

Engaging Chicago's Diverse Communities in the Chicago Climate Action Plan

COMMUNITY #6: ROSELAND'S AFRICAN-AMERICAN COMMUNITY



Research Report

Submitted by: Environment, Culture, and Conservation (ECCo), a Division of Science at The Field Museum

To: The City of Chicago Department of Environment



City of Chicago
Richard M. Daley, Mayor
Department of Environment

The **Field**
Museum

Environment **C**ulture and **C**onservation
A Division of Science

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This research was commissioned by the
City of Chicago Department of Environment.

Research was conducted by:
Environment, Culture, and Conservation (ECCo),
a Division of Science at The Field Museum

with our partners:
City of Chicago Department of Environment
The Energy Action Network - Chicago (EAN)
B.R.O.C.K. Social Services
Fernwood United Methodist Church
God's Gang

April 2011

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FINDINGS AT-A-GLANCE



Engaging Chicago Communities in the Chicago Climate Action Plan-Community #6: Roseland's African-American Community

the sixth community study commissioned by the City of Chicago Department of Environment (DOE) to identify strategies for effectively engaging diverse communities throughout the city in the implementation of the Chicago Climate Action Plan (CCAP). The plan lays out ambitious goals for reducing greenhouse gas emissions by 80% of 1990 levels by 2050, with an interim goal of a 25% reduction of 1990 levels by 2020.

COMMUNITY OVERVIEW

Dutch farmers settled Roseland in the mid-19th century, and by the turn of the 20th century, Roseland was an ethnically and religiously diverse residential community in a region dominated by large industries. Religion, race, agriculture, and industry have played a significant role in shaping Roseland's identity and continue to impact the community in the following ways:

- During "The Great Migration" (1916 – 1970), significant numbers of African Americans from rural southern states settled in Roseland. Today, more than 98% of Roseland's population is of African-American origin.
- The economic stability of Roseland fluctuated throughout the 20th century. Unemployment rates skyrocketed when the steel and automotive industries collapsed during the 1970s and remain high.
- Many long time residents, including many Caucasians, and businesses left the area in rapid succession due to escalating crime rates, gang violence, and urban decay. Businesses remain reluctant to return to the area.
- New residents used federal subsidies and FHA mortgages to purchase homes, but by the mid-1980s Roseland had one of the highest HUD repossession rates in the city.

- Roseland is a working-class community; residents are much more likely than other Chicagoans to be employed by the government or in the education, health, and social service sectors of the economy. Transportation, warehousing, and large utilities still remain an important part of Roseland's economic landscape, despite the decline in the manufacturing sector.

STAKEHOLDERS, PARTNERSHIPS, AND RELATIONSHIP-BUILDING

- The overwhelming majority of Roseland community resources are dedicated to youth, seniors, and those who are socially and economically disadvantaged.
- Community resources are allocated through overlapping civic, service, educational, religious, and cultural coalitions.

AWARENESS OF CLIMATE CHANGE AND INTEREST IN ADDRESSING IT

- Participants often discussed climate change in relation to their own local experiences of extreme weather. A number of participants also cited instances of drought and extreme weather in other parts of the country as evidence of climate change. Hurricane Katrina was the example noted most often. Hurricane Katrina was also cited as an example of how social inequalities make certain segments of communities more vulnerable to the effects of climate change.
- Some study participants had the opportunity to visit the Climate Change exhibit, on display at The Field Museum during this time of this research. The exhibit affirmed viewers' personal experience of the 1995 Chicago heat wave and sense that seasonal temperatures have changed drastically over time.

AT-A-GLANCE

- Participants also relate climate change to environmental justice. They were generally aware of how industrial waste and pollution have impacted their neighborhoods and surrounding environments. A number of participants promote culturally-specific programs to engage residents in empowering, environmentally-friendly practices.

COMMUNITY ISSUES THAT HAVE THE POTENTIAL TO SERVE AS SPRINGBOARDS FOR CLIMATE ACTION

- Housing (energy efficiency, aging homeowners and housing stock, home maintenance issues, high foreclosure rates)
- Crime & Safety (youth violence, dire economic circumstances, gang activity)
- Food Access (food deserts, urban agriculture)
- Jobs/Economic Development

ENVIRONMENTALLY-FRIENDLY PRACTICES

Most popular environmentally-friendly practices:

1. Turning off Lights, Appliances, TV
2. Opening Windows
3. Using Energy-Efficient Light bulbs

Gardening is gaining in popularity as a community activity.

Potential barriers to climate action:

- Confusion over what it means to “go green”
- Financial constraints, especially for practices with high up-front costs such as retrofitting homes

- Poor health and crime and safety issues that limit use of public transit
- Crime/safety concerns that curtail time spent outdoors and participation in community events
- Confusion over the City’s recycling program and protocols
- Social stigmas attached to some environmentally-friendly practices (ex: clotheslines, gardening)
- Preoccupation with more immediate concerns

CREATIVE MODELS FOR COMMUNITY ENGAGEMENT

Rural-to-Urban Agriculture: A number of organizations are working to expand healthy food options and promote entrepreneurial opportunities through urban agriculture. The Roseland-Pullman Urban Agriculture Group is one of a few clearinghouses for agricultural resources.

Arts & Recreation: A number of Roseland organizations engage youth and seniors in crafts, dance, and sporting activities that promote safe, healthy time spent outdoors.

Preparing for Green Jobs: A number of community organizations provide training to prepare the underemployed and hard-to employ for new anticipated opportunities in the green economy.

Faith Based Engagement: Across Roseland, ministries provide models and contexts for individuals to draw on theological principles and traditions of spiritual renewal and uplift to address social, economic, political and environmental concerns.

Research in Roseland was conducted in 2010.

For more information, visit: <http://www.fieldmuseum.org/ccuc>

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ECOMMENDATIONS: AT-A-GLANCE

We make a total of 19 recommendations in the full report; those most relevant to community-led climate action are included here:

1. Connect to residents' sense of place by developing programs and messages that link climate action to Roseland's community history by referencing African-American residents' contributions to Roseland's religious and agricultural traditions.
2. Facilitate or incentivize collaboration between trusted community organizations and underutilized City assets including the Aldermen's offices, the Chicago Park District, and local schools, colleges, and universities.
3. Help organizations participating in government jobs programs like Put Illinois to Work and Illinois Yes! develop work experiences that address climate action or integrate climate action training into their existing programs.
4. Work with Roseland organizations to develop climate action programs related to public transit and spending time outdoors that address the significant safety concerns that deter many residents from engaging in these practices.
5. Support community organizations focused on urban agriculture by offering training in climate-friendly agricultural practices, providing networking opportunities with other support organizations, and making them aware of federal, state, and other programs from which they might access additional resources (e.g., the Chicago Center for Green Technology, the Center For Neighborhood Technology, Chicago Conservation Corps, Delta Institute, etc.).
6. Validate and support expansion of heritage-related practices, values, and programs that can be connected to climate action and environmental sustainability.
7. Connect organizations with existing youth and senior programs to tools and trainings that will help them incorporate climate action as a part of their core mission.
8. Work with faith-based organizations to highlight links between social and environmental advocacy issues that they already support and climate action.

PROJECT OVERVIEW

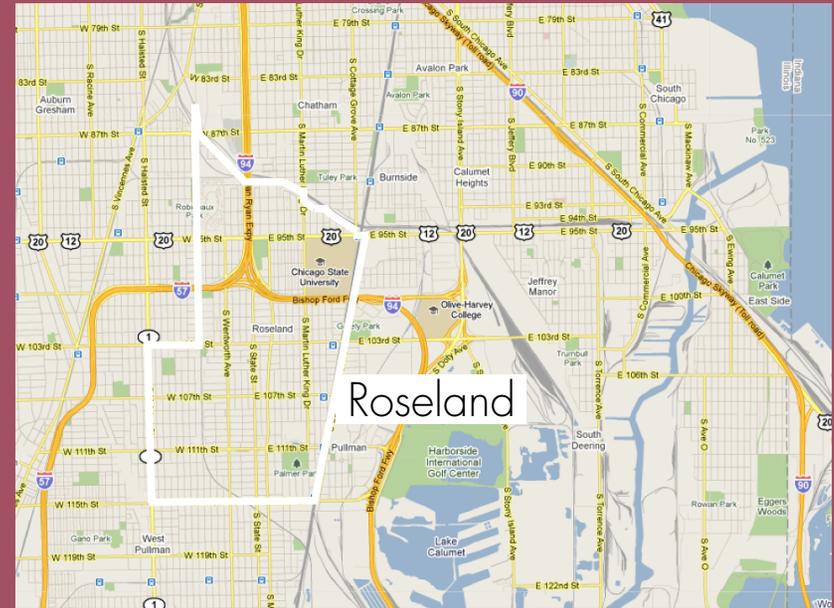


All of our studies for “Engaging Chicago Communities in the Chicago Climate Action Plan” have the following goals:

1. Document attitudes and knowledge related to climate change;
2. Identify climate-friendly practices and values;
3. Describe community concerns that can serve as springboards for climate action efforts;
4. Identify community organizations and leaders that might act as catalysts for larger scale adoption of climate action strategies;
5. Highlight creative models of engagement that can be adopted for climate action; and,
6. Identify effective communication strategies and social networks for disseminating information.

Our first two studies had a geographic focus, one on South Chicago—a working class, racially diverse area on Chicago’s far South Side—and the other on North Kenwood-Oakland/Bronzeville, an economically diverse, African-American area of the city situated just three miles south of Chicago’s downtown. The third study was the first to focus on an ethnic group—Chicago’s Polish community—and was concentrated in three Chicago areas with large Polish populations. The Pilsen and West Ridge studies, numbered four and five respectively, were the first to be delineated by both neighborhood geography and ethnicity; they were also the first to incorporate storytelling as a data gathering technique. This study of Roseland was also delineated by geography and ethnicity and used storytelling as a research method as well as a creative model for community engagement.

RESEARCH AREA



Our research employs an assets-based approach developed by ECCo that identifies community concerns and strengths that can serve as springboards for engaging residents in CCAP climate action strategies. All of our studies are participatory action research projects that have been designed and conducted by a team including The Field Museum anthropologists from the division of Environment, Culture, and Conservation (ECCo), staff from the Chicago Department of Environment, and leaders of community-based organizations in the research communities. This study was done as part of the Energy Action Network – Chicago (EAN) with three EAN members: B.R.O.C.K. Social Services, Fernwood United Methodist Church, and God’s Gang.



ENERGY ACTION NETWORK - CHICAGO

There are five CCAP strategies: Energy Efficient Buildings, Clean & Renewable Energy Sources, Improved Transportation Options, Reduced Waste & Industrial Pollution, and Adaptation. Greenhouse gas emissions associated with energy consumption in buildings account for 70% of Chicago's total emissions.

Therefore, the CCAP includes a large initiative to reduce energy consumption in almost half the buildings in the city. The goals include retrofitting 400,000 residential units, 9,000 commercial buildings, and 200 industrial buildings by 2020.

To implement the CCAP, residents must be inspired to take action. The EAN was created in 2009 in response to The Field Museum's pilot study, which recommended that the City work through trusted organizations and existing partnerships and build their capacity to engage residents in climate action. The EAN is made up of 21 diverse community organizations throughout the City of Chicago that are intake sites for the Community and Economic Development Association of Cook County (CEDA). The City of Chicago Department of Environment contracted with CEDA to develop and implement the EAN in partnership with the Chicago Retrofit Steering Committee and other partners as a part of the Energy Efficient Buildings strategy. The Field Museum is a member of the EAN Leadership Team and also works closely with EAN organizations to help them integrate energy conservation and climate action into their core work.

EAN community organizations are working to ensure that households have the resources they need to maintain utility connections, use energy wisely, and become more active environmental stewards. The overarching goal of the network is to strengthen these organizations' capacity to do this work. Member organizations play a brokering role, translating climate action into terms that residents relate to. Through EAN, they are becoming green leaders in their communities and trusted sources of information on climate action, even by those who often perceive the City as having agendas at odds with their own.



EAN RESEARCH PARTNERS

B.R.O.C.K. Social Services is a family-run organization founded by a husband and wife who were long term Roseland residents in 1992. Their goal was to counter the negative influences of gangs and disproportionately high school dropout rates among youth in their community through mentorship and social enrichment programs. B.R.O.C.K. is an acronym for Building-up and Reaching Out to Chicagoland Kids. In 1998, accomplished African-American semi-pro golfer Edgar Flagg Sr. lent his support to the organization in the form of a golfing program launched in collaboration with what is now known as the Department of Family and Support Services (DFSS). In 2008, three junior golfers placed in the Kids Golf Foundation Challenge and Snag Competition, and the team placed first in the Springer Cup tournament. In addition to their junior golfing initiative, the agency offers an after-school program through DFSS.

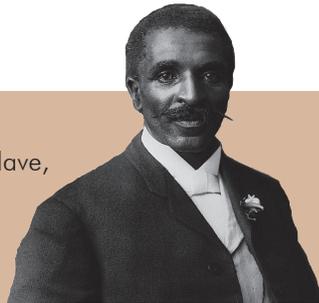
Over time, B.R.O.C.K. expanded their scope of service to eventually include EAN work in 2009, the network's inaugural year. B.R.O.C.K. now provides Energy Utility Assistance and Weatherization services to low and moderate income households to Chicago's far South Side communities. The agency also prides itself on its ability to provide special assistance to the elderly or infirm who are homebound. B.R.O.C.K. also is becoming a well-established base for environmentally-friendly service-oriented activities—such as gardening—that attempt to bridge the gap between youth and seniors.

Fernwood United Methodist Church joined the Energy Action Network in its first year, having been a CEDA site for more than 20 years. They now operate a number of community outreach programs under the umbrella of MAAASRN (Metropolitan Area African American Senior Resource Network). MAAASRN programming began in 2000, and mainly focused on serving seniors from all over the South Side. Fernwood maintains a 500+ person mailing list and hosts various events and programs including computer training classes, line dancing, after-school homework assistance, homeowner's association meetings, Girl Scouts, nursing home advocacy, and a monthly senior luncheon/lecture series.

PROJECT OVERVIEW

The senior pastor of the church and presiding elder of the United Methodist South End Cooperative Parish in Chicago has been working for more than 25 years to promote economic empowerment for members of the predominantly African-American Roseland community. He heads up George Washington Carver F.A.R.M.S. (Farmers: Agriculture: Resources: Management: Systems), a farm-to-table organization named to honor the memory of Dr. George Washington Carver. The organization is dedicated to facilitating the distribution of “soul food” vegetables and fruits from African-American farmers in downstate Illinois, Missouri, Mississippi, Arkansas, Alabama, and Tennessee to northern black consumers.

George Washington Carver was an orphan, slave, and scientist whose agricultural achievements have impacted farmers around the world.



God’s Gang was founded by a US Postal Service employee more than 30 years ago at St. Mary’s AME Church with a breakfast program for children living in and around the Robert Taylor Homes housing project. Some of the children started singing in the choir and praise dancing; eventually they named themselves “God’s Gang.” Their first funding came from Chicago Area Project, through Youth as Resources, The Youth Consortium and Heifer Project International. God’s Gang spearheaded innovative cultural and agricultural projects in Robert Taylor Homes. They set up The Green/Cheeks library (named for supporters Marjorie Cheeks and Helen Green), composted using vermiculture, and gardened and raised tilapia to provide residents with fresh, healthy, affordable food. In the time since the Robert Taylor Homes were demolished in 2007, God’s Gang has established several satellite locations: a Community Greenhouse in the city; Karaal Farms in Dawson, IL; and Hidden Haven Farm in Union Pier, Michigan. Their primary activities are urban agriculture and landscaping, African and African-American crafts, employment training, and after school and cultural awareness programs.

God’s Gang is run by the children and families that it serves and promotes “...food security, economic self-sufficiency and positive youth development.” In 1999, their emergency feeding program, “Mother’s Cupboard Food Pantry,” served more than 9,600 families and won the Greater Chicago Food Depository’s prestigious Pantry of the Year award. The God’s Gang EAN/CEDA site is located at True Fellowship Missionary Baptist Church. They also have an EAN/CEDA satellite office on the site of their 83rd St. Community Greenhouse.

RESEARCH METHODS

Field research for this study was conducted over five months, from June through November 2010, and involved intense fieldwork in Roseland. As our previous research suggests, ethnic communities impart values and traditions that might facilitate or hamper participation in climate action strategies. It is to our benefit to better understand these influences. Another goal in targeting an ethnic community is to follow people’s social and cultural networks that often extend beyond neighborhood boundaries. As a result of having both an ethnic and a geographic focus, this study extended into adjacent community areas and the suburb of Oak Forest. It also highlights point-to-point connections between Roseland and agricultural areas outside the city—especially those in the rural south—where significant numbers of African Americans maintain active social, political, and economic relations.

This research used creative, ethnographic methods. Ethnography—the hallmark method of Anthropology—aims to gain an in-depth understanding of people’s behaviors and attitudes by studying them in the context of their everyday lives. A researcher from The Field Museum combined the traditional ethnographic methods of interviewing, participant observation, and focus groups with a variety of creative methods to elicit stories from respondents about the relationship between climate change, the environment, and their lives. These methods included using objects, photographs, and digital video to document and highlight particular themes (e.g. housing, environmentally-friendly practices), as well as story collecting and storytelling.

Through workshops, tool sharing, and personal mentorship, this researcher and other Field Museum anthropologists also worked closely with EAN research partners to help them develop their skills as story collectors. This collaborative approach allowed us to pair complementary methods of gathering data. While The Field Museum researcher was working to complete a rapid inventory of Roseland, our community partners were busy collecting stories from their clients and peers. Touching base regularly along the way, the researcher and local leaders supported one another's work through the exchange of contacts, leads, ideas, and tools.

Incorporating storytelling has enhanced both the research product and the resources and knowledge of our community partners. Storytelling as a methodological technique enriched the study by contributing narrative stories to



EAN research partners participated in trainings that prepared them to gather environmentally-friendly stories from Roseland residents.

semi-structured interview data. This has provided a more nuanced and holistic understanding of community dynamics and has broadened the contribution of community members and leaders in the research process. In addition, learning and applying storytelling techniques has strengthened our partners' ability to fulfill their EAN goals of incorporating energy efficiency and climate action into their core work and becoming more active environmental stewards. At the conclusion of the project, one community partner who was initially somewhat hesitant about participating told us:

"It's revolutionary! The storytelling project is really great. It is helping create awareness and change at the community level . . . It is practical . . . In fact, it is the new aged talking circle."

Ultimately, the experience of collecting stories, identifying community assets, and developing organizing skills should help our community partners develop programs and services to better address community concerns including environmental issues and climate change.

In total, we directly engaged approximately 100 residents, civic leaders, staff, and volunteers of community organizations. Our research included:

- 10 semi-structured and informal interviews;
- 2 youth focus groups with a total of 12 people;
- 28 surveys;
- Over 45 stories collected; and,
- Participant-observation (participating in and simultaneously observing community meetings and events) at 31 community and EAN events and meetings that involved approximately 100 additional people.

Because of the demographic composition of Roseland and the organizational networks that we used for recruitment, most but not all of our study participants were African Americans, Nigerian immigrants, and people of Nigerian descent. The overwhelming majority of participants included young adults ages 18-24 and seniors with fixed incomes. Many participants were clients of our partner organizations.

COMMUNITY OVERVIEW



Located 13 miles south of the Loop and west of Lake Calumet, Roseland includes the neighborhoods of Fernwood, Princeton Park, Lilydale, West Chesterfield, Rosemoor, Sheldon Heights, and West Roseland. Today, Roseland is a predominantly African-American community. According to the U.S. Bureau of the Census, over 98% of Roseland is of African-American origin. The neighboring community of Pullman, which at one time was predominantly of Caucasian and Hispanic descent, has also undergone a major demographic shift; in 2000, 81% of Pullman residents identified as African Americans. With a median income of just over \$38,000, Roseland is a working-class community. Unemployment rates, which skyrocketed after the economic collapse of the region in the 1970s, have remained high as businesses are reluctant to return to an area that was once the commercial hub of the South Side. According to the Metro Chicago Information Center tabulations of U.S. Census records, in 2007 Roseland had a 19.7% unemployment rate. The lack of employment opportunities in the private sector continues today; according to census records, Roseland residents are much more likely than other Chicagoans to be employed by the government or in education, health, and social service sectors of the economy. However, even though the decline of many industrial corporations near Roseland has eliminated many manufacturing jobs from the community, transportation, warehousing, and large utilities still remain an important part of the economic landscape of Roseland.

Chicago Historical Society records support our research findings that the community area has had a tumultuous history influenced by religion, race, agriculture, and industry (Reiff). Dutch immigrants settled Roseland in the mid-19th century, and, over the next fifty years, their farms prospered in part because of their proximity to the city core and the stockyards. By the turn of the century, Roseland was an ethnically and religiously diverse residential community in a region dominated by large industries, whose discriminatory hiring practices eventually decreased the racial diversity of Roseland and increased the ethnic tensions between Roseland and surrounding neighborhoods.

Until World War I, factories hired employees based upon racial stereotypes

that relegated Southern European and Eastern European immigrants to the least skilled positions. These employers refused to hire African Americans, except as temporary strikebreakers as in the case of the meatpacking strike of 1904. However, during World War I, immigration from Europe came to a halt. The demands placed upon the manufacturing industry during wartime yielded job opportunities for African-American men. African-American women, on the other hand, remained relegated mostly to domestic work. In neighboring Pullman, local realtors fought to keep the larger community white, resorting to the use of racially restrictive covenants to prevent African Americans from purchasing homes in the area. The South End Businessmen's Association even unsuccessfully lobbied University of Chicago sociologists to exclude the predominantly African-American neighborhood of Lilydale from the official community area boundary.

During the historical period known as "The Great Migration" (1916 – 1970), more than 500,000 African Americans fled the oppressions of the segregated, rural South and settled in Chicago's South and West side neighborhoods (Wilkerson). In Roseland, our research identified noteworthy clusters of migrants from Mississippi, Arkansas, Missouri, and Tennessee. According to historical records corroborated by our research partners, many African Americans who migrated to Roseland from southern states maintained active engagements with their hometowns through regionally affiliated social clubs and small African-American churches. Roseland's social clubs were predominantly male gathering spaces. A hub for recreational fraternizing, they also functioned as a means for members to maintain social relations with others from their hometown. Roseland also used to host a number of women's clubs. These social groups functioned much like the extended family of a small town, providing opportunities for women to gather and socialize as well as share domestic tips.



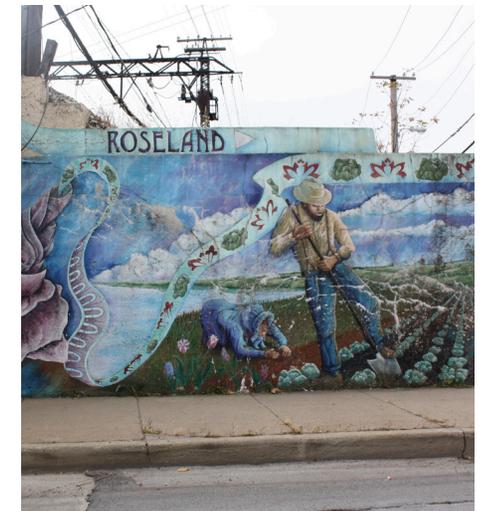
In a focus group, college-age students who live in Roseland told us that many young people in the area who go on to college choose to attend historically black colleges and universities (HBCUs) as a way of maintaining active ties with their southern heritage.

As migrants aged or passed away, many of the men's and women's social organizations lost their relevance or sense of connectedness to a particular geography. While a few remain, most of the physical meeting places themselves gradually disappeared or were shuttered due to crime and safety concerns. Social clubs have been succeeded by social service and social justice organizations focused on issues such as housing, senior care, violence prevention, and youth development.

The economic stability of Roseland fluctuated throughout the 20th century, culminating in an extended period of economic decline that began with the collapse of the steel and automotive industries and the shuttering of the Sherwin-Williams paint factory in 1980. This collapse and the subsequent unemployment led to a dramatic turnover in the population. Long time residents, white ethnics, and businesses left in rapid succession due to escalating crime rates, gang violence, and urban decay. New residents used federal subsidies and FHA mortgages to purchase homes, but by the mid-1980s Roseland had one of the highest HUD repossession rates in the city. The following research findings describe specific aspects of this new population.

The economic hardship of the 1980s left Roseland's newest families without jobs, and the last three decades has seen the disparity between Roseland and Pullman grow. Organizations with interests in both communities have intermittently collaborated to close the gap between Roseland and Pullman both literally and metaphorically through projects such as "I Welcome Myself to a New Place," one of Chicago's largest community murals that spans one of the railroad overpasses separating the two communities. The mural depicts the cultural heritages of both communities as well as references to the historical significance of the region first as a farming community and then as a center for labor activity.

The mural's references to Roseland's churches reflect the strong influence of religion in the area. The Dutch immigrants who founded Roseland built their community around the Reformed Church, starting a still-standing tradition of religion as an integral aspect of community life. The influx of immigrants to fuel the growing industries nearby led to an explosion of religious diversity within Roseland; the churches not only preserved the cultural traditions and language of each immigrant group, but also were heavily involved in providing



guidance and community for the newly arrived families. Roseland's African-American congregations were also established as migrant outposts with an additional agenda of supporting evangelism in their immediate communities as well as other parts of the African diaspora. Most of these churches are rooted in cultural traditions established during the late 19th century by freed slaves with limited resources. They continue to minister to primarily African-American congregations and have adapted different community outreach strategies (including collaboration) to meet the needs of a changing community.

COMMUNITY OVERVIEW

The presence of Roseland's many churches, both as an authority and as a social safety net, was felt throughout the economic turmoil of the 1970s and continues today. One current Roseland resident claimed that Roseland has more churches per capita than any other part of America, an indication of the vibrancy of religious life in the community.

One resident expressed a deep fondness for the churches because of activities like break dancing and praise dancing that engage youth in safe, supervised activities. Church-supported programs make it possible for youth to receive much needed food, after school homework help, and sanctuary from the streets."



A significant number of respondents articulated the sentiment that there are deeply rooted, racially motivated, structural inequalities in Chicago neighborhoods, which they often described as racially segregated. The residential buildings built by the Chicago Housing Authority in the mid-20th century inadvertently perpetuated racial segregation and widespread poverty. For example, the Robert Taylor Homes (RTH), designed to be a temporary housing unit for struggling families in Roseland, concentrated large numbers of predominantly African-American, single-parent households into an area with little to no access to resources. Less than three years after it opened, RTH was plagued with overcrowding, deplorable living conditions, rampant gang activity, violent crime, and drug sales. In many of our research participants' experience, race, economics, and politics are deeply intertwined in Chicago and make it difficult for African-American leaders to "get things done." One community advocate spoke of how former Mayor Harold Washington was hamstrung by racial politics, cautioning that "progress in these areas is always measured."

RECOMMENDATIONS: COMMUNITY OVERVIEW

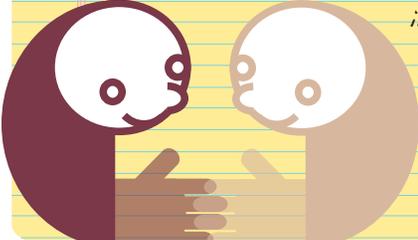
1. In developing programs and messaging, recognize that experiences with racial discrimination continue to affect a variety of concerns.
2. Connect to residents' sense of place by developing programs and messages that link climate action to Roseland's community history by referencing African-American residents' contributions to Roseland's religious and agricultural traditions.

STAKEHOLDERS, PARTNERSHIPS, AND RELATIONSHIP-BUILDING

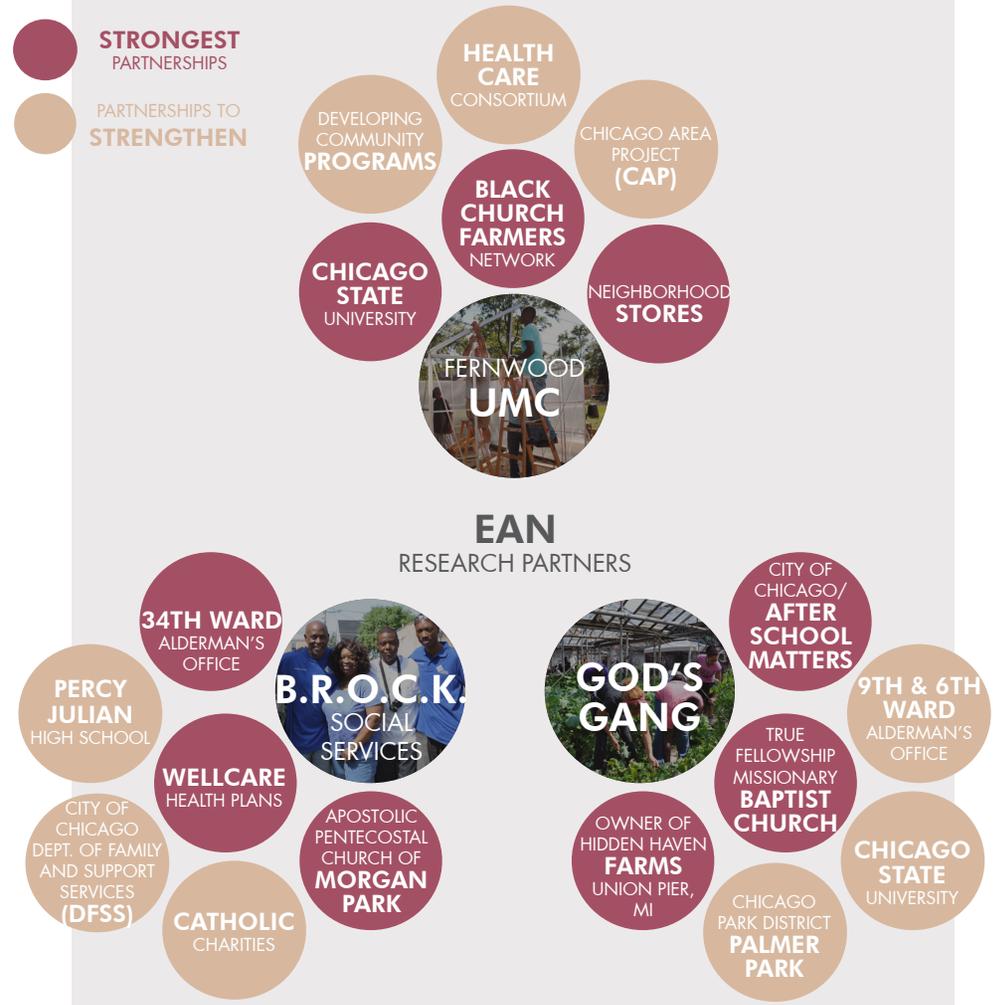
Resources for African Americans living in Roseland are disbursed throughout the community in clusters of overlapping networks of civic, service, educational, religious, and cultural organizations. Significant numbers of these community resources are dedicated to youth, seniors, and those who are socially and economically disadvantaged. Community partners noted that EAN/CEDA is a vital resource for quality of life improvements, as well as a means of navigating city bureaucracies.

Relationships are often cultivated and maintained across neighborhood borders because of Roseland's intersecting geographic and political designations; any community-wide endeavor has to effectively garner the support of as many as four different Aldermen's offices. Community research partners B.R.O.C.K. and God's Gang each identified their respective Aldermen's offices as vital community partners. These organizations emphasized how their working relationships with Aldermanic staff have yielded tremendous support in troubleshooting and resolving problems. Community partners also noted that they would like to develop and strengthen relationships with the Chicago Park District and the City's Department of Family and Support Services (DFSS).

One community leader confided that it takes a long time for community members to develop trust with well-intentioned "outsiders," because so many partners have "disappeared," programs have been "phased out," and program agencies have unwittingly supported unreliable community leaders. As a result of seeing new people and ideas come into and then leave the neighborhood, he and many others in the community have adopted a "wait and see" attitude towards newcomers and new initiatives.




Fernwood, B.R.O.C.K., and God's Gang each identified their strongest community partners and partnerships they would like to strengthen.



STAKEHOLDERS, PARTNERSHIPS, AND RELATIONSHIP-BUILDING

Community partners also identified City entities such as the Chicago Housing Authority (CHA), the Department of Community Development, and the Chicago Park District (CPD) as important community assets with which they would like to further develop relationships. The Park District in particular has desirable equipment and public gathering spaces that are currently underutilized due to budget cuts. However, public perception is that it can be challenging to work with these entities because of funding, priorities, and politics.

Many of the 25 local public and private elementary and secondary schools in the community area partner with service organizations that provide after school care, training, and safe passage for neighborhood students. Higher education institutions such as Chicago State University and Olive Harvey College provide paid student internships, practical trainings, and professional expertise that benefit the community. City-wide initiatives such as After School Matters, Community Assistance Programs (CAP), and the Community Alternative

More than 50 area ministers came together to form The Nehemiah Restoration Coalition (NRC). NRC is a faith-based community group that operates out of St. John Missionary Baptist Church; they established their tax-exempt status in 2003. NRC values cooperative work and creative, resourceful leadership that acts to serve the needs of the community. The name of the group is an allusion to the theology of Nehemiah that comes out of the Judeo-Christian tradition, focused on the political restoration of the fallen city of Jerusalem. At its core is the premise that political restoration should be an inclusive, communal act that also addresses social and religious life, as they are all inseparable.



Policing Strategy (CAPS) are also identified as valuable resources for community engagement in crime prevention, after school programming, job training, and placement assistance resources.

Most Roseland community organizations self-affiliate with tightly interconnected leadership coalitions organized around common interests and community concerns (see Community Concerns). Developing Community Projects and The Nehemiah Restoration Coalition are two such organizations, and are committed to promoting equal economic, political, and social rights and opportunities for Roseland. They have strong ties to the community as well as the ability to leverage their collective influence in other public spheres. They also act as umbrella organizations that foster local collaborations, assess community needs, identify assets, and broker relationships with the City.

Faith-based organizations—most notably Protestant churches of ranging capacities—continue to play a significant role in Roseland’s community life. Many of these organizations have an explicit social justice mission and ministries dedicated to addressing pressing community concerns.

RECOMMENDATIONS: STAKEHOLDERS, PARTNERSHIPS, AND RELATIONSHIP-BUILDING

1. Work with local leadership coalitions in a targeted fashion to reach Roseland residents.
2. Facilitate or incentivize collaboration between trusted community organizations and underutilized City assets including the Aldermen’s offices, the Chicago Park District, and local schools, colleges, and universities.

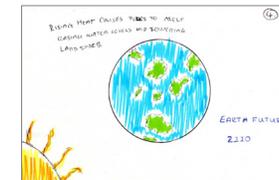
AWARENESS OF CLIMATE CHANGE AND INTEREST IN ADDRESSING IT

Most study participants tended to relate climate change to their own local experiences of extreme weather. Additionally, research participants expressed general awareness of how industrial waste and pollution have impacted their own neighborhoods and surrounding environments.

On several occasions, one community partner cautioned the ethnographer not to walk through a puddle of standing water in the church parking lot, as it was likely the raw sewage that seeps through after significant rainfall.

One of the ways that The Field Museum introduced research participants to the science behind the issue of global climate change was through the exhibition Climate Change, on display at The Field Museum during the time of this research. The temporary exhibition also provided opportunities for visitors to envision how individual and collective actions can mitigate the affects of climate change. In the “Changing Atmospheres” gallery, visitors were introduced to the notion that intense storms and heat waves are some of the effects of a warming atmosphere. A panel on the 1995 Chicago heat wave, in which 739 people died largely due to their social isolation, provided an especially relevant example of the dangers that heat waves can cause especially on vulnerable

One participant was connected to Hurricane Katrina victims through a network of Roseland churches that were involved in helping them resettle in Chicago. She believed that public officials didn't adequately maintain the vulnerable levy system because the poor, elderly, and African Americans lived nearby. Another participant familiar with Chicago programs that helped displaced New Orleaners noted that important aspects of African-American heritage and culture—like jazz music and food traditions—were threatened because so many people were dispersed to other cities, including Chicago.



populations. For those research participants who visited the exhibit, the display affirmed their personal experience of the heat wave. There was also a consensus that seasonal temperatures have changed drastically over time.

Some participants with significant ties to communities and places outside of Chicago also cited instances of drought and extreme weather in other parts of the country as evidence of climate change. Hurricane Katrina was the example noted most often. A few respondents pointed out the human influences that impact flooding in both Roseland and New Orleans. In their estimation, engineering and design flaws were one problem, social inequalities that de-prioritize the needs of African-American and minority communities were another. The director of one EAN site embraces her role in the community as an environmental justice activist, and is especially knowledgeable about climate change. While she runs a number of culturally-specific programs to engage residents in empowering, environmentally-friendly practices, she says that it is difficult for her to get others in her community to think about global climate change when so many are dealing with hardship in their daily lives.

RECOMMENDATIONS:

AWARENESS OF CLIMATE CHANGE AND INTEREST IN ADDRESSING IT

1. Appeal to residents' sense of connectedness to African Americans in other urban cities like New Orleans to broaden awareness of the impacts of global climate change.
2. Connect local concerns about flooding and water contamination to stormwater management efforts to mobilize Roseland residents around climate change issues.

COMMUNITY CONCERNS

SPRINGBOARDS FOR CLIMATE ACTION

Our research identified a number of significant community concerns in Roseland's African-American community that have momentum and could serve as springboards for developing strategies for community involvement in climate action. The issues that we highlight in this section include:

- a. Housing
- b. Crime and Safety
- c. Food
- d. Jobs/Economic Development



Housing is especially noteworthy given our Energy Action Network (EAN) partnership. EAN organizations are working to increase energy awareness and make homes more energy-efficient for qualifying low-income clients. Energy assistance programs like Weatherization use state-of-the-art technology to keep homes warmer in the winter and cooler in the summer; EAN sites also serve as a valuable resource for sharing cost-effective, do-it-yourself energy efficient practices like caulking, plastic insulation, and setting a programmable thermostat.



Housing is also the most pressing issues identified by Roseland residents. Census records corroborated what our research partners indicated: there are especially high rates of homeownership in Roseland. According to census records, 64% of Roseland's predominantly African-American population lives in owner-occupied single family homes, compared to 9% of the city's total population. Census records also indicate that 46% of the community area's housing stock was built between 1940 and 1959; 29% was built prior to 1939. Aging homeowners and housing stock along with the current economic downturn, precipitated by the decline of industry during the 1980s, have drastically impacted homeowners' abilities to maintain their homes.

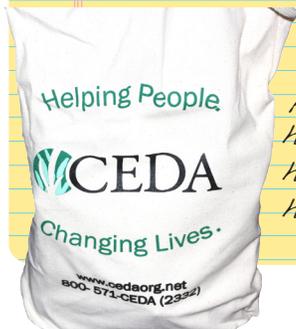
Most homeowners interviewed took great pride in demonstrating how they and their neighbors maintained the exterior of their homes and highlighted features such as floral landscaping and edible gardens. Homeowners were also quick to point out the progress or delays in ongoing neighborhood or block-wide infrastructure issues such as flooding, street lighting, speed bump installations, and sidewalk repairs. Many expressed concern over the increasing numbers of boarded-up, abandoned, or foreclosed homes. In a similar fashion, significant numbers of homeowners' associations or block clubs that were once vibrant and active in self-regulating safety, aesthetic, and other concerns that might impact property values have gone dormant in recent years. Community partners believe that this is due in great part to the high foreclosure rates and turnovers in property ownership due to the demise of elderly homeowners.

Seniors especially lamented their inability to address routine maintenance and upkeep issues due to limited financial resources, fears related to crime and safety, and poor health. Roof deterioration and broken or poorly insulated windows were repeatedly cited as the most common structural issues. While CEDA offers a number of energy assistance programs for qualifying homeowners, many who might qualify are not aware of these services, or their homes are in such a poor state of repair that they would not be approved. EAN partners explained that roofing issues were the most commonly cited reasons why prospective clients might not qualify for weatherization.

Extreme clutter or hoarding can also make it difficult for an assessor to access key areas within the home and can derail the assistance process. EAN intake workers in several community areas beyond Roseland echoed this sentiment, surmising that many seniors are reluctant to apply for any services in part because they are ashamed about the state of their homes and are worried that an “inspection” could trigger other repercussions that could lead to a loss of property.

An EAN partner offered a further assessment of this problem: in addition to physical impairments, seniors are especially vulnerable to repair “scams” and are hesitant to contract services. As these seniors pass away and their adult children or grandchildren inherit their homes, the younger generation is often unprepared for the practical responsibilities of homeownership. The loss of employment, lack of new job prospects, failure to pay taxes, incarceration, or misplaced priorities due to drug use can all lead to the loss of property. As another EAN partner noted: “A twist or two in economic background can deter people from receiving help.”

An elderly woman visited an EAN site to see if she qualified for energy assistance services: “We met her at Mt. Calvary Baptist church early in the year. She signed up for Weatherization. She lives in Maple Park, and the windows in her house were in poor condition. Her needs were assessed and she was approved to have the windows in the front and back of her house replaced. They were installed and passed inspection, and she is so happy to have found out about these services; they have made a difference in her heating/cooling bills.”



For the past few years, Roseland and other South and West Side communities have garnered national attention for the number of school-aged children that have been the victims of violent crimes, most notably gun violence. Study participants felt that while there were some sensationalist elements to the media portrayal of their community as a dangerous place, they were essentially correct. Community partners cautioned the ethnographer about conducting fieldwork alone in various sectors of the neighborhood, and suggested that she remain vigilant in her surroundings. While young residents and seniors were deemed especially vulnerable to violent crime, community advocates and residents cautioned that the dire economic climate, high rates of unemployment, and gang-related activities could make anyone vulnerable if they weren’t vigilant or mindful of their surroundings.

One of the most highly publicized acts of violence in the community was the death of honors student Derrion Albert, who was brutally beaten by a mob on his way home from Fenger High School in September 2009. Recorded on a cellphone camera and circulated world-wide, Albert’s death vividly exemplified the escalating violence that claimed the lives of more than 20 Chicago public school students during a six month period. His death prompted President Barack Obama to send U.S. Attorney General Eric Holder and Secretary of Education Arnie Duncan (formerly the CEO of CPS) to Chicago to assess the situation.

In addition to school reorganization and policy changes that allowed Fenger students to transfer to other schools, the tragic event became a catalyst for police and community policing reforms. Mayor Daley supported the deployment of additional police officers to public transit stops around school dismissal times. Police developed a new database to track incidents of violence near schools, and a number of partnerships between schools, police, and residents were re-energized.

SPRINGBOARDS FOR CLIMATE ACTION

According to our EAN community partners, programs like Roseland's Youth Voices Against Violence (YVAV) are part of a complex web of collaborative relationships between Roseland Safety Net Works Coalition and the Chicago Area Project (CAP). YVAV's core mission is to create safe spaces for neighborhood youth to engage in productive after school and summer program activities, conflict resolution, counseling, and violence prevention. The YVAV Program Director became deeply involved in this work and founded the organization after her own son was killed. She is a commonly cited public spokesperson for families whose children are victims of deadly violence and noted that their greatest organizational need is operating resources.

Each of the three participating EAN community partners involves youth in service-learning and recreational activities that promote social responsibility and an engagement with the outdoors. (See Creative Models for Community Engagement)

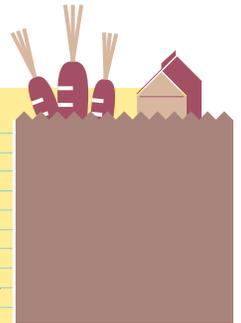
One resident who was spending time at the Youth Voices Against Violence center with her three elementary-school aged children identified safety as a major concern and shared that the center was the only place where she felt that her children were safe and could engage in recreational activities. She noted that during the school year, they come straight to the center after school and remain there to receive homework help until they return home.



FOOD

Commonly referred to by residents, community leaders, and researchers as a "food desert," Roseland is a community area where residents have limited access to fresh, healthy, affordable foods. The expression became popularized in Chicago in 2006, when Mari Gallagher Research and Consulting Firm first published a study that considered how imbalanced food choices relate to rates of obesity, diabetes, cancer, hypertension, and cardiovascular disease in Chicago neighborhoods with distant or no access to grocery stores. Use of the term "food desert" remains somewhat weighted, as there are a number of different factors that influence food access. As Chicago State University researchers indicate in their 2005 study, grocery stores are constantly opening and closing, so food access patterns regularly change. Nonetheless, most study participants conceptualize food access as an environmental justice issue that impacts their overall quality of life. At the time of this study, the average Roseland resident had to travel more than three miles to access a major retail grocery outlet.

The Chicago State University research team found that many seniors and young families without cars struggle to carry groceries from the nearest market to their homes using existing modes of public transportation. A number of interviewees reported that they paid those who did have cars a premium to transport them to purchase groceries.



Roseland community advocates are very knowledgeable about the Gallagher study and are actively engaged in grassroots and commercial solutions that address this concern. Many of the Roseland residents who participated in this research are working to resolve this issue. Study participants occasionally remarked that the Gallagher study validated their experience of isolation, gave them a terminology, and drew broader public attention to a phenomenon that they had lived with for a long time.

College-aged youth participating in a focus group identified "food access" as their most pressing community concern, followed by transportation and jobs/employment. They spoke at length about living in a "food desert." A few of the students described their experiences of entering local grocery stores and being viscerally repulsed by the sights and smells of rotten produce, "spoiled" meat, and mostly artificial foods.



Located just sixty miles south of Roseland in Kankakee county, the village of Hopkins Park is home to a sizeable community of African-American farmers. One farmer who participates in the Roseland Soul Food Farmers' Market inherited five acres of farmland from his father, who moved to Hopkins Park from Mississippi during the 1940s and has since increased his property to 29 acres. Like the other farmers in the Pembroke Farming Family Cooperative that he runs, this African-American farmer doesn't use pesticides or herbicides. He also rotates his crops yearly, as George Washington Carver advocated. He passes on his agrarian heritage to his nine children, who work the land alongside him.

B.R.O.C.K. Social Services identified edible gardening as a way for African Americans to maintain active social relationships while addressing food access needs. They successfully paired a young horticulture student with a senior client in poor health to help maintain her family tradition of gardening. B.R.O.C.K. is also connected to several African Americans who identify edible gardening as part of their Mississippi heritage. (See also Environmentally-Friendly Practices, Values, and Traditions and Creative Models for Community Engagement)

Our research partners acknowledged that to be successfully addressed, food access must be considered from a number of different vantage points. One tactic that Fernwood UMC uses is to frame low or poor food access as a key public health concern, thereby engaging health care practitioners and resources. During the study period, Fernwood made food access and nutrition a major part of the Health-Care Reform Summit hosted at their facility. Through their subsidiary organization, George Washington Carver F.A.R.M.S., Fernwood also provided some economic opportunities by introducing African-American family farmers to the community area to provide healthy soul-food alternatives. The Soul Food Farmers' Market further promotes the living traditions of African-American farmers to counter negative associations that many African Americans make with slave-farming and sharecropping. A recent Chicago Reader article highlighted the connections between Pembroke farmers and the Soul-Food Farmers Market (Topher).

"Pop," another farmer who distributes fresh produce to the community through the Soul Food Farmers' Market, has a small farm in Pembroke Township, also located in Kankakee County. He grew up in southern Missouri and has driven a school bus and worked a number of odd jobs to supplement his farming. He used to grow watermelons on half his land, but now only cultivates five of his ten acres. He doesn't use pesticides. He grows "soul food" greens: kale, collards, and cabbage, as well as onions and sweet peas. His best sellers are his butterbeans and okra.

SPRINGBOARDS FOR CLIMATE ACTION



God's Gang addresses food access in relation to African-American heritage practices and youth development. Their Planting Dreams Urban Farming Program encourages young people to learn organic farming techniques. The program also creates entrepreneurial job opportunities for urban youth by training them in vermiculture (worm composting). Many African-Americans who migrated to northern cities sent their children back "down south" to visit relatives during summer vacations. God's Gang adapts this practice to meet the needs of a younger generation that may not have direct ties to the south by extending the opportunity for youth to visit satellite farms outside of the city. As their website explains: ". . . summer trips to southern farming communities epitomized self-sufficiency, connection of past generations. These activities promote self-sufficiency and self-reliance while also developing a safety net to meet the food security needs."

City-wide, those most adversely affected by Chicago's food desert conditions are low income African Americans and Latinos who live in Chicago's far South and West Side neighborhoods. Latino participants in our first study in South Chicago identified access to fresh, healthy, affordable foods as a major community concern, and African-American residents in our North Kenwood-Oakland/Bronzeville (NKO/Bronzeville) study were concerned with the limited number of quality food markets in their neighborhoods. (See Engaging Chicago's Diverse Communities in the CCAP: South Chicago and Engaging Chicago's Diverse Communities in the CCAP: Community #2 North Kenwood-Oakland/Bronzeville)

South Chicago and Roseland research participants present food access as an environmental justice issue. As such, they emphasize the socio-economic disadvantages that their communities face and advocate for communal participation in redistributing environmental burdens and benefits. In NKO/Bronzeville, residents tend to frame food access through economic development initiatives reflective of their socioeconomic diversity. For example, they offer the rationale that food and other high visibility markets might effectively counter public perception that their community lacks shopping and other amenities. Activities such as establishing commercial corridors would enable NKO/Bronzeville to attract economic development by positioning the community as an up and coming place to live, shop, or enjoy culture.



Crime and safety is also a concern for some who want to participate in community gardening projects but are afraid to spend a significant amount of time outside. Community partners acknowledged these disparities and noted how urban agriculture has gained significant traction as a visible, community-building activity to combat negative stereotypes associated with farming and encourage safe interactions with nature while addressing food access issues in the community. Stories collected from organizations and individuals in Roseland

involved in urban agriculture also identified transportation, beautification, and jobs as some of the other issues that they try to address alongside food access. For example, Youth Voices Against Violence (YVAV) and the Roseland Community Collaborative are working through their Alderman's office to gain the rights to develop several vacant lots on S. Michigan Avenue into community gardens. They are engaging their most vulnerable populations—at-risk youth and the formerly incarcerated—in grass roots revitalization efforts like community gardening that instill a sense of pride in the community and promote a healthy lifestyle. Food access also presents larger-scale opportunities for economic development, as detailed in the following section. (See also Jobs/Economic Development, Environmentally-friendly Practices, Values, and Traditions, and Creative Models for Community Engagement).

B.R.O.C.K. Social Services introduced us to Roseland Community Collaborative (RCC), a newly incorporated 501(c)(3) organization that provides job-training skills for youth, at-risk residents, and those who were formerly incarcerated. RCC recently drafted a proposal to convert a vacant lot into The Barack Obama Community Garden that included a rationale for how this garden would benefit the most vulnerable segments of their community: "Exposure to nature has a healing effect, and the sense of accomplishment that comes from the substantive labor of sustainable agriculture builds self esteem. . . . By training youth in agricultural practices we ensure a continuation of sustainable food production. At-risk residents gain an alternative to destructive behaviors by learning new and marketable skills. The post-incarcerated gain self-worth and rehabilitative benefits by becoming productive and knowledgeable in gardening, harvesting and marketing the produce raised."



JOBS/ECONOMIC DEVELOPMENT

Many residents and organizations in Roseland are interested in economic development in the form of green jobs. Described as a “co-benefit” of climate action in the Chicago Climate Action Plan, green jobs are also often discussed in relation to climate action throughout the country.

One Alderman in Roseland is attempting to attract a Walmart to the area. Although controversial because Walmart has a history of paying its employees low wages and causing local businesses to close, study participants concede that this endeavor is not completely misguided. In their opinion, while the community would appreciate increased access to affordable food and other necessary goods, many question whether employees' pay would be high enough for the economic benefit to trickle back into the community. In addition to the Walmart plan, some would like to see an economic development model that also incentivizes African-American and small business owners to open up neighborhood grocery markets that maintain affordable, high quality, healthy foods. There is also growing support for pesticide-free, locally grown and sourced foods, community supported agriculture, and farmers' markets. (See also Environmentally-friendly Practices, Values, and Traditions and Creative Models for Community Engagement)

Organizations like Fernwood's George Washington Carver F.A.R.M.S., God's Gang, and the Roseland Community Collaborative have explored or are exploring ways to create environmentally and socially responsible jobs to combat high unemployment rates in the community. (See Creative Models for Community Engagement). This past year, each of the three Roseland EAN sites employed and supervised temporary staff and volunteers in a range of entrepreneurial activities that addressed community concerns—many of which had an explicitly “green” focus—through the Put Illinois to Work and Illinois Yes! programs. Both programs were statewide employment initiatives that subsidized

SPRINGBOARDS FOR CLIMATE ACTION

on-the-job training for qualifying low-income youth and adults. They were funded by the Temporary Assistance for Needy Families Emergency Contingency Fund as a part of the American Recovery and Reinvestment Act of 2009. Youth and adult workers placed at B.R.O.C.K. Social Services, Fernwood UMC, and God's Gang were involved in urban gardening projects, assisted with senior services, and promoted heritage-based activities. Six high school and college aged youth worked under the direction of the Field Museum researcher, assisting with story collection and data for this study.

Formerly incarcerated residents face additional obstacles as they attempt to re-enter society. Research partners corroborated many of the findings included in a recent Urban Institute study tracking the experiences of male prisoners returning to Chicago (Visher, Yahner, and La Vigne). Housing stability, neighborhood safety, unstable family relationships, substance abuse, mental illness, debt, and lack of employment are issues that impact their ability to reestablish themselves outside of prison. In a working group meeting, Roseland EAN partners expressed frustration with the vicious cycle of recidivism that continues to be perpetuated when people cannot find gainful employment, a decent place to live, and a legal means of providing basic resources—like health insurance—for themselves and their families.

RECOMMENDATIONS: COMMUNITY CONCERNS SPRINGBOARDS FOR CLIMATE ACTION

1. Maximize program access, information and resources to improve chances of energy assistance/retrofit qualification (ex: grants for roof repairs; volunteer programs to assist with decluttering or donation of unused or unwanted household items; social or mental health services to address hoarding) co-benefit.
2. Make sure existing energy assistance/retrofit programs address other concerns where possible (ex: energy-efficient windows that have safety features).
3. Connect existing youth and senior programs to tools and trainings to incorporate climate action as a part of their core organizational mission.
4. Use existing momentum around food access to help strengthen sustainable community initiatives (ex: composting, storm water management; see Environmentally Friendly Practices).

ENVIRONMENTALLY-FRIENDLY PRACTICES, VALUES, AND TRADITIONS

The top three environmentally-friendly practices identified in Roseland were:

1. Turning Off Lights, Appliances, TV
2. Opening Windows
3. Using Energy-Efficient Light Bulbs (CFLs)

The least practiced were:

1. Raising Chickens
2. Green Roofs
3. Preserving Historic Buildings/Places
4. Building Green
5. Capturing Rain Water



Study participants reported engaging in many environmentally-friendly practices. EAN participants drew strong connections between environmentally-friendly activities and saving money, which is reflected in the popularity of practices such as turning off lights and appliances and using energy-efficient light bulbs.

In addition to cost savings, our research also identified the following as reasons that community members engage in environmentally-friendly activities:

- An ethic of not being wasteful
- Making-do with limited resources
- Creativity
- Community building
- Style or aesthetics
- Heritage
- Comfort
- Health
- Connection to nature



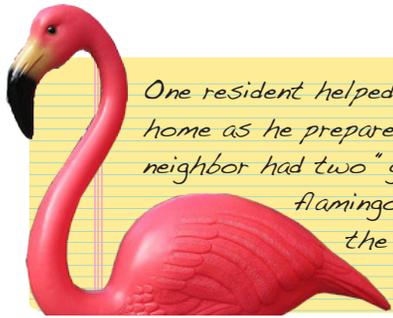
When she leaves the house for any period of time more than four hours, one Roseland resident disconnects all of her non-essential appliances—not her refrigerator or stove, but her toaster, coffeepot, other counter top appliances, television, and computer. Previously her electricity bills were approximately \$253, but she was able to reduce her monthly bill by \$100 through this practice.

"Well my tomatoes aren't doing well, but I'm feeling hopeful. I started because before my health was bad I had a garden every year. Growing up we had a 'victory garden,' so they were called back then, so I've always planted a garden. . . I like the fresh vegetables, I like growing my own, I like watching what the earth gives you back for the seed you put in it."

ENVIRONMENTALLY-FRIENDLY PRACTICES, VALUES, AND TRADITIONS

Participants also associated some environmentally-friendly practices with habits that they acquired from older African-American relatives and with patriotic conservation efforts developed during World War II. These practices include:

- Exchanging/sharing items
- Gardening
- Recycling
- Closing blinds



One resident helped his neighbor clean out his Chicago home as he prepared to move back to Mississippi. His neighbor had two "great big two-foot wide pots with flamingoes stuck in them!" he brought over the pots to a neighbor's home so that they wouldn't be thrown out.

Many residents, churches, and service agencies want to recycle, and some actually feel guilty about not being able to because City recycling services are not provided in their neighborhoods. Some residents are especially motivated and would be willing to participate in some type of community recycling effort. Already, a number of residents actively repair and repurpose items. Throughout the community, there are numerous signs prominently mounted on light poles near CTA bus stops and on fences near open spaces that advertise appliance repair and furniture restoration services with slogans such as: "Don't throw it away – fix it for less than the cost of a new one!" Several community partners are actively involved in activities like sharing used clothing with community members in need and organizing annual coat drives. The prevalence of such signage and clothing drives support the notion that repairing and re-purposing are familiar and popular local practices.

ENVIRONMENTALLY-FRIENDLY PRACTICES IN ROSELAND

Environmentally-friendly practices are listed below in order from most to least reported by residents and representatives of businesses, schools, and community organizations. Many reflect inherent community values that may be building blocks for further involving residents in CCAP implementation.

MOST



LEAST

1. turning off appliances/lights
2. opening windows
3. using energy efficient light bulbs
4. using drapes to control temperature
5. outdoor recreation
6. hanging clothes
7. walking as transit
8. conserving water
9. riding public transit
10. repairing instead of replacing
11. bringing your own shopping bag
12. using energy efficient appliances
13. using manual instead of power
14. buying local
15. exchanging
16. reuse
17. living close to open space
18. recycle
19. buying organic
20. car pooling
21. beautifying the community
22. restoring native habitats
23. gardening
24. eating vegetables
25. biking as transit
26. using renewable energy
27. green roofs
28. retro fitting
29. composting
30. capturing rain water
31. building green
32. preserving historic buildings
33. raising chickens

While significant numbers of community organizations and advocates involved in this research were engaged in urban agriculture, practices like gardening and using clotheslines fell to the middle of the rankings. This is likely in part reflective of the ambivalence that some African Americans feel about social norms that associate these activities with poverty and slavery. This issue also arose in our research in North Kenwood-Oakland/Bronzeville. (See Engaging Chicago's Diverse Communities in the Chicago Climate Action Plan- Community #2: North Kenwood-Oakland/Bronzeville, Christine Dunford's dissertation: Deploying Nature: A Performance Ethnography of Community Gardens, Gardeners and Urban Change in a Chicago Neighborhood and, for more in this study, Creative Models for Community Engagement).

A group of community members discussed clotheslines with mixed feelings. One person attributed practices like using a clothesline and gardening to people who grew up in the country. She explained that generally speaking, it is thought of as kind of "ghetto" to have your clothes on display in the city. If you can't afford a dryer or have some delicate items that you don't want to put in the dryer, that is different, but in her opinion it doesn't look nice to have laundry displayed in public.



God's Gang placed 50 young people in paid, job skills training positions through the youth employment program Illinois Yes!. The program provided free CTA passes to facilitate participants transit to and from work. Two young men who previously attended Fenger High School participated in story collecting and a focus group activity. They returned the free transit passes, opting to expend their own limited resources for gas and parking. They explained: "Where we live, it's not only that it's not convenient to take the bus, it's just not safe."



Environmentally-friendly transportation practices, such as using public transit, walking, bicycling, and carpooling, also appear near the middle of the list. Respondents explained that while they rely heavily on public transit, they find the current transit routes and schedules woefully inadequate. CTA budget cuts have further exacerbated what were already long delays between buses or clustering. Participants also attribute the lack of momentum behind the Red Line expansion initiative to the current budget shortfalls. Youths who participated in this study said they are especially impacted by crime and safety issues as they relate to public transit. They expressed fear of traveling along certain routes, and subsequently limit their use of public transit and public space. Many have devised elaborate strategies to safely navigate between home and school and have curtailed their exposure to other outdoor activities. Even free transportation is not incentive enough for some residents to use it.

The least popular environmentally-friendly practices identified were those associated with the highest costs and the most investment (such as installing green roofs and building green), and those that required minimal expense but a higher level of technical expertise and access to outdoor space (such as raising chickens and using rain barrels).

COMMUNICATION AND DISSEMINATION

African Americans in Roseland get information from a variety of popular, national, and local media as well as from community sources. Most of their primary, local sources do not prominently feature climate change news but do address many of the related issues discussed in this report, such as food access, health, jobs, and crime and safety.

Local African-American news outlets, such as WVON talk-radio, were mentioned as trusted and accessible sources for health, politics, and other community concerns. Several respondents cited applied sociologist Dr. Carol Adams, who hosts a talk show on WVON, as a trusted source of community development and health and human services information. Likewise, the Chicago Defender remains a vital community resource. Founded in 1905, during The Great Migration The Defender posted practical information like job listings and train schedules for black southerners wishing to migrate north to cities like Chicago. By World War I The Defender was the most widely circulated African-American publication. At the time, two-thirds of its readership lived outside of Chicago, and the paper was responsible for updating African-Americans living elsewhere with Chicago news. In 2009, The Defender was awarded the John B. Russwurm Award, naming it the “Best African-American Newspaper in the Country.” The Defender remains a trusted news source and an advocate for public policy issues relevant to the African-American community. It continues to link African Americans across the country via print, web media, and podcasts.

Community members with particular interests access specialized sources for first-hand information, which they then share with peers. For example, one community leader working on agricultural issues receives electronic updates from the Food and Drug Administration, which he circulates to farmers and others who benefit most directly from this information. Word of mouth from social networks, churches, community organizations, and service agencies is considered more reliable and relevant because it comes from a trusted source.

Most Roseland churches and community organizations have active websites, and most residents have cell phones that can receive text messages. Some



have smart phones with data plans. Many residents use their cell phones as a primary means of communication. Several youth participants shared that part of their strategy for safely using mass transit includes texting a relative or friend their whereabouts, so that they can “look out” for them to arrive. While not everyone has internet access at home, participants noted that they access electronic media through schools, libraries, community organizations, and places of employment. Many violence prevention and after school programs successfully use social media such as Facebook and Twitter, which are popular ways of communicating among the younger people they serve.

Our EAN community partners in Roseland were interested in improving communication as a part of their work. Some would like to hire a student intern or volunteer to regularly identify, summarize, and distribute information about public and private funding opportunities and relevant programs and activities.

RECOMMENDATIONS: COMMUNICATION AND DISSEMINATION

1. **Cross-promote existing climate action programs and resources using trusted sources with a long standing history and commitment to Chicago’s African-American community (e.g., The Defender, community organizations, and active faith-based organizations).**
2. **Tap into the momentum generated by existing violence prevention and after school programs that use social media like Facebook and Twitter to communicate information about climate action.**
3. **Work with popular communication outlets and violence prevention programs such as CAPS and Safe Passage to promote the text feature on bus tracker to encourage safe use of the RTA.**

CREATIVE MODELS FOR COMMUNITY ENGAGEMENT

Many Roseland residents maintain active social and economic relationships with hometowns in Mississippi, Arkansas, Missouri, Tennessee, and other southern states, and in fact feel a greater sense of connection to these geographically distant locales than to other Chicago neighborhoods and resources. In this manner, southern African-American heritage and cultural practices present creative opportunities for community engagement in climate action. Creative models that encourage sustainable behaviors would include educational tools, trainings, and mentoring to support organizations, programs, and individual efforts in promoting climate action and becoming green community leaders.

The following models emerged in this research:

MODEL #1: RURAL-TO-URBAN AGRICULTURE

Urban agriculture is the most popular model that community advocates deploy to address a number of issues, such as food access, crime and safety, youth development, senior well-being, jobs, beautification, health, and heritage promotion. Approaches include acquiring the rights to grow on abandoned city properties, engaging youth and seniors in inter-generational gardening projects, and developing innovative ways to promote gardening and farming to African Americans who often relate agrarian practices to slavery, sharecropping, and a painful history of injustice. As highlighted in the Community Concerns and

Students participating in a focus group at Fernwood U.M.C. noted that many African Americans who grew up in northern cities like Chicago don't know that there are African-American farmers who are landowners. They believe that there is shame associated with agricultural work because African Americans worked the land without compensation as slaves and were often cheated out of fair wages as sharecroppers.



Environmentally-friendly Practices, Values, and Traditions sections of this report, EAN partners Fernwood U.M.C. and God's Gang are engaged in sustainable, urban agricultural projects intended to combat the stigmas often associated with farm work. In a similar manner, B.R.O.C.K. Social Services has at times fostered intergenerational relationships between youth and seniors through gardening activities.

Fernwood U.M.C. encourages community members to donate leaves and food scraps to their composting bins. Members of the community who contribute to the compost bins receive a discount on foods purchased through the seasonal farmers' market. The Church also composts itself to reduce the amount of waste that needs to be sent to landfills while providing a natural fertilizer for their farmers and community garden.



Community partners also recognize that it is simply not sufficient to provide residents in Roseland's food desert with access to fresh, healthy foods. In order to promote healthier eating habits, advocates assert that residents not only need to learn how to shop for and prepare healthy meals, they also need a deeper understanding of the relationships between fresh foods, health and nutrition, the history of African-American farmers, and engagement with nature.

The Roseland-Pullman Urban Agriculture Group is another community coalition intent on creatively addressing a number of community concerns. A loosely organized group, it comprises community organizations, gardeners, Chicago State University (CSU) faculty and researchers, local food activists, and interested community members who regularly share information and resources. Most recently, CSU opened an aquaponics facility, which they are actively using

as a demonstration site to engage members of the community in growing food. (Aquaponics is a closed agricultural system that allows for plants and fish—in this instance, tilapia—to be cultivated together. Water from the fish tanks is pumped through a filtration system that turns their waste products into nitrites that fertilize the plant beds. The plant beds naturally filter out the nitrites from the water, which is re-circulated back into the fish tanks).



CSU also just gained permission and access to plant a large community garden on an adjacent lot; they want to use the opportunity to develop wide-ranging support programs. These include trainings and informational seminars for community members who want to learn food system processes like composting or water management (e.g., rain gardens and irrigation), are trying to change their eating habits, or need help with budgeting, shopping, and meal planning and preparation.

MODEL #2: ARTS AND RECREATION

A number of community organizations, including our three EAN partners, run programs that are designed to engage youth in arts and recreational activities. In addition to gardening and other urban agricultural activities previously mentioned, each partner offers programs that encourage teamwork, collaboration, commitment, and creativity. In the past, God’s Gang has engaged youth and seniors in heritage activities such as African dance and quilting. They currently have an exhibition that features aspects of African-American material culture that has traveled to a number of Chicago Public Schools. B.R.O.C.K. Social Services’ annual youth golfing program encourages urban youth to spend time outdoors under the mentorship of golf professionals who teach them “the gentleman’s game.” Fernwood U.M.C.’s youth programs encourage young people to develop creative projects – like designing an African-American calendar – and market them within the community.



In November, 2010, a member of God’s Gang entered two paintings in the Museum of Science and Industry’s 2011 Black Creativity Juried Art Show. The Black Creativity program presents exhibits and programs that recognize African Americans’ achievements in the fields of science, technology, engineering and medicine as a means of encouraging community engagement in the sciences, as well as black culture and heritage. During their 40th anniversary year, the theme for Black Creativity is Energy.

MODEL #3: PREPARING FOR GREEN JOBS

A third model of community engagement is evidenced by Roseland organizations that are looking to address the need for employment opportunities through green jobs. As was discussed in the Community Concerns section of this report, organizations like the Roseland Community Collaborative (RCC), which is dedicated to improving the lives of “dislocated workers, formerly incarcerated and adjudicated youth,” are developing training programs to prepare residents for “green jobs,” such as weatherization and urban agriculture. God’s Gang trains young people in specialized agricultural skills, such as vermiculture, composting, and raising chickens, and encourages entrepreneurial activities.

Members of the Roseland Community Collaborative take a break from clearing a vacant lot that they plan to develop into a community garden.



MODEL #4: FAITH-BASED ENGAGEMENT

Across Roseland, ministries provide models and contexts for individuals to draw on theological principles and traditions of spiritual renewal and uplift to address social, economic, political and environmental concerns. God's Gang and B.R.O.C.K. work within a network of local churches to share information and resources on a range of quality of life issues, including food access, energy efficiency, health, and environment. Within its congregational mission, Fernwood U.M.C. administers a number of programs that connect Judeo-Christian teachings to the church's mission of service to the greater Roseland community.

God's Gang identified the Roseland based Save Our Neighborhood (S.O.N.) Foundation as a model grass-roots organization committed to saving the Roseland community "one block at a time," through programs and activities that stimulate community revitalization, promote self determination, and provide at-risk residents with job skills training. Founded in 1991 by a lifelong Roseland resident, the SOIC-3 community based organization provides: job training and development, employment re-entry services for the formerly incarcerated, early childhood education, and

enrichment that one community partner described as, "hood ministry." God's Gang shares an affinity for the S.O.N Foundation's organizational mission and method of fostering unlikely but effective collaborations.



For example, they promote healthy eating practices not only through sermons that reference having "the faith of the mustard seed," but also by bringing African-American farmers to sell fresh produce (which, at times includes

mustard greens) to the community through a distribution network of Roseland area churches. As mentioned in Stakeholders, Partnerships, and Relationship-Building, umbrella organizations like the Nehemiah Restoration Coalition (NRC) are guided by the theological premise that political restoration should be an inclusive, communal act that addresses all aspects of social and religious life. As a result, they participate in programs and initiatives like Safe Passage and the Chicago Alternative Policing Strategies (CAPS).

RECOMMENDATIONS: CREATIVE MODELS FOR COMMUNITY ENGAGEMENT

1. Work with faith-based organizations to highlight links between social and environmental advocacy issues that they already support and climate action.
2. Support community organizations focused on urban agriculture by offering training in climate-friendly agricultural practices, providing networking opportunities with other support organizations, and making them aware of federal, state, and other programs from which they might access additional resources (e.g., the Chicago Center for Green Technology, the Center For Neighborhood Technology, Chicago Conservation Corps, Delta Institute, etc.).
3. Validate and support expansion of heritage-related practices, values, and programs that can be connected to climate action and environmental sustainability.
4. Connect organizations with existing youth and senior programs to tools and trainings that will help them incorporate climate action as a part of their core mission.

CONCLUSION

As a direct result of their involvement in this project—in the research and the storytelling work—B.R.O.C.K. Social Services, Fernwood United Methodist Church, and God’s Gang moved through an assessment-to-action process that yielded important insights and working models.

SELF-ASSESSMENT

As a part of the ethnographic interview process, each of the three EAN partner organizations was asked to share their story of origin, founding principles, and organizational mission. Each site was also asked to narrate the trajectory of events that influenced their current mode of operation, and to identify any unique or noteworthy accomplishments or services provided. This process was revelatory and continues to influence how each organization approaches the capacity-building and collaboration goals of the Energy Action Network.

B.R.O.C.K. Social Services realized that their organizational history and mission had not been adequately documented. They acknowledged the need to revisit organizational messaging that included a more inclusive scope of services. They were also able to recognize patterns and service models that they had previously taken for granted. For example, they began to consider the interaction between young people and seniors as a common factor that linked their junior golfing program and their service-learning placements. Instead of viewing these programs as disparate initiatives, they began to think about framing them as part of the same trajectory of services provided.

IDENTIFYING ASSETS

Utilizing The Field Museum’s assets-based research model, the project researcher asked Fernwood UMC, God’s Gang, and B.R.O.C.K. Social Services to identify community partners, resources, and stakeholders, as well as underutilized resources or organizations with which they would like to develop a stronger relationship, with the hope that the attention and interest generated



by this project would help to broker some of these relationships. As a result of this self-assessment, each of the three EAN sites began to realize that they had information and contacts that they could share to help the other sites improve or develop relationships with key partners. Most notably, they decided to form a working group cluster based upon their common geography, diversity of services, and overlapping interests.

GREEN DEMONSTRATION SITES

As part of this work, each EAN site also began to identify what green means in the communities that they serve. Through the storytelling work, they came to develop a deeper understanding of energy efficiency as it relates to community culture and concerns. They also began to see themselves as “green assets” in their communities.

As part of a related project in EAN, The Field Museum and EAN staff worked with the Roseland organizations and other EAN members to help them become green demonstration sites. For the Roseland groups, this involved publicly highlighting environmentally-friendly stories that they collected as a way of validating and promoting environmental practices that are part and parcel of community culture. In addition, we worked with the sites to help them identify a number of ways to “green” their offices. They focused on reducing waste, using environmentally-friendly cleaning products, and in some instances, composting and installing rain gardens. We also helped them create and print large poster boards featuring some of the stories that they collected from their communities and signs explaining what office improvements they made. These posters and signs are prominently displayed in their offices to engage residents. To further promote green practices and their green programs, the Roseland cluster also worked with our researcher to collaboratively produce a DVD featuring a brief introduction to each of their sites and “green” stories about Roseland. The DVD was produced by a Put Illinois to Work program participant working for Fernwood UMC and can be viewed here: http://www.youtube.com/watch?v=bMboQs9_g80.



CONCLUSION

As part of this project, God's Gang launched a public poster campaign that featured local residents engaged in climate-friendly actions, accompanied by the caption: "Your neighbor [person's name] using his/her power to save the world!"



During Program Year 2, each organization will design and implement an action plan. God's Gang will work towards strengthening their ability to reach more young people through their hands-on urban agriculture curricula. Fernwood UMC will be integrating encounters with nature into their senior outreach program. As B.R.O.C.K. Social Services concentrates on providing more health-oriented services for homebound seniors, they will highlight links between health, nature, and culture. The three organizations will regularly caucus to share resources, information, and best practices. The overall goal of Our Green Communities is to keep helping our EAN partners become strong environmental leaders and community hubs. The program will continue to focus on strengthening their capacity to identify "green" heritage and neighborhood assets and then build on them to develop climate action strategies that have the potential to improve residents' quality of life.

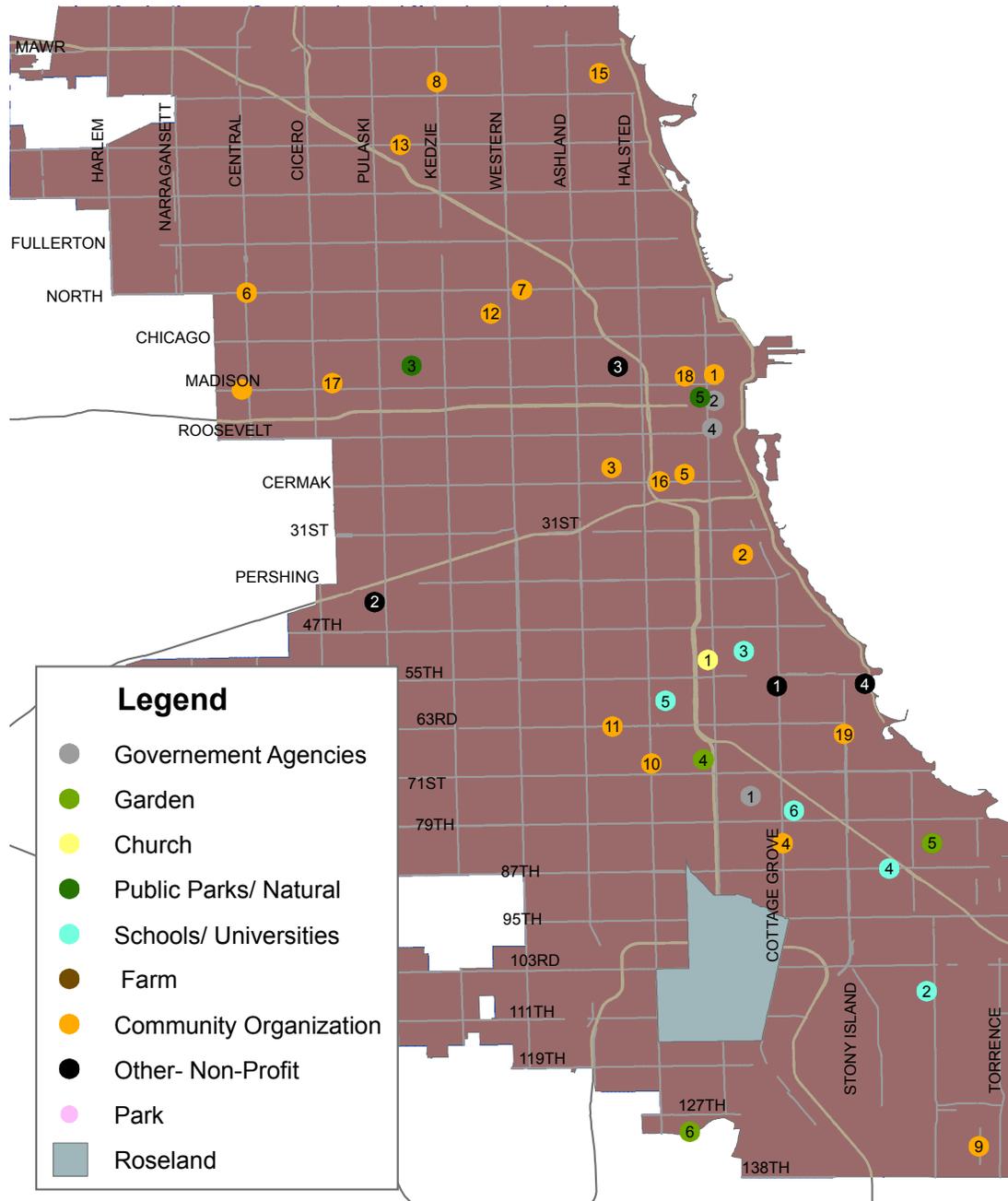
OUR GREEN COMMUNITIES

The three Roseland organizations are now working with The Field Museum through a follow-up EAN program called Our Green Communities. Through this program, each of the organizations is drawing on the research, storytelling, and green demonstration site work from Program Year 1 to identify an opportunity to integrate climate action more fully into one of their existing programs. Field Museum anthropologists will continue to work with the Roseland cluster to help the sites:

1. Describe what "green" means in the communities that they serve;
2. Understand energy efficiency as it relates to community culture and concerns;
3. Link CEDA's social service work focused on utility assistance and weatherization to outreach and empowerment work focused on environmental action;
4. Expand their partnerships and outreach efforts; and,
5. Identify useful tools and models that help them continue integrating environmental and climate action into their core organizational mission and work.



REGIONAL ASSET MAP



Churches

1. St. Mary's AME Church

Community Organizations

1. After School Matters
2. Black Star Project
3. Casa Aztlán
4. Central United Community Church
5. Chinese American Service League
6. Eyes on Austin
7. Growing Power
8. Hanul Family Alliance
9. Hegewisch Community Committee
10. HOPE 2
11. MACEO, Inc
12. Puerto Ricans Unidos En Accion
13. Romanian American Community Center
14. South Austin Coalition
15. South-East Asia Center

16. Unity Parenting and Counseling, Inc.
17. Universal Prayer Tower
18. Urban Gateways
19. WeCan

Farm

1. Pembroke farmland
2. Urban Farm South

Gardens

1. God's Gang Garden
2. God's Gang Roseland Garden
3. Greenhouse Community Garden
4. Home Garden

Government Agencies

1. 6th Ward Alderman Office
2. Chicago Housing Authority
3. Chicago Park District
4. City of Chicago Department of Human Services
5. The City of Chicago

Other Non-Profit

1. DuSable Museum
2. Greater Chicago Food Depository
3. Heifer International
4. Museum of Science and Industry

Public Parks/Natural Areas

1. Garfield Park Conservatory
2. Palmer Park
3. Washington Park

Schools/Universities

1. Bright Elementary School
2. Chicago State University
3. Chicago Vocational Career Academy
4. Christian Fenger Academy
5. Hirsch Metro HS of Communications

ASSETS OUTSIDE OF THIS MAP

Businesses

1. African Ancestry, Inc

Community Organizations

1. Cease Fire
2. CEDA
3. Spanish Action Committee of Chicago

Farm

1. God's Gang Hidden Haven Farm
2. God's Gang Karaal Farms

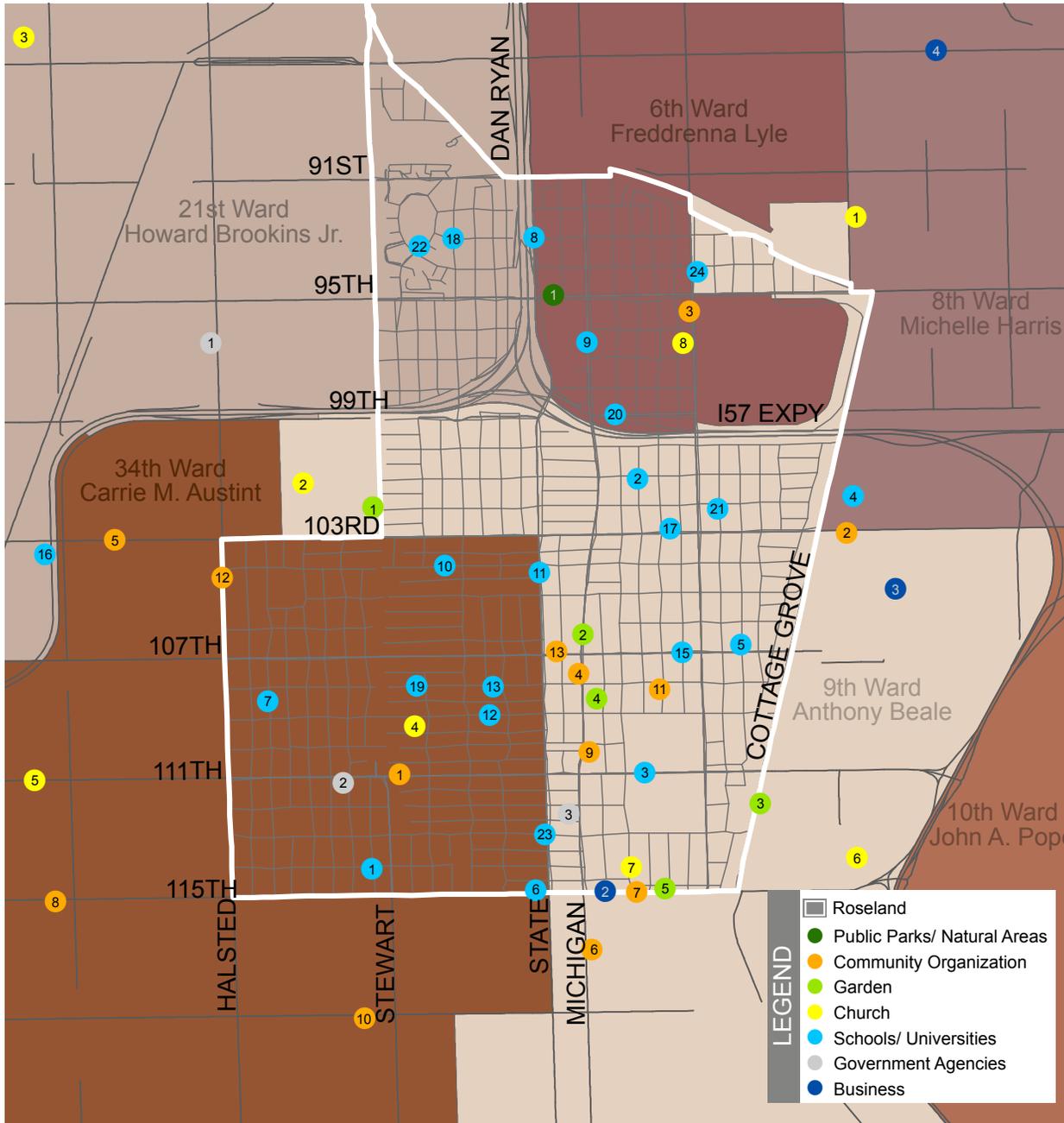
Gardens

1. Home Garden

Public Parks/Natural Areas

1. Burnham Woods

COMMUNITY ASSET MAP



Businesses

- Farmer's Market
- Pullman Wheelworks
- WVON

Churches

- Bethlehem Star M.B. Church
- Fernwood United Methodist Church
- Maple Park Methodist Church
- Mary Magdalene Missionary Baptist Church
- Mt. Calvary Baptist church
- Salem Baptist Church of Chicago
- St John Missionary Baptist Church
- True Fellowship Baptist Church

Community Organizations

- Agape Community Center
- Brock Social Service
- God's Gang
- Greater Roseland Community Committee
- Hope Organization III
- Kids off the Block
- Nehemiah Restoration Coalition
- Positive Force Youth Foundation Men on the B

- Roseland Coalition For Community Control
- Roseland Safety Net (Umbrella Organization)
- Save Our Neighborhood (S.O.N.) Foundation
- The South Side Help Center
- Youth Voices Against Violence

Gardens

- Backyard Garden
- Barack Obama Community Garden (Proposed Site)
- Community Garden at Pullman Clock Tower
- Home Garden
- Roseland Community Collaborative

Government Agencies

- 21st Ward Alderman Office
- 34th Ward Alderman Office
- 9th Ward Alderman Office

Public Parks/ Natural Areas

- Abbott Park

Schools/Universities

- Alex Hayley Academy
- Bennett Elementary
- Brooks College Prep

- Corliss High School
- Cullen Elementary
- Curtis Elementary
- Dunne Elementary
- Gillespie Elementary
- Harlan HS
- Hughes L Elementary
- Kohn Elementary
- Lavizzo Elementary
- Maranatha Christian Ementary Academy
- Olive Harvey College
- Park Vernon Elementary Academy
- Percy L. Julian High School
- Professional Play House
- Resurrection Lutheran Elementary
- Roseland Christian Elementary
- Shedd Branch Elementary
- St John De La Salle Catholic Elementary
- Turner Drew Lang Elementary
- Vivian E Summers Child Dev Prep
- Zion Lutheran School Elementary

OUR TEAM

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PARTICIPATING ORGANIZATIONS

Our research with the Energy Action Network (EAN) sites B.R.O.C.K. Social Services, God's Gang, and Fernwood United Methodist Church involved leaders and residents affiliated with more than 21 Roseland-based organizations, which represent a diversity of issues. These include:

After School Matters
Chicago Public Art Group
Chicago State University
Chicago Vocational Career Academy
Christian Fenger Academy High School
The Energy Action Network-Chicago (EAN)
Fernwood United Methodist Church
George Washington Carver F.A.R.M.S
Illinois Yes!
Kids Off the Block
The Nehemiah Restoration Coalition (NRC)
Olive Harvey College
Put Illinois to Work
Roseland Community Collaborative
Roseland Community Collective
Roseland-Pullman Urban Agriculture Group
Roseland Safety Net
Mary Magdalene Missionary Baptist Church
The S.O.N. Foundation
True Fellowship Missionary Baptist Church
Youth Voices Against Violence

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Visit <http://fieldmuseum.org/explore/department/ecco/eccos-urban-anthropology-team> for more information.