



Children & Youth
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<https://childrenandyouth.weebly.com/>

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A Message from the Chair: Ingrid Castro



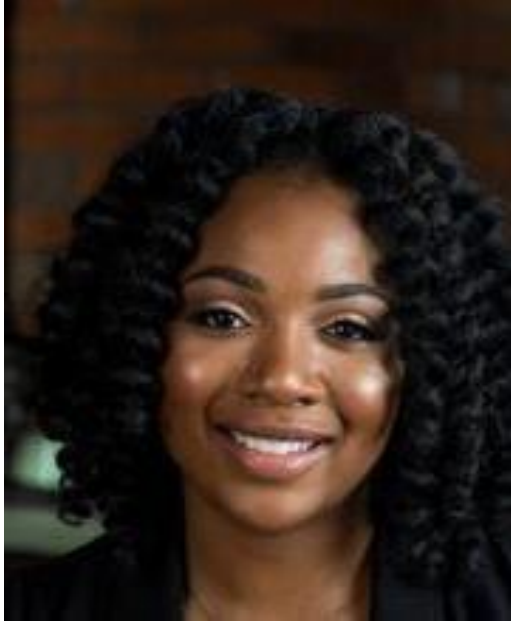
Greetings from the conclusion of my Fall 22 sabbatical! Yes, there was research, which is perhaps more fun yet more tedious compared to some other research modalities given that I primarily write on film, television, and novels. Lots of reading and binging multi-season television/streaming shows. Otherwise, I spent time with my puppy Mabel (now 10 months old) and doing service work for ASA's C&Y, ESS's Executive Committee, and ESS's Committee on Gender Equity. I hope you all had a good semester and happy break. Looking ahead, I very much encourage you to vote in the ASA elections, as we have some great candidates running for C&Y leadership. Thanks to those of you who volunteered for our various C&Y committees this year. Also, please consider submitting your research to one of the C&Y section sessions for ASA Philly (see Section Announcements for the list of 2023 C&Y section sessions).

On Meet the Scholar: Christina Cross: Christina's work emphasizes the importance of recognizing and honoring specificity of identities and experiences in various populations. Christina reminds us that when conducting research and writing results, it is important to consider our positionality in relation to the groups we are researching (and, I would add, the locations within which we are researching).

On This Is What I Learned About Religion and Education by Ilana Horwitz: Reading over Ilana's piece, I am reminded of my own K-12 education in catholic school. Truthfully, unlike the quoted John, most kids I knew from school were not religious in their everyday practices. We did not excitedly go to liturgies or prayer services or mass: when I was younger, I sat in the pew and entertained myself by pickpocketing my best friend's keys. When older, my friends and I skipped these meetings altogether, hiding out from school authorities in the girls' bathroom. That said, we learned much from the teacher nuns who instilled in us the right way to write (I could not even guess how many sentences I was forced to diagram) and the other right way to write

(you would not know it from looking at my handwriting now, but in middle school I and several other girls were routinely pulled out of class to prepare winning packets for the Palmer Method Certificate of Perfect Penmanship. I swear, I could not make that up if I tried!). I'm not sure how much this conjecture relates to Ilana's research, but here's what *does* relate: I think the connection between children/youth/religion and agency/educational trajectories is one that deserves more attention and exploration.

On Social Class Matters by Elena Van Stee: Students' dependence vs. autonomy is something many of us grapple with when teaching college: How many of us field emails and phone calls from parents regarding their children's grades or academic dishonesties, leaving us redirect family members due to FERPA regulations? Meanwhile, how many of us listen to students tell us they cannot attend class or complete their schoolwork due to time restrictions dictated by their paid work, or try to advise students who are routinely blocked from registering due to bursar holds? The latter section of Elena's piece reminds me of my own 20-years-ago dissertation, *A Consequence of Inequality: Women, Race, and Friendship on College Campuses*, within which I uncovered several reasons why the women in my study did not readily make friends at their universities across racial/ethnic lines: one overarching reason was perceived differences in money and privilege.



Meet the Scholar: Christina Cross

Christina Cross is an Assistant Professor in the Department of Sociology at Harvard University. She received her PhD in Public Policy and Sociology from the University of Michigan in 2019 and finished a postdoctoral fellowship at Harvard University in 2022. Her research centers on families, race/ethnicity, and social inequality—examining how family structure and processes are related to child outcomes, with a particular focus on minoritized groups. Her work has been supported by organizations like the National Science Foundation, the Ford Foundation, the Andrew W. Mellon Foundation, the JPB Foundation, and the Social Science Research Council.

Dr. Cross has two major lines of work. She has focused on extended family networks (in pieces published in *Demography*, *Population Studies*, *Journal of Family Issues*, *Journal of Child and Family Studies*, and *Healthcare*) finding that the roles, processes, and proximity of extended family change across social groups and—when present—the extended family provides meaningful resources to children, especially children in families responding to social and economic needs or illness. Her research highlights that although there are significant differences in extended family functioning across groups, there is also significant variation *within* groups, a diversity she continues to explore.

Dr. Cross has also examined established relationships in family studies across racial and ethnic groups. For example, in an article in *Journal of Marriage and Family* she found that the widely held conclusion that parents' marital status related to their children's educational outcomes was not consistent across racial groups. Instead, parents' marital status was not as strongly related to children's educational outcomes for Black children when compared to White and Hispanic children—largely due to differences in SES and extended family embeddedness. Across her studies, Cross has become a leader in sociology and family studies in testing widely held conclusions across groups, acknowledging that not all groups face the same experiences. She expounds on this line of thinking in her 2022 *Journal of Family Theory & Review* article—focusing on how structural racism changes how family structures relate to child outcomes.

Her work has been recognized for its high quality—winning awards like the 2022 National Council on Family Relations Best New Professional Research Article Award, the 2021 National Council on Family Relations Reuben Hill Award for Best Article in the Field of Family Studies, 2020 Population Association of America Dorothy Thomas Paper Award, and the 2020 ASA Dissertation Award, among others.

In an effort to get to know Dr. Cross better, we asked the following questions.

Q. What do you see as policy implications of your research?

A. One of the most important takeaways of my work is that cookie cutter approaches to addressing racial inequality in family and individual wellbeing don't work. We must consider the broader social context within which families operate and craft policies that are contextually relevant to each subgroup.

Q. What is a project you are working on now that you are particularly excited about?

A. Currently, I'm working on a book project that examines why the two-parent nuclear family is not the "great equalizer" that many Americans imagine it to be. I examine why the widely lauded benefits of living in this socially promoted family structure are not universally available, particularly for African Americans. I also consider what these "racialized returns" of family structure (as I call it) mean for the academic and labor market success of African American young adults, and how we can better support this group and their families.

Q. What is your advice for scholars building their research agenda and are interested in examining relationships across a variety of groups?

A. At every stage of the research process, we must be careful about the assumptions that we're making about various groups of people, especially groups that we ourselves are not members of. One thing that I ask myself when I'm developing research questions, carrying out my analysis, and interpreting my findings is "Would I ask or say this if members of this group were in the room?" I also like to ask myself whether my findings are universal or specific to a particular group, to better inform how I discuss my results. Lastly, another important gut check for me is: "might my approach be reinforcing the presumed inferiority or superiority of a particular group"? This often happens subtly and unconsciously, which is why I'm intentional about my ask.

Q. What is something you find meaningful about conducting research focusing on children and youth?

A. Childhood is such a crucial stage in the life course for the emergence and accumulation of social advantages and disadvantages. I like to think that by studying how we can better understand and support children and youth, I'm helping us to better understand how we promote greater equality of opportunity for the next generation.



I Followed the Lives of 3,290 Teenagers. This Is What I Learned About Religion and Education.

by [Ilana Horwitz](#)

Article originally appeared in the [New York Times](#)

American men are [dropping out of college](#) in alarming numbers. A slew of articles over the past year depict a generation of men who feel [lost](#), [detached](#) and [lacking in male role models](#). This sense of despair is especially acute among working-class men, [fewer than one in five](#) of whom completes college.

Yet one group is defying the odds: boys from working-class families who grow up religious.

As a sociologist of education and religion, I followed the lives of 3,290 teenagers from 2003 to 2012 using survey and interview data from the [National Study of Youth and Religion](#), and then linking those data to the [National Student Clearinghouse](#) in 2016. I studied the relationship between teenagers' religious upbringing and its influence on their education: their school grades, which colleges they attend and how much higher education they complete. My research focused on Christian denominations because they are the [most prevalent](#) in the United States.

I found that what religion offers teenagers varies by social class. Those raised by professional-class parents, for example, do not experience much in the way of an educational advantage from being religious. In some ways, religion even constrains teenagers' educational opportunities (especially girls') by shaping their academic ambitions after graduation; they are less likely to consider a selective college as they prioritize life goals such as parenthood, altruism and service to God rather than a prestigious career.

However, teenage boys from working-class families, regardless of race, who were regularly involved in their church and strongly believed in God were twice as likely to earn bachelor's degrees as moderately religious or nonreligious boys.

[Religious boys are not any smarter](#), so why are they doing better in school? The answer lies in how religious belief and religious involvement can buffer working-class Americans — males in particular — from despair.

Many in the [American intelligentsia](#) — the elite-university-educated population who constitute the professional and managerial class — do not hold the institution of religion in [high regard](#). When these elites criticize religion, they often do so on the grounds that faith (in their eyes) is [irrational and not evidence-based](#).

But one can agree with the liberal critique of conservatism's moral and political goals while still acknowledging that religion orders the lives of millions of Americans — and that it might offer social benefits.

A boy I'll call John (all names have been changed to protect participants' privacy under ethical research guidelines) was a typical example of the kind of working-class teenager I've been studying. He lived an hour outside Jackson, Miss. His father owned an auto-repair shop and his mother worked as a bookkeeper and substitute teacher. His days were filled with playing football, fishing and hunting with his grandparents, riding four-wheelers with friends and mowing the occasional lawn to earn pocket money.

John aspired to attend college, but given his parents' occupations, income (the equivalent of \$53,000 today) and education (both had earned vocational certificates), the odds were not in his favor.

Still, he reached a milestone that has become largely [out of reach](#) for young men like him: He earned his associate degree. And his faith and involvement in church played a large part in that.

Children with college-educated parents have many [advantages](#) that make their academic trajectories easier. They tend to live in neighborhoods with a [strong social infrastructure](#), including safe outdoor spaces. They have more familial and geographic stability, which means they rarely need to transfer between schools, disrupting their educations and severing social ties.

Children from wealthier families also benefit from a network of connections and opportunities that many poorer children lack. College-educated parents tend to work in professional organizations and have robust [social networks from college](#) where they meet other members of the professional class. All these social ties — from the neighborhood, the workplace, and college — provide a web of support for upper-middle-class families, which sociologists refer to as [“social capital.”](#)

But working-class families like John's do not have the same [opportunities to develop social capital](#). The workplace used to be a central social institution for working-class families, but in the gig economy it is nearly impossible to feel a sense of stability, acquire health insurance or develop relationships with colleagues.

The lack of social capital — along with systemic problems and inequities — has contributed to the unraveling of the lives of millions of working-class Americans, especially men. Since the

early 2000s, just as the kids in my study were entering adolescence, there has been a drastic rise in the number of working-class men dying “[deaths of despair](#)” from opioids, alcohol poisoning and suicide.

But despair doesn’t die: It gets transmitted to children. Most of the working-class kids in my study — especially boys — seemed to look out in the world and feel despair physically, cognitively and emotionally. I found that most of the working-class boys in the study had dropped out of the educational system by their mid-20s and seemed on track to repeat the cycle of despair.

But not John. He and dozens of other boys in the study had a support system that insulated them from the hopelessness so many of their peers described. Through his teenage years, John regularly attended his local evangelical church and was active in its youth group. There were organized social activities like rafting and weekly gatherings at the minister’s house to talk about what was going on in their lives.

Being involved with his church reinforced biblical teachings, leading John to think of Christ as the person he most wanted to emulate (most teenagers answer by referring to an actor, an athlete or a family member). By [observing](#) how his [parents](#) and others in his religious community behaved, John [learned to see God](#) as someone he “can talk to and tell personal things to.”

The academic advantage of religious working-class children [begins in middle and high school](#) with the [grades they earn](#). Among those raised in the working class, 21 percent of religious teenagers brought home report cards filled with A’s, compared with 9 percent of their less-religious peers. [Grades](#) are also the strongest predictor of getting into and completing college, and religious boys are more than twice as likely to earn grades that help them be competitive for college admissions and scholarships.

Religious girls from working-class families also see educational benefits compared with less religious girls, but there are other factors that help them be academically successful outside of religion. Girls are socialized to be conscientious and compliant, have an easier time developing social ties with family members and peers, and are less prone to get caught up in risky behaviors.

Why does religion give boys like John an academic advantage? Because it offers them the social capital that affluent teenagers can get elsewhere. Religious communities keep families rooted to a place and help kids develop [trusting relationships](#) with youth ministers and friends’ parents who share a common outlook on life. Collectively, these adults encourage teenagers to [follow the rules](#) and [avoid antisocial behaviors](#).

Although John cited peer pressure as the most stressful problem facing teenagers, he avoided falling into a pattern of drug and alcohol abuse that often derails kids from academic success. The research for my book focused on Christians, but I’ve found that religious communities are a [source of social capital](#) for Jewish people as well.

Theological belief on its own is not enough to influence how children behave. Adolescents must believe *and* belong to be buffered against emotional, cognitive or behavioral despair. I found that

religion offers something that other extracurricular activities such as sports can't: It prompts kids to behave in extremely [conscientious and cooperative](#) ways because they [believe that God is both encouraging and evaluating them](#).

As John put it at the beginning of my study, when he was 16, religion “helps me in my problems or when I’m down.” When he was unsure of how to handle a situation, he looked to his minister and scripture for answers. John said he suspected that if he weren’t part of his weekly church youth group, he would have been “doing a lot of things wrong.”

Religion doesn’t just help boys from working-class families during their teenage years — it also deters them from falling into despair in adulthood. We can see this in the way John’s life unfolded. In his early 20s, John stopped reading the Bible and no longer participated in his church community. Other parts of his life also started to fall apart. He dropped out of college and got arrested for marijuana possession.

That was a wake-up call, and John decided to return to church. Within a few years, he managed to get his life back on track. John is now living with his grandmother, whom he cares for, and his girlfriend, whom he plans to propose to. He believes that God has called him to serve others by working in the medical field. He returned to community college and earned an A.A. while working as an E.M.T. and plans to become a paramedic or a nurse. He attributes much of this to his faith.

In his final interview with researchers at age 26, John said, “The most important things in life to me is my family and my relationship to God.”

Social class matters at college. What happened when campuses shut down?

By [Elena Van Stee](#)



Article originally appeared in the [Works in Progress Blog](#)

Relationships with parents are a powerful—yet often hidden—source of inequality among college students.

Sociologists have extensively studied [parental support in college](#), demonstrating how parents' unequal socioeconomic resources produce [inequalities on campus](#). For example, recent studies describe affluent and educated parents paying for [tuition](#), coaching students [how to interact with faculty](#), providing and funding [internships](#), and editing [résumés](#)—forms of assistance not typically available to students whose parents did not attend college. However, we know less about how young adults themselves expect, negotiate, or attach meaning to these forms of parental support or how this varies across social class.

Enter the COVID-19 pandemic.

As sociologists have long recognized, major disruptions—[heat waves](#), [hurricanes](#), and the like—can offer novel insight into social processes that are otherwise difficult to observe. The COVID-19 pandemic [upended US higher education](#) and thrust a generation of college students into a state of crisis. Thus, it provided an ideal context to examine how students seek help from parents. In a [new study](#) published in the *Journal of Marriage and Family*, I leverage the case of COVID-19 campus closings to examine social class differences in young adults' understandings and experiences of parental support—as well as the implications for inequality.

Privileged dependence, precarious autonomy

My interviews with 48 working-class and upper-middle-class college students during the early months of the pandemic revealed striking class differences in these students' relationships with parents.

In this period of heightened fear and uncertainty, upper-middle-class students typically turned to parents for security and reassurance—a pattern that I call “*privileged dependence*.” In contrast,

working-class students demonstrated “*precarious autonomy*” as they tried to figure things out on their own. Some even provided help to other family members along the way.

Two factors led to these differences. First, there were class differences in students’ understandings of parental authority. Second, there were class differences in the weight students gave to family members’ needs and interests. Together, these factors shaped students’ decisions about where to live and how to interact with their families.



Who decides what to do?

Upper-middle-class students generally saw their parents as having the final say over major life decisions, whereas working-class students typically felt they could decide for themselves. These different perceptions of parents’ authority shaped how students responded to pandemic-related disruptions, especially decisions about where to

live when their university suddenly instructed students to vacate the campus in March 2020.

Gladly or grudgingly, upper-middle-class students typically followed parents’ directions for travel, housing, and safety precautions. One reason was that these parents had financial leverage because they were paying all or most of their children’s college expenses. Many upper-middle-class students also thought their parents “knew more” than they did. For example, Margot told me:

I remember getting home and feeling such a weight taken off of my shoulders because I was like, “This is such a controlled space. I’m very happy weathering it out here because I feel like my parents know what’s up.”

In contrast, few working-class students expected their parents to tell them what was safe or thought it was necessary to gain parents’ approval for their housing choices. In working-class families, parents often had little to no financial leverage. As Taylor said about her dad:

It all just comes back to this incredible thing, which is: if you don’t give me money, then I don’t have to listen to you.

Some working-class students withheld information about their plans from parents, either to spare them worry or to avoid hearing their opinions. For example, Shelton told me that he did not consult his parents about housing decisions because:

I feel like I've become very autonomous. ... I don't want to add more stress to [my parents] because they're already very stressed out. ... I usually handle everything on my own, and I have done so pretty much since I started college.

Thus, while for upper-middle-class students, it was clearly their parents' decision where they would live during the pandemic, working-class students viewed the decision as their own, not their parents'.

Differences in decision factors

In addition to shaping the balance of power, social class shaped which factors students weighed when deciding where to live and how to interact with their parents. Whereas upper-middle-class students emphasized the comfort and protection that parents could provide for *them*, working-class students actively considered parents' needs and vulnerabilities.

Many working-class students expressed a sense of responsibility to protect their parents from exposure to COVID-19, to provide financial support, or to help care for other family members. For example, a working-class student named Ashley described how she ran the household—shopping, cooking, and managing her younger siblings' remote schooling—while her mom worked retail. Ashley used her own money to supplement the grocery budget and purchase learning supplies and toys for her siblings. She told me,

"It wasn't necessarily a bad thing that I was [at home] to help, but it definitely impaired my studies."

Ashley was acutely aware of the contrast between her experience and that of her more privileged peers. She was shocked to see upper-middle-class parents clearly catering to students' needs in the background of the Zoom screens.

Ashley explained the difference she observed between her more affluent peers' experiences and her own:

[My upper-middle-class peers are] still considered kids. ... It's still very much a position of like, "I'm your parent, what can I do to help you?" ... There are other people [like me] who are like, "What can you do to help your parents?" Because they're the ones experiencing the difficulty, and all you have to do is log onto this online class and do X amount of reading or whatever it is you have to do for your class.

Indeed, many of the upper-middle-class students I spoke to described their parents cooking meals, doing laundry, ensuring that chores didn't interfere with academics, providing academic advice and assistance, purchasing learning technology, upgrading the home WiFi, and, in one case, even hiring an in-person tutor.

These findings suggest mechanisms of inequality.

There were clear short-term benefits to upper-middle-class students' dependence on parents during the pandemic. For example, whereas many upper-middle-class students told me that they were maintaining or even building savings while living with parents, many working-class students described struggling to make ends meet. And while upper-middle-class students typically enjoyed protected time and quiet workspaces, working-class students encountered more caregiving responsibilities and environmental distractions.

In sum, upper-middle-class parents' greater socioeconomic resources and the shared assumption that students would continue to rely on these resources protected upper-middle-class students from a variety of financial and academic disruptions. These protections may yield longer-term payoffs, thus amplifying inequalities between students.

Overall, my findings add to [growing evidence](#) that COVID-19 exacerbated inequality in US society. They also highlight the need to consider students' relationships with parents in understanding inequality among college students—both within and [beyond](#) the context of the pandemic.

Read more

Elena G. van Stee. "[Privileged Dependence, Precarious Autonomy: Parent/Young Adult Relationships through the Lens of COVID-19.](#)" *Journal of Marriage and Family* 2022.

image: [Adrian van Stee](#)

Recent Publications by Section Members

- **Recent Articles**

- Angod, Leila. (2022) Learning to Enact Canadian Exceptionalism: The Failure of Voluntourism as Social Justice Education. *Equity & Excellence in Education*, 55(3), 217–230. <https://doi.org/10.1080/10665684.2022.2076787>.
- Delgado, Vanessa. 2022. "Civic Engagement and Latina Immigrant Mothers' Remote Learning Involvement During COVID-19." Forthcoming in *Sociological Forum*.
- Gibby, Ashley Larsen, Kevin JA Thomas, and Alex C. Jensen. 2022. "Competing Influences? How Children's Adoption and Disability Statuses Relate to Family Structure". *Journal of Child and Family Studies*, 1-14. <https://doi.org/10.1007/s10826-022-02464-1>.
- Horwitz, I. M., Matheny, K. T., Laryea, K., & Schnabel, L. (2022). From Bat Mitzvah to the Bar: Religious Habitus, Self-Concept, and Women's Educational Outcomes. *American Sociological Review*, 87(2), 336–372. <https://doi.org/10.1177/00031224221076487>
- Liang, Yingjian. 2022. "Different Time Frames, Different Futures: How Disadvantaged Youth Project Realistic and Idealistic Futures." *Social Problems*. DOI: <https://doi.org/10.1093/socpro/spac053>.
- van Stee, Elena G. 2022. "Privileged Dependence, Precarious Autonomy: Parent/Young Adult Relationships Through the Lens of COVID-19." *Journal of Marriage and Family*. <https://doi.org/10.1111/jomf.12895>.
- van Stee, Elena G. 2022. "Parenting Young Adults Across Social Class: A Review and Synthesis." *Sociology Compass* 16(9): 1-16. <https://doi.org/10.1111/soc4.13021>.
- Yingjian Liang. 2022. "Different Time Frames, Different Futures: How Disadvantaged Youth Project Realistic and Idealistic Futures." *Social Problems*. <https://doi.org/10.1093/socpro/spac053>.

- **Recent Books**

- Roma Minority Youth across Cultural Contexts: Taking a Positive Approach to Research, Policy and Practice, Oxford University Press; 2022 PROSE Award Winner for Psychology
 - This book explores Positive Youth Development (PYD) in Roma ethnic minority youth. Standing apart from current volumes, this book focuses on the Roma ethnic minority — one of the most marginalized and oppressed minority groups in Europe — and on strengths and resources for optimal well-being in the community. The international and multidisciplinary contributors to this book address the complexities of Roma life in a variety of cultural settings, exploring

how key developmental processes and person-context interactions can contribute to optimal and successful adaptation. The conclusions clarify how the PYD of ethnic minority children and youth may be fostered based on the empirical findings reported in the volume. The book draws on core theoretical models of PYD and theories of normative development from the perspective of developmental science to highlight the applicability of these frameworks to Roma groups. With a special focus on cultural, contextual, and socio-economic characteristics of Roma, this project also aims to provide a better understanding of what does and what does not contribute to the success of youth in oppressed minority groups.

- Handbook of Positive Youth Development. Advancing Research, Policy and Practice Applications in a Global Context, Springer
 - 2022 Outstanding Social Policy Book Award by the Society for Research in Adolescence
 - 2022 Ursula Gielen Global Psychology Book Award, American Psychological Association, APA
 - This handbook examines positive youth development (PYD) in youth and emerging adults from an international perspective. It focuses on large and underrepresented cultural groups across six continents within a strengths-based conception of adolescence that considers all youth as having assets. The volume explores the ways in which developmental assets, when effectively harnessed, empower youth to transition into a productive and resourceful adulthood. The book focuses on PYD across vast geographical regions, including Europe, Asia, Africa, Middle East, Australia, New Zealand, North America, and Latin America as well as on strengths and resources for optimal well-being. The handbook addresses the positive development of young people across various cultural contexts to advance research, policy, and practice and inform interventions that foster continued thriving and reduce the chances of compromised youth development. It presents theoretical perspectives and supporting empirical findings to promote a more comprehensive understanding of PYD from an integrated, multidisciplinary, and multinational perspective.
- Horwitz, Ilana. God, Grades, and Graduation: Religion's Surprising Impact on Academic Success (Oxford University Press 2022)
- Puckett, Cassidy. Redefining geek: Bias and the five hidden habits of tech-savvy teens. University of Chicago Press, 2022.

Section Announcements

Please submit your research for consideration to C&Y's open sessions at ASA Philly 2023. C&Y's day is the last of the conference: Monday, August 21. The deadline for submissions on the [ASA portal](#) is February 22:

Children's Geographies: Place and Space Matterings (Paper Panel)

Child and youth geographies are intricately woven into the fabric of the sociology of childhood. For this panel, we invite submissions that consider the “where” of children and youth as they traverse across the institutional triangle of home, school, and playground while negotiating relationships with families, teachers, and peers. We also encourage submissions that go beyond these places and spaces; for example, emplacement in cities and towns, virtual spaces of the internet, representations in media and literature, etc.

(Session Organizer) [Ingrid E. Castro](#), Massachusetts College of Liberal Arts

(Dis)Abilities in Childhood (Paper Panel)

Although disabilities shape childhoods in meaningful ways, definitions of childhood disability are varied and often ambiguous. Questions, too, remain about how disability intersects with other identities and institutions such as race, ethnicity, gender, sexual orientation, and immigration status, among others. For this session, we encourage submissions that investigate definitions and conceptualizations of disabilities in childhood, implications of experiencing disability during childhood, and institutional reactions to children who have disabilities.

(Session Organizer) [Ashley Larsen Gibby](#), Brigham Young University-Provo

C&Y Roundtables

The section is accepting submissions on the topic of Children and Youth.

(Session Organizer) [Holly Foster](#), Texas A&M University-College Station

And, planning ahead for ASA Philly, we hope you will attend the C&Y invited panel, which includes many C&Y members:

Gender Replay: On Kids, Schools, and Feminism

A conversation between some of the contributing authors to the collection *Gender Replay: On Kids, Schools, and Feminism* (2023, NYU Press), which reflects on and reconsiders Barrie Thorne's pioneering work *Gender Play: Girls and Boys in School* (1993, Rutgers University Press) 30 years later.

(Session Organizer) [Ingrid E. Castro](#), Massachusetts College of Liberal Arts

(Discussant & Presider) [Freedeen Blume Oeur](#), Tufts University

- (Panelist) [Amy L. Best](#), George Mason University
- (Panelist) [Ingrid E. Castro](#), Massachusetts College of Liberal Arts
- (Panelist) [Hava Rachel Gordon](#), University of Denver
- (Panelist) [Margaret A. Hagerman](#), Mississippi State University
- (Panelist) [Michael A. Messner](#), University of Southern California
- (Panelist) [Cassidy Puckett](#), Emory University
- (Panelist) [Allison Pugh](#), University of Virginia
- (Panelist) [Erendira Rueda](#), Vassar College

Newsletter Prepared by



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