

WELCOME TO NYC!

The Society for the Study of Social Problems (SSSP)
76th Annual Meeting



The Block by Romare Bearden (1971)

Land Acknowledgement

The Land of Lenapehoking *Also Known As New York City*

As we convene together with the shared goal of resisting the colonization of lifeworlds, we must begin by acknowledging the ongoing colonization of the land upon which we gather. This year, we are convening to teach, learn, and connect on Lenapehoking, the ancestral lands of the Lenape people. This land is now called New York City by settlers, and how the land came to be known as New York City is marked by forced dispossession, violent coercion, and systematic dehumanization.

The legacy of the ongoing violence of colonization, and our commitment to analyzing, resisting, and abolishing it underscores our convening at SSSP 2026.

As such, we invite you to join us in acknowledging the land stolen from the Lenape peoples, and committing, with humility and courage, to reparations and justice for its original stewards. This work is necessarily done with and guided by the members of these nations who live alongside us.

While you spend your time in this beloved city, please consider making a contribution to the [American Indian Community House](#) – a nonprofit dedicated to supporting Native Americans living in New York City.



How can we work together to recreate and elevate the logic of lifeworlds in resistance to the forces of colonization?

Important Information



Dates: August 6 - 9, 2026



Venue: The Westin New York at Times Square



Address: 270 West 43rd Street
New York, NY 10036

American Indian
Community House



Scan this QR code **to learn more** about the American Indian Community House.



Scan this QR code **to make a donation** to the American Indian Community House.



*Society for the Study
of Social Problems
In Pursuit of Social Justice*

The Magic of New York

Colson Whitehead has said that “talking about New York is a way of talking about the world,” and we are thrilled to invite you to this beloved city to do just that this summer. Famous for never sleeping – NYC is relentlessly alive, buzzing with the electricity of possibility, the hopes of over 8 million people, brilliant lights, crowded trains, delicious food from all over the world – including, of course, the world’s best slice of pizza. New York is the kind of city where you can get dressed, step out into the street with no plans, walk aimlessly, and be completely sure something wonderful will happen. We hope you give yourself a chance to let New York take you somewhere unforgettable while you are here.



The Central Park Reservoir at Night

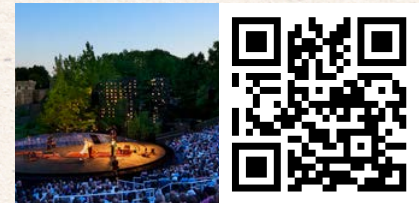
Free in NYC



Schomburg Center
for Research in Black Culture



National Museum
of the American Indian



The Public Theater
Shakespeare in the Park



Walk Across
the Brooklyn Bridge



Radical Black Women of Harlem
Self-Guided Walking Tour



The Stephen A. Schwarzman
New York Public Library

The Five Boroughs

There is so much more to NYC than Manhattan!

From Times Square you can easily take the subway to any of the other boroughs – each with their own rich histories, cultures, and experiences to offer.



[Prospect Park](#)
[Brooklyn Bridge Park](#)



[Brooklyn Museum](#)
[Brooklyn Flea Market](#)



[Yemen Café & Restaurant](#)
[Ayat NYC](#)



[Brooklyn Public Library](#)
[Elk Cafe](#)



[Stonewall National Monument](#)
[Washington Square Park](#)



[Tenement Museum](#)
[Museum of the City of New York](#)



[Sylvia's Restaurant](#)
[Sal & Carmine's Pizza](#)



[Rooftop Terrace at SNFL](#)
[Gottesman Research Library & Learning Center](#)



[Corona Park](#)
[Gantry Plaza State Park](#)



[Louis Armstrong House Museum](#)
[The Noguchi Museum](#)



[Queens Night Market](#)
[Old Captain's Dumpling 老船長](#)



[The Panorama of My Silence-Heart](#)
[Prince Tea House](#)



[Wave Hill Public Garden & Cultural Center](#)
[City Island](#)



[New York Botanical Garden](#)
[The Hip Hop Museum](#)



[Arthur Avenue](#)
[El Tina Restaurant](#)



[787 Coffee](#)
[Artizen NYC](#)



[Aakawaxung Munahanung Archaeological Site](#)
[Chinese Scholars Garden](#)



[Staten Island Ferry](#)
[The Jacques Marchais Museum of Tibetan Art](#)



[Lakruwana Restaurant](#)
[Nonnas of the World Community](#)



[Moka & Co](#)
[Killah Koffee](#)

[1 Red] Origins

These landmarks trace Indigenous lifeways and the arrival of settlers. They chart processes of colonization, or the implementation of extractive and exploitative systems like capitalism and chattel slavery. This theme shows us how the "United States" was established through the conversion of the commons and collective responsibility into property and ownership.

[2 Orange] Difference, Classifications, and Division

These landmarks show us how carceral logics are rooted in the exploitation of differences. We highlight different experiments in dividing people, and how such divisions were normalized through the law, education, government institutions, etc. These classifications shape our perceptions of the order of the world and people's place within it.

[3 Yellow] Bodies and Contagion

The management of populations requires reshaping and attempting to control people's physical relationships to their bodies and to one another. These landmarks trace how public health and safety emerge as measures of control for "containing" the spread of disease, immoral behavior, and "queer" or abnormal bodies.

[4 Green] Architecture and Technology

This theme identifies the ways that settler capitalism reorganizes people's relationship to land through enclosure, austerity, neglect, and isolation. Geographical impositions and hostile structures, both material and systematic, from grid blocks and redlining to systems of debt, privatization, and surveillance, serve as weapons of control. At the same time, anti-carceral struggle reclaims and adapts these structures as tools of resistance.

[5 Dark Green] Detention and Diversion

Controlling people based on classifications of difference requires new and evolving institutions and personnel to manage captive populations. This chapter focuses on the ways that arrest and detention powers are shored up through the creation of a variety of programs, some that are readily identified as carceral and violent, and others that are more evasive, like reformed and renamed police units, mental institutions, youth centers, and culture and media.

[6 Light Blue] Beyond Borders

The Turning Point years powerfully connected "domestic" or "national" struggles with international events and anti-imperialist struggle. This theme focuses on the post-1968 period and Third World liberation, highlighting the development of the contemporary prisoner's rights movement and the counterinsurgent tactics that arose to suppress global struggles for sovereignty.

[7 Dark Blue] Abolition Now!

These landmarks map current plans (2020 and beyond) to change New York City — abolitionist or counterinsurgent movement, as well as the changes in the carceral landscape. Communities are constantly mobilizing against the expansion of the carceral system in NYC and working towards liberated futures. Through the context and contradictions that emerge through prolonged periods of struggle, we attempt to document the complex ecologies of people resisting and defying the carceral state.

CHAPTER THEMES

The landmarks on the map are organized into themes that correspond to chapters in Abolitionist Guide to NYC.



ABOLITIONIST MAP OF NYC:
Manahatta and its Surrounding Waters

The Abolitionist Map of NYC is part of the Abolitionist Guide to NYC, a project from Interrupting Criminalization.

The Guide is funded by a grant from the Mellon Foundation, 2026.

Archival images sourced from the New York City Municipal Archives & Library at the Department of Records and Information Services and the New York Public Library.



TEMPLATE FOR LANDMARKS

[MAP #] [Landmark Name]
[Start-End Date]
[Chapter Colors]



Additional Names

Location (street address and/or current site)

Description

(includes a paragraph of the history of the landmark with significant dates)

**Language note*

Some historic terminology is reproduced for accuracy in showing how categorization was defined and named, despite being language we no longer use today. Much of the text is harmful or outdated, but it frames the conditions under which the institution or site was constructed.

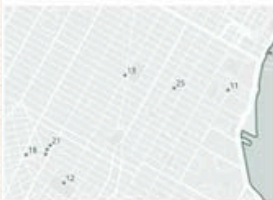
3 Southern Tip of Manahatta [Red] AKA Bowling Green / Wall Street

For centuries, the Algonquin peoples travelled to the lower end of Manahatta for trading and gathering purposes. The Wickquasgeek trail, today known as Broadway, was a vast trading route that led from The Bay up to Inwood Park. A sacred gathering spot, the Council Elm, is today's Bowling Green. In 1609, Dutch "explorer" Henry Hudson invaded, and soon the Dutch settled the land and called it New Amsterdam. In 1653, the Dutch built a 2,340-foot, palisaded wall (the site of today's Wall Street) around their new homes in order to keep Lenape people out. In 1654, the English invaded, conquered the Dutch and Lenape, and renamed the land New York.

11 The New Gaol, 1759-1903 [Red]

Surrogates Courthouse, south of Chambers Street and east of Broadway between City Hall and Tweed Court House

The New Gaol was the first Dutch structure specifically built to jail people, mostly individuals convicted of debt and poverty (who were referred to as "debtors" and "paupers") and for prisoners-of-war during the French and Indian War and the American Revolutionary War. Its location next to the Almshouse and its growing use for "debtors" inspired its nickname as "the debtor's prison." In 1773, the City began construction on the Bridewell, where authorities began to incarcerate the so-called criminals. The City refurbished the building into a Hall of Records in 1824 and demolished the entire structure in 1903.



12 (1st) Almshouse, 1735-1791 [Yellow] AKA: "Publick Workhouse and House of Correction" / The First Bellevue / Workhouse Center of City Hall Park

The Almshouse was the first public institution to care for an "indigent population" in New York City. It was precipitated by the rise in commercial trade in and out of NYC during British rule, and included a six-bed infirmary located on the present site of City Hall. Also known as the "workhouse", it consisted of people categorized into the "deserving" and "non-deserving poor," who were taxed to support its operations. As a form of institutionalized care, it reflected a "new social order," and was meant to provide relief to the destitute and reform "idlers" into productive members of society.

15 African Burial Ground, 1630s-Present [Red, Orange]

290 Broadway

The African Burial Ground is the oldest and largest known excavated burial ground in North America for both free and enslaved Africans. After construction on and required excavation for a federal building in 1991 led to the rediscovery of the "Negroes Burial Grounds," including intact human skeletal remains 30 feet below street level, the site became a National Historic Landmark and eventually a national monument in 2006. The six-acre burial ground is estimated to contain at least 15,000 intact skeletal remains of enslaved and free Africans who lived and worked in colonial New York. The excavation helped shift the false yet popular propaganda that identified New York City as "not as bad" as the South regarding its participation in the Atlantic Slave Trade. NYC was an integral center for the direct continuation of and resistance to slavery in the United States.



33 Potter's Field, 1797-1825 [Red, Orange]

Washington Square Park

Potter's Field was a public burial ground for New Yorkers who were unable to afford private burial land, as well as many who passed from yellow fever. North of the city's urban center at the time, the land was chosen for its distance from valuable real estate. The city established a public gallows close to where the current fountain sits, where they lynched people, primarily revolting enslaved Africans like 19-year-old Rose Butler in 1819. The first official state prison, Newgate Prison, was located blocks away, facilitating the "easy" disposal of deceased, incarcerated individuals.

37 New York City House of Refuge, 1825-1935 [Orange]

Just north of the current Flatiron Building

The New York City House of Refuge was the first juvenile reformatory in the United States, touted for its supposed revolutionary "humane" treatment of young people. It was privately managed by the Society for the Prevention of Pauperism and Crime, but sponsored, organized, and directed by the State of New York. The Society purchased an old federal arsenal originally used to train soldiers during the War of 1812, north of where the Flatiron Building currently stands. The reformatory incarcerated six children upon opening, but within a decade, that number rose to 1,678.

Children were committed for vagrancy and petty crimes, and eventually sentenced indefinitely. They were forced to perform labor and received rigorous evangelical religious instruction. Although the reformatory promoted a false image of a virtuous, philanthropic, and safe space for troubled youth, the reality of excessive corporal punishment, violent abuse, and indentured servitude was eventually exposed.

43 Bellevue Penitentiary, 1798-Present [Orange, Yellow] AKA: Bellevue Hospital, Bellevue Hospital Center

East River Shore south of 26th Street, NYC Health + Hospitals/Bellevue

The City purchased Belle Vue farm, located along the East River shore south of 26th Street, in 1798. The farm had previously been used to quarantine sick people during multiple yellow fever outbreaks, forcing the addition of a hospital for contagious diseases in 1819. The original complex comprised two hospitals, an almshouse, a workshop, and a school, and 1814 legislation directed the designation of one of the buildings as the "Penitentiary of the City of New York," making the first distinction between facilities for long-term sentencing and those awaiting trial and short-term sentencing. By 1824, the hospital was formally named Bellevue. In 1825, Blackwell's Island was opened, and prisoners were transferred from Bellevue to Blackwell. Bellevue Penitentiary had been largely used to detain females, "deviants", and sexually marginalized people, as well as city inmates throughout its early period. Like most carceral sites, the penitentiary was vastly overcrowded, as the cells could not adequately fit the increasing number of incarcerated people.

16 26 Federal Plaza, 1963-Present [Green, Dark Blue] AKA: Federal Plaza Immigration Court; Jacob K. Javits Federal Office Building

The Jacob K. Javits Building is a 41-story building that houses the Department of Homeland Security, Department of Health and Human Services, Federal Bureau of Investigation, Social Security Administration, Department of Housing, and other federal entities. It was originally designed in the 1950s as part of a larger complex in lower Manhattan that included an eight-story court building. Attempts to make it a site of "civic engagement" have been mixed. Richard Serra's commissioned Tilted Arc sculpture was removed after government workers complained it blocked views and made them feel "unease," sparking a national debate about public art and government funding. Currently, the tenth floor is used as a detention center for President Donald Trump's second-term mass deportation campaign.



29 State Prison of the City of New York, 1796-1828 [Orange] AKA Newgate State Prison, Greenwich State Prison

Built on the bank of the Hudson River, now West 10th and Greenwich Streets

47 Blackwell's Island, 1828-1936 [Red, Orange] AKA: Minnehanonck Island / Welfare Island

Roosevelt Island, East River, Manhattan

Originally known as Minnehanonck by the Lenix Lenape, the island was converted into an infamous penitentiary complex centuries after the first European colonists invaded. Bought by the city in 1828, the two-mile-long island was originally intended to relieve overcrowding at Bellevue Hospital, which had been serving as a penitentiary, lunatic asylum, almshouse, and workhouse. The workhouse on Blackwell's Island quickly became the largest correctional institution in the city, with 20,000-30,000 people sent there annually, most coming from police court. Overcrowding, malnourishment, and illnesses like dysentery and tuberculosis contributed to high death rates in the Asylum; people were often held with no commitment or admission documents. In 1875, the Children's Law removed children aged 3-16 from all poorhouses, including Blackwell's Almshouse. The act did not include penal institutions, and children continued to be sent to both the Workhouse and Penitentiary. In 1921, the name was changed to "Welfare Island." Following several redevelopment proposals in the 1960s, the island was renamed after Franklin D. Roosevelt in 1973, ultimately becoming a series of residential neighborhoods.

51 Randalls and Wards Islands, 1835 and 1851-1933 [Red, Dark Green, Orange] AKA: Wards' (s); Tekenas / Tenkenas; Randall's (s); Minnehanonck / Minnahannouth

Randalls Island

Both islands housed various institutions governed by the Department of Public Charities and Corrections (today's Department of Corrections), including psychiatric, medical, and border control facilities as well as almshouses. The islands were connected in the early 1960s and now house a range of public and municipal facilities, including a public park, the NYPD, and the Triborough Bridge and Tunnel Authority.

19 Stonewall Inn, 1843-Present [Yellow, Dark Blue] AKA: Stonewall Inn Restaurant; Bonnie's Stone Wall

The Stonewall Inn was built in 1843 and became a gay club in 1967. It is the site of a June 1969 rebellion, known as the Stonewall Riots, that is widely credited as marking the beginning of the modern LGBTQ+ civil rights movement. Beginning in response to a police raid and the arrest of a butch lesbian (believed to be Black drag king Stormé DeArverie), the crowd began to throw projectiles at police, eventually attempting to set fire to the bar when police sought refuge inside the building. The uprising lasted days, with the bar distributing free drinks to patrons following the original raid to evade the original police repression pretext of selling liquor without a license.

During the Stonewall Riots, people inside the nearby Women's House of Detention were active participants, chanting "Gay Rights! Gay Rights! Gay Rights!" and throwing burning objects from the windows of the prison. The attempted escape of eight women was also reported to have taken place during the Stonewall Rebellion.

The bar became a historic landmark in 2015 and continues to operate today.

New York's first state prison, commonly known as Newgate or Greenwich State Prison, was built and directed by reformist Quakers as an alternative to Bridewell Prison, which was increasingly seen as problematic in its proximity to the city's growing center. Newgate employed prisoner labor for shoemaking, weaving, woodworking, and blacksmithing. After George Clinton leveled Manahatta's natural topography into the uniform grid system we see today, wealthy newcomers arrived to the area and complained of the prison's "unsightly" presence. Overcrowding, in part, led to prison riots and jail breaks, and the structure was eventually demolished and replaced with Sing Sing Prison, built further north along the Hudson River. Newgate's northern location is thought to have inspired the phrase "sent up the river" as a euphemism for incarceration.

54 New York Juvenile Asylum, 1851-Present [Red, Orange] AKA Children's Village

1 Echo Hills, Dobbs Ferry, 10522

The New York Juvenile Asylum (originally on 176th Street between 10th and 11th Avenue) was founded by wealthy business professionals driven by the "child-saving movement" of the 19th Century. Reformers sought to "save" children, which inspired notions of juvenile delinquency and "orphan trains" — the movement of orphan children to rural areas to perform indentured servitude — strengthening the systems of juvenile detention by attaching reformist ideals to the caging and exploitation of children. NYJA housed youth charged with vagrancy and petty theft, and many were institutionalized due to racism, unstable housing, poverty, or supposed negligence from their caregivers. The now-named Children's Village was purchased in 1901 and became a designated Residential Treatment Center for "at-risk youth" in 1958. It continues in this role today.



Randalls and Wards Island were two separate islands under the stewardship of the Wickquasgeek. Lenape up to 12,000 years ago. The land was stolen by the Dutch in the 17th Century and brought under various private ownership, including Jonathan Randall and the Ward brothers. The city purchased Randalls Island in 1835 and Wards Island in 1851 and used both sites as "potter's fields," or burial grounds for impoverished, criminalized, and otherwise marginalized people.

Both islands housed various institutions governed by the Department of Public Charities and Corrections (today's Department of Corrections), including psychiatric, medical, and border control facilities as well as almshouses. The islands were connected in the early 1960s and now house a range of public and municipal facilities, including a public park, the NYPD, and the Triborough Bridge and Tunnel Authority.



The Abolitionist Guide to NYC is a project sponsored by [Interrupting Criminalization](https://interruptingcriminalization.com). To learn more, check out <https://abolitionistguide.nyc/>



Lenapehoking truly is a special place, unlike any other. We hope this guide encourages you to wander beyond the hustle bustle of Times Square; to explore the unique histories and cultures of a city that is beloved by millions of people around the world.

Wishing you safe travels, an impactful annual meeting, and an unforgettable visit!

Cami Touloukian & Uzma Chowdhury, Teachers College, Columbia University
Co-Chairs of the Local Arrangements Committee, 2025-2026

