessions, cont'd.

Homelessness, Unsheltered Populations, and Housing Precarity

This panel explores the various ecosystems of homelessness and housing insecurity. We invite submissions that consider how the pandemic and the ongoing housing crisis have expanded or complicated our understanding of homelessness and those who fit that category. Topics include, but are not limited to, (re)conceptualizing homelessness, unsheltered populations, and housing precarity, community, government, and media responses to homelessness and housing insecurity, policies around containment and displacement, criminalization and policing of homeless and housing insecure populations, and people's efforts to mobilize on their own behalf. We especially encourage submissions that focus on contexts outside central cities and the Global North, that deploy intersectional and antiracist approaches, and those that center on the agency of marginalized populations.

Co-Organizers:

Christine Jang-Trettien, Princeton University
(cjj3@princeton.edu)

Kesha S. Moore, Thurgood Marshall Institute
(kmoore@naacpldf.org)

Urban Futures: Cities after COVID-19

This panel engages how the COVID-19 pandemic impacts the future of cities. We invite submissions that consider how the pandemic reshapes community and urban citizenship, population density and distribution, transportation and infrastructure, work, technology, urban cultures, leisure and urban nightlife, spatial justice, and urban movements. We also welcome submissions that highlight how the pandemic exposes new urban problems and inequalities confronting our cities. We especially encourage submissions that focus on contexts outside central cities and the Global North, that deploy intersectional and antiracist approaches, and those that center on the agency of marginalized populations.

Co-Organizers:

Krista E. Paulsen, Boise State University
(kristapaulsen@boisestate.edu)

Youbin Kang, University of Wisconsin-Madison
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Queer Placemaking Beyond the Gayborhood

This panel explores strategies of placemaking and community by LGBTQ+ populations beyond the metro-normative and post-gay subcultures and representations within iconic gay neighborhoods. We invite submissions that center the spatial expressions and experiences of LGBTQ+ people across various geographic contexts, including, but not limited to, suburbs, rural areas, "ordinary cities," online and virtual spaces, and geographies hostile to LGBTQ+ rights. We also welcome submissions that explore how marginalized LGBTQ+ communities might refashion and reimagine spaces and places within iconic gay neighborhoods. We especially encourage submissions that focus on contexts outside central cities and the Global North, that deploy intersectional and antiracist approaches, and those that center on the agency of marginalized populations.

Co-Organizers:

Greggor Mattson, Oberlin College
(gmattson@oberlin.edu)

Mahesh Somashekhar, University of Illinois-Chicago
(msoma@uic.edu)

CUSS Refereed Roundtables

Co-Organizers:

Paige Ambord, University of Notre Dame
(paige.ambord@gmail.com)

Grigoris Argeros, Eastern Michigan University
(gargeros@emich.edu)

DeLuca, cont'd.

opportunity to translate work in a bipartisan way, and communicate not just whether certain policies are *effective*, but whether they were also *efficient* and politically feasible.

What impact do you hope that your scholarship will have?

In the past few years, three pieces of federal legislation have been informed by my work with my team, which is wonderful. In particular, we've seen bipartisan legislation passed by Congress to scale-up some of the work we did with the Seattle and King County Housing Authorities, which is collaborative work I'm doing with Raj Chetty, Nathan Hendren, Larry Katz, Peter Bergman, Christopher Palmer and others at Opportunity Insights. The funding from that legislation is allowing public housing authorities across the country to increase residential choices for families and support their moves into high-opportunity areas through the HUD Mobility and Community Choice Program. HUD launched this initiative in 2020, and now thirteen different public housing agencies in nine metropolitan areas can improve their subsidized housing programs, while participating in rigorous evaluation research. I am now working with Abt Associates and the Urban Institute on this incredible endeavor. I could never have imagined something like this ten years ago! So in these ways, I'm really happy with the impact of our scholarship.

But I also hope that my work can help on the individual, everyday level—to motivate people to think more carefully, more empathetically, and in a more informed way about others who live different, less advantaged lives than they do. These big small things are part of the hope. For example, a few years ago I received a letter from a local physician who had recently read our book. He wrote to me: "I literally wept...the beauty of the human spirit, which requires just a little opportunity and encouragement to flourish, is an underlying theme in your writing..."

I've started asking young people in my practice, 'what are you passionate about? What are you doing to pursue that passion? Who helps you and supports you?' Your writings inspired me to do more to strengthen and encourage them. I hope you'll be happy with a clinical application of your academic concept." I think about this letter all the time. These kinds of connections and the idea that one single person has reconsidered his efforts just a bit? This is how change can really happen.

Do you have any advice for sociologists who want to become more publicly engaged?

When I was a first year doctoral student, I remember asking one of my mentors, Greg Duncan, how to make a difference through our work—after all, he had done so much to affect policy and practice and still does! He basically said, "Do good research." I remember being a bit unsatisfied by the answer, but like with most things, Greg was right. The arc of policy and public opinion is long and there are unexpected windows that open, most of which you will never have any control over at all. So your best bet is to do your best science, and when the windows open, you're ready. I would also add that you need to be prepared to do the extra work to take your research to the next level—in the academy today the work of the 'public sociologist' is gaining traction, but is rarely rewarded without the academic products and service to back it up. I recommend having explicit discussions with department chairs, deans and others at your university to make the case for the space, time, and recognition to do this important work, so you can also balance it with the other myriad demands on our time. It can't hurt to ask, and increasingly, university administrators are being forced to ask themselves what the academy can do for the public good.

DeLuca, cont'd.

I would also recommend cultivating relationships with reporters who write in your area, who are careful, and whose science writing you respect—some may even welcome receiving a new paper of interest from you. Getting to know your university press office is helpful too. While not the easiest thing to do, writing a book alongside your articles can really help extend your public range because books can reach more people and have a life outside of the academy (and no firewall!)—this invites opportunities to engage with community associations, philanthropic organizations, educators, policy staff, churches, and practitioners' interest groups.



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In addition, section members can submit their materials for publication in TRAILS.

For more information: <https://trails.asanet.org/>

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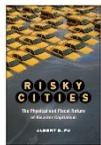
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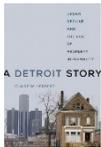
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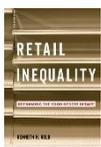
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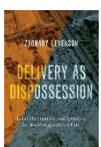
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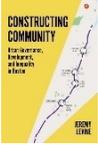
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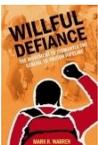
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