

Ethnicity and Neighborhood Economic Development

Paseo Boricua: Alternative Regimes of Ownership

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Paseo Boricua and its two giant metal Puerto Rican flags function as a gateway for a seven-block corridor of Puerto Rican businesses, restaurants, and non-profit organizations. For Puerto Ricans living inside and outside of this strip, the area is seen as the heart of Chicago's Puerto Rican community. The purpose of this paper is to analyze the symbolic methods for claiming ownership employed by community activists and politicians as well as to what extent these methods have been effective. This research utilizes a case study approach, relying on demographic analyses using information from the U.S. Census and American Community Survey, interviews and focus groups in order to answer the following question: How do symbols affect the pressures of gentrification? Lessons will be drawn about the importance of the invention of Paseo Boricua as a tool for creating a Puerto Rican rootedness to place in order to stem the process of gentrification. Further, I will discuss the significance of acknowledging cultural and historical ideals and how these claims move us away from the dominant ideology of the value of a thing or a place by only acknowledging exchange-values.

How Does Collaborative Community Building Governance Work? Evaluating Collaborative Community Building Practices in Korea

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Given the growing interests on collaborative governance, a criticism that existing community building development efforts have largely depended on the role of private and non-profit organizations with little involvement of local government calls for a need of collaborative governance approach. It is argued that collaborative governance provides a desirable space in which collective identification and visioning of community are deliberatively discussed and co-constructed by involving multi-sectoral actors in localities. Then, how collaborative community building works and what outcomes does this process produce? By a conceptual model of collaborative governance for community building, this study examines two community building practices in Korea: Gwangju Sihwa-Munhwa community building and Bupyeong cultural street building. Based on field interviews, observations, and secondary data, the study shows that how collaborative governance processes produce enhanced institutional capacity and improved environmental conditions. Specifically, a comparative analysis of different collaborative forms (e.g. grassroots-driven and government-driven community initiatives) identifies how these

collaborative governances work similarly or differently, suggesting what factors should be further considered and what roles are expected for different stakeholders to make synergetic collaborative efforts. Lastly, this study discusses the instrumental and transformational role of the collaborative community building practice, which may transform the planning culture in Korea in the long run.

Non-Poor Latinos, Property, and Culture in Houston's Northside Barrio

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Barrios are key places to examine the intersections of property and ethnicity. Scholars have generally focused on poor or destitute residents in these neighborhoods, who are constrained by structural forces that reinforce substandard housing or push housing to become unaffordable. Some have highlighted the role that middle class Latinos play, moving into historic barrios like El Barrio in East Harlem as coethnic gentrifiers. Yet very little research has examined the links between non-poor (working or middle class) Latinos and barrios prior to gentrification. In fact, immigration and assimilation scholars have often assumed that as Latino residents become upwardly mobile they move out of the barrio to middle class neighborhoods, thus missing non-poor Latinos who continue to be connected to barrios through residence, employment, or other means. This group is particularly important to examine as non-poor actors have access to the resources and wealth that make home and property ownership possible, situating them in a dominant position relative to their poor, coethnic counterparts. I therefore ask how non-poor Latino barrio actors perceive and use barrio property and why their perceptions differ if at all, using ethnographic and interview-based methodology in Houston's Northside barrio. This barrio, a pre-gentrification neighborhood adjacent to the central business district and a white gentrified neighborhood, has been the site of major public redevelopment in recent years. Findings that emerged from field notes and dozens of interviews suggest property is a culturally produced boundary that is reinforced or blurred depending on non-poor Latino actors' use of the barrio, homeownership status, and ties to actors on both sides of the property-owning boundary. Implications for housing and racial-ethnic relations in the barrio are discussed.