



A Note from the Chair

We've survived the midterms! Elections, *and* exams! And heading into finals! (Just exams.) The coming of winter is a time of possibility. Mostly the possibility of chilly weather, but also the possibility of renewed connection with the community of scholars who study children and youth. The on-line submission portal for the 2019 ASA annual meeting, to be held in New York City, is now open, and the submission deadline is January 9th. This year, the Section on Children & Youth is featuring three paper sessions, and one refereed roundtable session. Our program chair Jessica Calarco has titled the three paper sessions "Children and Youth in a Changing World"; "Children, Youth and Institutions"; and "Power and Inequality in the Lives of Children and Youth." In addition to our section sessions, Maria Schmeekle of Illinois State has organized a regular session on Children/Youth/Adolescents. Please consider submitting a paper proposal!

It's also time to think about renewing your ASA membership, and with it, your membership in the Section on Children & Youth. ASA membership operates on a calendar year, from January 1st to December 31st. If you renew your membership for 2019 by December 31st, there will be no loss of continuity. Our section dues for regular members are \$12, and student members pay \$5. (Many sections' dues have gone up; ours have gone down!) Do consider gift section memberships for student members of ASA, as they only cost \$5 each, and are great stocking stuffers. If you are logged into the ASA website, you can purchase student gift section memberships for 2019 at <http://asa.enoah.com/Home/My-ASA/Gift-Section>.

Best wishes,

Aaron Pallas

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Mission Statement:

The purpose of the Section on Children and Youth is to encourage the development and dissemination of sociological perspectives on children in the areas of research, theory, policy, practice, and teaching. Here, the term “children” includes every human being from infancy through the transition to adulthood.

Chair: Aaron Pallas, *Teachers College, Columbia University*

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Research and Ethics: Ingrid Castro (*Massachusetts College of Liberal Arts*), Melissa Swauger (*Indiana University of Pennsylvania*), co-chairs; Brent Harger (*Gettysburg College*)

2019 ASA Program and Sessions: Jessica Calarco (*Indiana University*), chair

2019 Distinguished Career Award: Robert Crosnoe (*University of Texas, Austin*), chair; Christopher Wildeman (*Cornell University*), Tyrone Forman (*University of Illinois, Chicago*), Karin Martin (*University of Michigan*)

2019 Graduate Student Paper Award: Sarah Ovink (*Virginia Polytechnic Institute and State University*), chair; Heidi Gansen (*Northwestern University*), Joanne Golann (*Vanderbilt University*), Matt Rafalow (*YouTube*), Emily Rauscher (*Brown University*)

2019 Outstanding Scholarly Contribution (Article) Award: Kara Joyner (*Bowling Green State University*), chair; Anthony Jack (*Harvard University*), Monica Kirkpatrick Johnson (*Washington State University*)



MEET THE SCHOLAR: ELIZABETH ACKERT

Lilla Pivnick asked Elizabeth Ackert the following questions about her research on Mexican-origin children and families.

LP: You worked as a teacher in K-12 public education. How did those teaching experiences influence your research on schooling among Mexican-origin youth?

EA: After graduating from college, I worked in K-12 public education in Colorado for four years. I served as an AmeriCorps volunteer at a bilingual elementary school as part of the Colorado Literacy Corps, provided tutoring assistance in Spanish to Mexican-origin high school students, and taught Spanish at a K-12 charter school. These experiences showed me the barriers that many Mexican-origin children, youth, and families faced in the U.S. education system, including language barriers, limited household economic resources, low levels of parental education (e.g., students trying to be the first in the family to graduate from high school and attend college), and negative stereotypes. Working with Mexican-origin children and families also, however, revealed that Mexican-origin parents cared a great deal about their children's education, that Mexican-origin students strived to do as well as possible in the education system, and that schools and educators could provide resources (i.e., bilingual support, culturally relevant curriculum, etc.) that helped to engage Mexican-origin students and families in the schooling process. After these experiences, I wanted to know more about the "bigger picture" for immigrant families in general and Mexican-origin children and families specifically in the U.S. education system. Were Mexican-origin students and families in other parts of the country experiencing the same outcomes as their peers in Colorado? Did they face similar opportunities and constraints? Which types of schooling contexts were most conducive to promoting positive educational outcomes for this population of students? My research on immigrant destinations and Mexican-origin schooling outcomes addresses some of these issues. *(Continued on the next page)*

LP: Could you comment on the current situation of Mexican and other immigrant parents and their children in the United States? What do you think is most important for children and youth scholars to keep in mind about the current situation?

EA: First, it is important to remember that there is a diversity of experiences among the immigrant population in general and among the Mexican immigrant population in particular. As social scientists, we often compare mean outcomes between groups, but when focusing on immigrant populations it is always important to think about within-group variability (by national origin, by citizenship status, by authorized/unauthorized status, by levels of acculturation, etc.). My current research looks at place of residence (immigrant destinations) as another source of diversity within the already diverse immigrant and Mexican-origin populations. Highlighting diversity in characteristics and outcomes among these groups should be fundamental to research in this area.

Second, we are in an era of political scapegoating of immigrants, including Mexican immigrants. This scapegoating involves the characterization of migrants and asylum seekers as “invaders” and attempts to link immigration to societal ills such as crime and disease. This scapegoating is not new, unfortunately, but the rhetoric is heightened right now. It is important for scholars to document both qualitatively and quantitatively how national and local dialogues and policies surrounding immigration are influencing development and wellbeing among the children and descendants of immigrants. One new area of my research, in collaboration with Stephanie Potochnick from the University of Missouri, examines how local immigration enforcement (287g agreements and deportations) varies across immigrant destinations and determines whether Latino/a families in areas with higher immigration enforcement are less likely to utilize health care.

LP: What do you see as policy implications of your research?

EA: Because of within-group diversity, no one policy will address all of the needs of members of immigrant-origin groups. As such, policies need to be tailored to meet specific needs. One thing that I am trying to do in my research is to identify areas of the country where Mexican-origin children and youth are most at risk of experiencing adverse educational outcomes. I am also finding that contextual differences in educational outcomes are most striking among newcomer immigrant families, suggesting that these families are most in need of targeted interventions. That being said, there are likely policies that benefit all children that will benefit Mexican-origin children. For example, I found in past research that Mexican-origin adolescents were less likely to be enrolled in school if they lived in places where many non-Latino White students were not enrolled in school. This finding suggests that a common policy to boost school enrollment among all children could benefit both Mexican-origin youth and their peers. *(Continued on the next page)*

LP: What advice do you have for other scholars interested in studying the influence of contextual characteristics (communities, schools, and neighborhoods) on the experiences of children and youth?

EA: Training in social demography, urban sociology, and sociology of education can be extremely helpful for conducting research in this area. I would recommend reading a lot in the areas of school and neighborhood effects so that you can clearly articulate the mechanisms linking contexts to the outcomes of interest in your work. I also think scholars, including myself, could do a lot more to identify and test mechanisms linking contexts to individual outcomes. If you are a quantitative researcher, develop a methodological toolkit that includes multilevel modeling and experimental and quasi-experimental approaches. There will always be a reviewer or an audience member who will say that contextual associations with individual outcomes are due to unmeasured differences in selection, so you need a way to be able to respond to these critiques. This area of research also benefits a great deal from qualitative research that scrutinizes assumptions about the interplay between contexts and individuals.

LP: What projects are you looking forward to working on in the future?

EA: I am excited about my emerging research on immigrant destinations, community health care resources, and Latino/a early childhood health outcomes. The area of early childhood health has not yet been addressed in the research on new destinations, and I'm interested to see if the findings align with my research on education in new versus established destinations.



Elizabeth Ackert is a National Science Foundation Postdoctoral Fellow at the Population Research Center at the University of Texas at Austin. She completed her Ph.D. in Sociology from the University of Washington in 2015. She is trained in demography and statistics for the social sciences. Her research interests include racial/ethnic inequality, immigration, education, health disparities, urban sociology, and quantitative methods. Her individual and collaborative work examines explanations for why racial/ethnic and immigrant-origin groups are unequally distributed across contexts—including schools, neighborhoods, and immigrant destinations—and evaluates the consequences of this contextual inequality for disparities in outcomes in domains such as education, residential mobility, and health. She is particularly interested in understanding how the attributes of immigrant-receiving contexts, including states, communities, neighborhoods, and schools, influence the educational and health outcomes of children and adolescents of Mexican origin.



THE MAKING OF A TEENAGE SERVICE CLASS

Ann Beutel asked Ranita Ray the following questions about her new book

AB: What was the impetus for the research that led to your book?

RR: I moved to the U.S. from India for graduate school—I wanted to become an ethnographer of urban inequalities and the U.S. was regarded as one of the top destinations to learn sociology. This was 2007 and urban ethnographies were on the forefront of public imagination, and they were certainly extremely popular among sociologists. The sensational lives of violent drug dealers, gang members, and teen parents turned into best-selling (I mean best selling in academic terms, of course) sociology books. As a young ethnographer, these were my models. I started conducting fieldwork in an economically marginalized community of color in a small northeastern city aiming to write about the lives of the “poor” living in urban communities. I followed a group of sixteen Black and Latinx youth, over three years, through various contexts of their lives including school, home, romantic ties, neighborhood, and hobbies as they transitioned from high school to college and worked alongside them.

The longer I stayed in my field site, the more I began to question the paradigms and frames available to me to understand the lives of marginalized communities of color in the US. The youth I was spending time with did not resemble the stereotypes of economically marginalized (I prefer this term to “low-income”) urban America that circulate in the media, and among scholars and policy makers. The sixteen youth, and hundreds of other young people I met during my three years in Port City (pseudonym), vehemently denounced drugs, gangs, violence, and teen parenthood, worked extremely hard in school, diligently applied to colleges, and worked multiple jobs to help their families out, and save for college, their future etc.

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When I started out, I thought that since the youth in my study were playing by the rules and avoiding everything scholars and policy makers claim hold them back, I had encountered a story about how some youth growing up under the constraints of poverty are able to overcome their predicaments and achieve some level of upward social mobility. I left Port City in 2013. It is now 2018, and none of the youth have accomplished what they set out to—these ambitious and hardworking youth have been channeled into low-wage frontline service work.

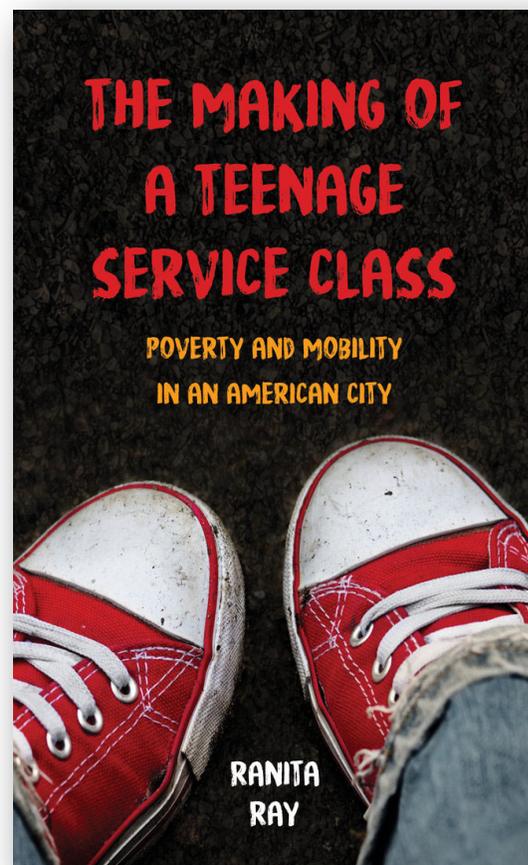
The impetus of the book was thus to tell a different story about poverty and social mobility in the U.S. A story that avoids the sensational topics of drugs, gangs, violence, and instead highlights the everyday embodied violence of poverty like hunger, exhaustion, and other burdens of everyday classed racialized misogyny. The impetus was to move away from trite and hackneyed questions about poverty, and offer a new frame that questions why we write about certain things when we write about poverty.

AB: Your book is based on three years of ethnographic study of sixteen poor black and brown youth. What was the process of conducting this research like for you?

RR: For three years, I spent 5-7 days a week, and almost 8 hours per day, among a group of economically marginalized youth and their families, friends, and community. The first few months were a little awkward and anxiety producing—much like the beginning of any relationship, I think. With time, however, Port City became my home away from home. Since I did not have family in the U.S., many of the Port City residents became my friends and family.

The exhausting part of the research was the process of note-taking after a long day in the field! It is really time-consuming, and just arduous, to write about your entire day minute by minute after the end of a hectic day! Then I would code my data and write weekly analytical memos, and then monthly theoretical memos. I did this religiously, and it was much less fun than being in the field itself.

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For me, I was living and breathing my fieldwork. Not simply in the act of conducting fieldwork, note-taking and analysis, but I was reading widely. I began to realize that urban ethnographers of poverty rarely deeply engaged with women of color feminisms, critical legal scholars, sociologists of education and work, etc. in their analyses—leading to a rather narrow vision of what it is that we must write about when writing sociologically about poverty.

I was reading across sub-disciplines and disciplines. And ultimately decided to attempt to write a feminist urban ethnography that breaks away from trite questions and sheds new light on some of the oldest questions about poverty and social mobility—reading widely beyond the narrow scope of what my advisors, mentors, sub-disciplines read was important to me—it was, I thought, the only rigorous and honest way to tell the story I was witnessing. It was also an intimidating process.

AB: Can you give us a brief overview of your findings?

RR: *The Making of a Teenage Service Class* is a feminist urban ethnography that shatters preconceived notions about what to write about when writing about poverty, and asks entirely new questions about the social reproduction of poverty. My overarching finding is that the inordinate focus on risk behavior prevention in marginalized communities actually holds ambitious and hardworking youth back, and in the process, causes additional harm by criminalizing all Black and Latinx youth. As an example, in a chapter on romantic relationships among marginalized youth, I do not ask why some Black and Latinx youth living in poverty become pregnant, as is usually the focus of poverty scholars. Instead, I offer the concept of “identity of distance” to highlight how the moral and public health panic surrounding teen pregnancy negatively impacts all Black and Latinx youth, not only young women who are pregnant or parenting. Here I bring into conversation the works of urban ethnographers, women of color feminisms, and reproductive justice scholars to shed new light onto the conversation of teen pregnancy in economically marginalized communities.

In the same vein, in the chapters on education and work, instead of asking why some youth invest in, and value, education and legal work while others join gangs, I draw on sociology of higher education, and service work, to show how the contemporary open-access system of higher education interacts with the malleable nature of labor in front-line service work to channel economically marginalized youth into low-wage service work through a process I call “inflated reciprocity.” For example, youth working in Dunkin Donuts assumed they would climb up the ladder in the “food industry” if they took some nutrition classes at the community college—sometimes managers told them this. (*Continued*)

In the chapter on sibling ties, I move away from understandings of poor urban families as either fragile, or resourceful and resilient, to show how characteristics of exchange under the constraints of poverty in fact engender conflict within families.

In this way, I am able to not only advance social scientific understanding of social reproduction of poverty in the U.S., but also forge new knowledge about poverty by arguing that to challenge the social reproduction of urban poverty we must focus on those who play by the rules.

AB: In your book, you challenge the commonly-held belief that targeting risky behaviors (drug use, gangs, violence, teen parenthood) is the key to ending the “cycle of poverty.” What should be done instead and why?

RR: I think it is imperative we not place inordinate focus on risk behavior prevention because not only does this come at the cost of supporting youths’ educational and occupational goals, but it actually causes harm by reinforcing racist and classist stereotypes. For example, many non-profits in Port City actually invested resources and energy on pregnancy and violence prevention at the cost of, say, providing assistance with college admission or mitigating food insecurity. But it’s not just that. This focus often lead youth to internalize the idea that they’re potential social problems—for example, even after being admitted to a four-year university, one youth chose to join the military to “become disciplined.” Teachers, non-profit workers, community members, and sometimes the youth themselves, policed and stigmatized youth as potential social problems.

This focus also places the burden squarely on the individual as it indicates that ultimately behavioral change is the answer to challenging inequality. In reality, it is wealth inequality, discrimination, low-wages, tax laws that benefit the wealthy, and profit systems that result in hunger and eviction as white wealthy people accrue wealth that hold youth back. Given drug use is evenly distributed across communities, for example, why do we primarily focus on drug use within communities of color instead of, say, raising minimum wage or focusing on estate tax reform to challenge the racial wealth gap?

When we construct Black and Latinx youth as social problems to be solved, even if through our benevolent desire to do good, we are ultimately reproducing systems of racism and classism.

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AB: What effect did this particular research and book project have on you as a sociologist? Are you involved in any community-oriented projects or activism?

RR: Great question! This research actually led me to do some youth organizing in the local community—I co-founded a youth-led organization that challenges local racist and classist education policy, and has successfully made policy changes at the local level. This project also led me to realize the urgent need to radically re-think poverty, and the need for sub-disciplinary and inter-disciplinary conversations. As I was reading urban ethnographers on poverty, I realized that my observations often did not fit with the frames I encountered, so I drew on critical legal scholars, reproductive justice scholars, sociology of education, etc. It was then quite apparent to me that few urban ethnographers writing about teen parenthood, for example, thoughtfully engage with feminists of color scholarship, for if they did, they'd probably not continue to advocate for policies that further harm Black and Brown youth.

In sum, my time in Port City definitely shaped who I am as a sociologist today. I owe my identity as a feminist ethnographer of power and oppression, and a radical sociologist to my friends and family in Port City.



Ranita Ray is Assistant Professor of Sociology at the University of Nevada, Las Vegas. She is an ethnographer specializing in children and youth, women of color feminisms, urban inequalities, and education and policing. Her book, *The Making of a Teenage Service Class: Poverty and Mobility in an American City* (University of California Press, 2018), draws on three years of fieldwork to challenge common wisdom that targeting “risk behaviors” such as drugs, gangs, violence, and teen parenthood among marginalized youth is key to breaking the cycle of poverty. Ray has published other work related to children/youth, urban inequalities, race, class and gender, including book chapters and articles in such journals as *Social Problems*, *Journal of Contemporary Ethnography*, and *Sociology Compass*. She also co-authored a book titled *As The Leaves Turn Gold: Aging Experiences of Asian Americans* (Rowman & Littlefield Publishers, 2012). Ray is currently preparing a book manuscript that draws on rigorous multi-sited and longitudinal fieldwork to explore the relationship between policing, race, class, gender, and schooling in Las Vegas, and another National Science Foundation funded inter-disciplinary project on homelessness in Las Vegas. Ray is actively involved in community-oriented research projects.

A photograph of a person riding a brown horse in an outdoor setting. The rider is wearing a dark jacket and light-colored breeches. The horse is in motion, and the background shows green foliage and a fence. The image is partially obscured by a black text box on the right side.

WHITE KIDS

Ann Beutel asked Margaret Hagerman the following questions about her new book *White Kids*

AB: What was the impetus for the research that led to your book?

MH: I was an English major in college, but I randomly stumbled into a sociology course taught by Heather Beth Johnson. She taught me about new concepts like ideology and the social reproduction of inequality and intergenerational transfers of wealth, and I started wondering how it is that kids understand and explain social inequality. A few years later when I was in graduate school, Amanda Lewis and Tyrone Forman introduced me to all kinds of books and articles about race, racism, and whiteness. As I read this work, I noticed a lot of assumptions about how racism is learned by white children but could not find a lot of empirical work on this topic. I also read a lot of research on how parents raising black children prepare their children for living and interacting within a racist society. I read the work of scholars like Phillip Bowman and Cleopatra Howard, Erin Winkler, Diane Hughes, and Beverly Daniel Tatum, and I began thinking more about the role that white racial socialization might play in the perpetuation of racism and racial inequality. I found myself asking, “What is actually going on in the private realm of white families—especially with respect to the messages white children produce and reproduce—and how does this connect to the reproduction of racial inequality and white racial power?” This led me to the research that I present in my book.

AB: Your book is based on two years of ethnographic study of affluent, white parents and their children. What was the process of conducting this research like for you? How difficult was it to gain entrée into privileged families?

MH: I moved to a Midwestern metropolitan area and spent three months getting a lay of the land. I purposefully put myself in public spaces where I thought affluent, white parents might spend time and tried to start conversations with anyone I could. As I met people, they agreed to put me in touch with other families that fit my inclusion criteria. Over the next two years, I ended up providing childcare for some of the families in the study, and I was able to branch out into three different parts of the community I studied. Although there were some challenges along the way, I did not find it difficult to gain entrée into privileged families or build rapport. I think this was largely due to my own social position as a white, youngish, woman who many parent participants perceived to be similar to them. *(Continued on the next page)*

INTERVIEW WITH MARGARET HAGERMAN

AB: Can you give us a brief overview of your findings?

MH: What these parents said about race to their white children was often less important than what they did. I found that the choices these parents made about how to set up their children's lives (like where to live or go to school or which extracurricular activity to join or radio program to listen to) played a powerful role in shaping their children's ideas about race—regardless of how they talked about race (or did not) with their children. As such, different choices made by parents led to children growing up in what I call different “racial contexts of childhood” and developing different ideas about race within these contexts as a result. I also found that these parents—and even parents who identified as politically progressive and who said that they really valued racial equity and fairness—often reproduced the very hierarchies they said they wanted to challenge when they advocated for their own child's success at the expense of other children. I talk about this tension many parents told me they experienced between being a “good” parent and being a “good” citizen as a “conundrum of privilege.” Finally, I found that white children do not always agree with their parents—or their peers—and that they play an active role in their own racial socialization or racial learning.

AB: What was it like writing the book while working at a university in the “Deep South?”

MH: I have never written a book anywhere else so I don't know, but I assume it would be pretty much the same anywhere—a lot of early morning coffee, the constant rewriting of sentences over and over, talking about my ideas endlessly with my partner, etc. Of course, racism is explicit in a place like Mississippi, but *White Kids* is really a book about racism everywhere—and especially about racism in places where white people claim it is absent. *(Continued on the next page)*



For more information, follow this [link](#).

Since September, *White Kids* has been featured in [The Atlantic](#), [The Guardian](#), [Forward Reviews](#), [Book Riot](#), [Inside Higher Ed](#), and on more than 40 radio programs and podcasts across the United States and Canada, including NPR's [Marketplace](#).

Hagerman was invited to participate in the Wisconsin Book Festival, and her book talk was featured live on [CSPAN-2](#). She has written op-eds for the [LA Times](#), [Time](#), and [The Conversation](#). She also has a related essay in the [Los Angeles Review of Books](#).

INTERVIEW WITH MARGARET HAGERMAN

AB: You have given a number of media interviews about your book. What has it been like discussing race and racism with journalists? What advice do you have for other sociologists about discussing race and privilege with the media?

MH: I knew virtually nothing about talking to journalists a few months ago, but I have learned a lot in a short period of time. My advice for discussing race and privilege with the media is to be prepared for a range of different kinds of questions or critiques—you never know what will happen during these interviews (especially the ones that are airing live and invite listeners to call in)—but having some prepared remarks was always helpful for me. I created five different documents that I had in front of me during each interview. One document contained a list of definitions of key concepts like “race” or “privilege” that I could easily draw upon, including references to colleagues studying race who I could quickly cite. Longwinded answers are not effective in this context, so I found brief, concise definitions that I could easily draw upon quite useful. Another document listed examples of racial inequality in America with supporting data—the journalists with whom I spoke seemed to like statistics, so having those ready to go was useful and provided another opportunity to draw attention to the important work of my colleagues. Another document was reserved for “responses to combative questions” and included language I thought might be helpful for redirecting/reframing a conversation or responding to insults or attacks. I also had a document that evolved over time with stock responses to the questions I was most frequently asked. And then I had a document entitled “My Central Message” which contained the three big points that I tried to weave into every interview regardless of the questions I was asked. In addition, I think it is a good idea to inform your university that you are going to be doing this kind of public engagement so that they are (hopefully) prepared to support you if there is any negative backlash, which there likely will be—and which likely will be worse for scholars of color. I also joined the AAUP. Ultimately, although it can be stressful and exhausting and even a bit scary at times, I think sharing sociological research with the public is meaningful and important work.



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INTERVIEW WITH MARGARET HAGERMAN

AB: What effect did this particular research and book project have on you as a sociologist?

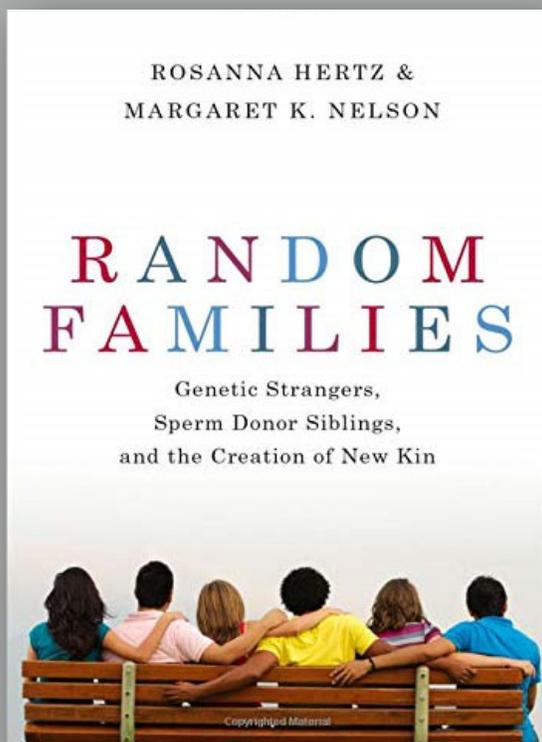
MH: On the positive side of things, I now believe that it *is* possible for our research to have an impact on the choices that individual people make and how people see the world. Honestly, I always feared that my work might be pointless in terms of actually challenging inequality. But I have had so many conversations recently with affluent, white parents who have told me that my book has influenced them, that they are thinking critically in

new ways about their own complicity with white supremacy, and that they want to make different parenting choices moving forward. I hope that they do. However, on the negative side of things, I have also learned that the statement “all children should be worthy of consideration” is possibly the most controversial statement I could make. I have been absolutely horrified by the hateful response to my suggestion that all children should be valued in our society, even if they are not one’s own affluent, white child.



Margaret Hagerman is an Assistant Professor of Sociology at Mississippi State University and is a Faculty Affiliate in both the African American Studies and Gender Studies programs. She received her Ph.D. from Emory University in 2014. Her qualitative research focuses on the study of racial socialization. In addition to her new book, *White Kids: Growing Up with Privilege in a Racially Divided America* (NYU Press, 2018), Hagerman has published articles in *Journal of Marriage and Family*, *Sociology of Race and Ethnicity*, *Ethnic and Racial Studies*, and *Sociological Studies of Children and Youth*. Hagerman’s work also has been featured in such publications as *The Atlantic*, *The Guardian*, *Time*, and the *L.A. Times*, and on radio programs across the United States and Canada, including NPR’s *Marketplace*. Hagerman teaches courses on race, education, children and youth, families, and qualitative methods.

BOOKS BY SECTION MEMBERS



Click [here](#) for more information.

The ready availability of donated sperm and eggs has made possible an entirely new form of family. Children of the same donor and their families, with the help of the internet, can now locate each other and make contact. Sometimes this network of families form meaningful connections that blossom into longstanding groups, and close friendships. This book is about the unprecedented families that have grown up at the intersection of new reproductive technologies, social media, and the human desire for belonging.

Based on over 350 interviews with children (ages 10-28) and their parents from all over the U.S., *Random Families* chronicles the chain of choices that couples and single mothers make from what donor to use to how to participate (or not) in donor sibling networks. Children reveal their understanding of a donor, the donor's spot on the family tree and the meaning of their donor siblings.

Through rich first-person accounts of network membership, the book illustrates how these extraordinary relationships—woven from bits of online information and shared genetic ties—are transformed into new possibilities for kinship. *Random Families* offers down-to-earth stories from real families to highlight just how truly distinctive these contemporary new forms of family are.

ARTICLES AND ANNOUNCEMENTS

2018 ASA CY Reception



Jessica Calarco (CY Early Career Award co-winner), Grace Kao, and Emily Smith-Greenaway (CY Early Career Award co-winner)



Leslie Wang (CY Book Award winner) and Kelly Balistreri

Castro, Ingrid E. 2018. "Intergalactic Gastronomy: Orientalist Representations of Asian Food, Chefs, and Restaurants within Science Fiction Films." Pp. 253-73 in *Chop Suey and Sushi from Sea to Shining Sea: Chinese and Japanese Cuisine Restaurants in the United States*, edited by B. M. Arnold, T. E. Tunç, and R. D. Chong. Fayetteville, AR: University of Arkansas Press.

<https://www.uapress.com/product/chop-suey-and-sushi-from-sea-to-shining-sea/>

Addressing the vastly underexplored intersection of food studies and science fiction (SF) films, this chapter examines the portrayal of Asian food, chefs, and restaurants in five SF films to theorize how orientalism is reflected in such fictions. In these pictorial discourses, Asian food is presented as "alive" and suspect, Asianized cities and their accompanying restaurants are to be avoided, and Asian chefs are portrayed as the reconstituted Fu Manchu through their mysticism and roles as "harbingers of doom." The "perpetual forever foreignness" of Asians, their foods, their languages, and, in totality, their culture are portrayed via all elements found in SF Asian food, chef, and restaurant scenes, to the point that Asian chefs and waiters with "less than acceptable heteronormative levels of masculinity" are occasionally eliminated to solve the latent fears of SF films' white male heroes. In answering the question "Does Asian equal Alien or does Alien equal Asian?," Castro posits that the "grey alien" image that is portrayed in nearly every SF film that includes such intergalactic beings is based on the stereotyped likeness and traits of Asian people; therefore, yellow peril messages are assured to continue well into the future of SF.

ARTICLES AND ANNOUNCEMENTS

2018 ASA CY Reception



Melissa Osborne (CY Graduate Student Paper Award co-winner) and Anna Mueller



Heidi Gansen (CY Graduate Student Paper Award co-winner) and Anna Mueller

Mijs, Jonathan J.B. 2018. "Inequality Is a Problem of Inference: How People Solve the Social Puzzle of Unequal Outcomes." *Societies* 8(3):64. doi: [10.3390/soc8030064](https://doi.org/10.3390/soc8030064)

A new wave of scholarship recognizes the importance of people's understanding of inequality that underlies their political convictions, civic values, and policy views. Much less is known, however, about the sources of people's different beliefs. I argue that scholarship is hampered by a lack of consensus regarding the conceptualization and measurement of inequality beliefs, in the absence of an organizing theory. To fill this gap, in this paper I develop a framework for studying the social basis of people's explanations for inequality. I propose that people observe unequal outcomes and must infer the invisible forces that brought these about, be they meritocratic or structural in nature. In making inferences about the causes of inequality, people draw on lessons from past experience and information about the world, both of which are biased and limited by their background, social networks, and the environments they have been exposed to. Looking at inequality beliefs through this lens allows for an investigation into the kinds of experiences and environments that are particularly salient in shaping people's inferential accounts of inequality. Specifically, I make a case for investigating how socializing institutions such as schools and neighborhoods are "inferential spaces" that shape how children and young adults come to learn about their unequal society and their own place in it. I conclude by proposing testable hypotheses and implications for research.

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This issue of the Sociology of Children & Youth Newsletter was prepared by members of the Communication and Publications Committee:

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For the Spring 2019 Children & Youth Newsletter...

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