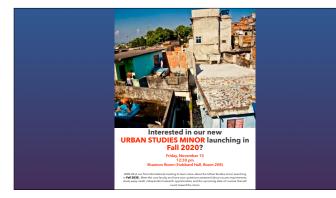


Cities & the New Creative Economy SOC 2202: Cities and Society Fall 2019



Midterm Erray #2

• Due in your OneDrive Folder by Wednesday, November 27.

•THE PAPER HAS AN AUTOMATIC EXTENSION UNTIL FRIDAY, NOVEMBER 24 AT 5 PM.

• Word processing formats ONLY (Word, Pages, or Google Docs)

• PDFs are NOT ACCEPTED.

•Extra Office Hours Available at (<u>http://meetme.so/TheoGreene</u>).

•Additional reading materials available on our course website.

Previou/ly . . .

Gentrification (Social Processes)

 The Creative Class: class of highly educated, monied urban cosmopolity whose work engages in functions that "create new meaningful forms" (Florida 2002: 8).

super-creative core; creative professionals

Trends of the creative class (Three Ts: Technology, Talent, and Tolerance)

Strategies of (Cultural) Gentrification in the Postmodern City

Social Preservation

* Derek Hyra, "Black Branding"

In Race, Class, and Polifics in the Cappuccino City, we learned how the federal, state, and local governments partnered with the private-sector to redevelop DC's old downtown into a popular, urban entertainment center. This was deemed necessary as DC, unlike other cilies, cannot collect tax to raise funds as over 50% of DC's land are non-toxpaying entities (government agencies, universities, nonpratils). This redevelopment attracted young protessionals and those following the urban-furn-around trend to look into cheaper housing surrounding DC's old downtown, which happened to be low-income, neighborhoods of color.

After learning about the history of the Black machine and collapse of African American leadership within DC, as well as understanding the reasons for the partnership between the private- and public-sectors to develop the city, is the displacement of residents in low-income, minority communities inevitable? What could have the government done differently to develop the city in ways that could take on the newcomers preparing for their jobs in these urban centers, as well as protecting the outer, minority communities from being burdened by increasing housing values and displacement? Is it possible to obtain this sort of mixed-income housing if there is lack of integration and widening class disparity?

—Emily L., Expert Question

The author explains that often times blackness and the dark/iconic ghelto are branded and commodified to attract outside residents who want to experience on "authentic Black space". At the same time. "the pesitent racial steedtyping of minority neighborhoads, especially those with a large Attracan-American presence... make those areas the least likely to redevelop," and a pattern developed where urban areas would only experience redevelopment after the influx of white residents. In essence, this means that black culture and experiences can be sold to lure in residents but black bodies themselves prevent redevelopment and investment into a neighborhoad. How can these two readilies co-exist? Is it possible for Black residents themselves to benefit from the perceptions that are sold about them, instead of being consistently relegated to low-income housing while their experience is marketed as attractive?

Betty L., Expert Question

The Rive of New Elite Occupations

- What conditions contribute to the rise of new elite occupations in the postmodern city?
 - How has traditionally "low-wage," "low-status" manual labor transformed in high scale occupations in the contemporary city?
 - How has the rise of these jobs enable new elite forms of taste-making in the postmodern city?

In class we have discussed the "Community Lost" theory which explains that increasing industrialization and urbanization has resulted in a weakening of the community. With less reliance on manual labor and the development of technology, people do not necessarily form close ties with those they work with or live nearby. Ocejo argues that in the postmodern world, workers are transforming undesirable, low status manual labor jobs by creating "specialized niches" for themselves that appear to be more elite, however, these businesses are unable to foster the same type of community as before.

While the people revolutionizing manual labor jobs such as those in the bartending and barbering industries are drawn to their work because of its authenticity and closer interactions within their smaller communities, are they creating a new type of divide? Since gentification is a major reason for the development of these new industries, are other, less affluent groups being forced out of this developing, glamorized American culture? With the postmodern world driven by consumption, are only the wealthy reaping the benefits?

—Teresa A., Expert Question

In Masters of Craft: Old Jobs in the New Urban Economy, Richard Ocejo describes how occupying working-class jobs such as barbering or bartending have gained higher social sthus in elite communities. When operating in and appealing to middle and upper-class neighborhoods, the use of new branding techniques, higher pricing, and demonstration of legitimacy (college education, brewery tours, etc.) allow these positions to gain higher social status and avoid "downward social mobility." Has the appropriation of these typically workingclass accupations by this new college-educated "creative-class" allowed for upward-social mobility by lower-class workers who hold these same positions in other communities? In contrast, has the appropriation of these industries and the new elles status mapped on to them created a barrier for working-class artifas hos to occupy these positions?

—Risa F., Expert Question