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Systemic Depreciation: An Analysis of Non-White Neighborhood Vulnerability to Urban Gentrification

Abigail McGaha Miller
unc, janice.dickensheets@unco.edu

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Systemic Depreciation: An Analysis of Non-White Neighborhood Vulnerability to Urban Gentrification

McGaha Miller, Abigail

Faculty Sponsor: Creekmore, Andrew

This paper utilizes Smith's (1979) Rent Gap Theory, Feagin's (2006) Theory of Systemic Racism, and Smith's (2010) Generative Planning Theory to argue that non-white neighborhoods in Denver, Colorado are more likely to suffer from capital depreciation and thus, are more vulnerable to urban gentrification and displacement. While critically analyzing racially motivated zoning policies, discriminatory mortgage lending practices, and income inequality, I investigated the history of urban gentrification in Denver, Colorado neighborhoods, Auraria and Highland, starting in the 1940s. I was able to find patterns and parallels that apply to the cases of urban gentrification occurring in 2016 in the Globeville and Elyria-Swansea neighborhoods of Denver. I found that non-white neighborhoods, like those of Auraria, Highland, Globeville, and Elyria-Swansea, are far more likely to suffer from capital depreciation given the historic precedent of discriminatory zoning policies and neglect from city planning departments (Meltzer 2006a; Meltzer 2016b; Tracey 2016). Racism, as it exists in our institutions and ideologies, has led to the widely accepted belief that non-white neighborhoods and non-white people are not as highly valued as their white counterparts. Systemic depreciation, therefore, refers to the systemic oppression and marginalization of non-white populations in the United States on a cultural, societal, and political level. These ideologies have dictated public policy decision making in such a way that continues to oppress non-white populations in instances including, but not limited to, urban gentrification.

El poder y el individuo

McGaha Miller, Abigail

Faculty Sponsor: Garza, Efrain

La relación entre el poder y el individuo es un tema de suma importancia hoy en día, específicamente con respecto al clima político actualmente de los EEUU. Según el autor Francisco H. Vázquez en su ensayo, "Chicanology: A Postmodern Analysis of Meshicano Discourse", el poder puede existir solamente en la acción. Además, el poder tiene relaciones específicas con el conocimiento y está constantemente circulando y evolucionando. Entonces, el análisis del poder debe ser un análisis de cosas diarias. No debe ser considerado como la dominación de un individuo sobre otros, porque donde hay poder, hay resistencia. El poder realmente viene de abajo. Las relaciones del poder son resultados de las divisiones, desigualdades y desequilibrios que ocurren como un resultado de la normalización de las jerarquías, las instituciones opresivas y la distribución desigual de poder. Las instituciones sociales que existen en los Estados Unidos son el gobierno, la educación, la economía, la religión y la familia. Son estas instituciones que se perpetúan las divisiones entre razas, géneros, clases sociales, sexualidades, y capacidades. Por eso, es importante recordar el individuo. El concepto de agencia refiere al individuo como alguien que tiene el libre albedrío. Todos de nosotros como individuos tenemos la capacidad de hacer nuestras propias decisiones a lo largo de la vida. Las ideas de los individuos pueden actuar como un catalizador para el poder. Sin

embargo, el poder no puede existir sin la acción. Entonces, cuando los individuos se unen y actúan juntos, el poder puede prosperar.