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Sustainable Syracuse: A Community Revitalization Initiative Through Green Mapping

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Introduction

The “Sustainable Syracuse” mapping initiative is an outgrowth of an unpaid internship I held during the summer of 2009 from which I learned the techniques associated with ‘green mapping.’ The internship was hosted by Green Map System, a non-profit organization based in New York City that provides resources and support to communities all over the world creating ‘green maps.’ Further explanation of green mapping, its values and methodology will be explained in subsequent sections. The map I have created is an extension of only *my* involvement and reflects my perspective alone (the perspective of college students interested in sustainability and the local food system, perhaps). It is an application to the City of Syracuse to adopt this method of green mapping as a revitalization tool. This thesis will explore green mapping as a form of social asset mapping, make an argument as to why Syracuse would benefit from this kind of mapping and explain how communities can build from the inside out based on their assets.

Through this discussion, I will argue a green map will prove useful in realizing the visions of this city to be seen as a leader in the green movement and thus providing job growth, tourism and outside investment. However, I will also argue that the visions of the City are different (but not conflicting) from community residents. Syracuse’s niche in the green economy will only be successful if it is supported from the inside, up, not from the top, down. It is from this standpoint that I define sustainability in

broader terms than merely energy efficiency, recycling and waste mitigation. Sustainability will be synonymous with *resiliency*, which requires self-sufficiency, confidence and empowerment in both community members and government agencies. Resiliency also suggests the ability to mitigate social and economic issues due to strong, efficient networks and relationships. In physics, resiliency refers to the property of a material that allows it to absorb energy when deformed and then after unloading the extra stress, recovers. The resiliency of a neighborhood refers to its ability to recover from a crisis, such as unemployment, recession or natural disaster, and not only recovering but emerging stronger because of it. The resiliency of New York became evident after 9/11, for example. Mapping will thus be argued as a development tool but also the context or an opportunity for community initiatives in formulating revitalization plans of their own that can be isolated successes *and* work in concert with plans of the City of Syracuse at large.

My map reflects *my* priorities, interests, visions and idea of assets. It is imperative to stress that many more maps reflecting community goals are needed; my map is merely an example, but not a template, model or protocol. Once my map is introduced, I will present the methods that were used to create a green map (i.e. how I chose sites to include), describe the basic patterns the map reveals and explain why those basic patterns exist.

On the basis of data revealed by the map, I will suggest what

interested parties can do to make the city more sustainable, or resilient. I will then critically reflect on the map itself, how it, and the methods that produced it, might be improved and argue why it can be useful for Syracuse communities and communities across the United States. Green mapping is only one vehicle for revitalization among many. It is through this process I have incurred knowledge and passion for community development; others have done so by other methods. However, I argue that mapping is an innovative tool that would be beneficial to Syracuse specifically because of a trend towards new meaning in this place, or identity (hence, the need to reinvent itself from a manufacturing, industry-driven society to green-driven with nods to the diversity that makes Syracuse vibrant). What better method to find out where you are and where you're going than with a map.

Chapter 1

Social Asset Mapping

Mission statements, urban planning initiatives and redevelopment schemes rarely see the deeper social value in a map. Often maps are used to show hard data in a visual representation and, even more often, they disregard community members' desires and personal connections to that place. In this context, maps are meant to enforce a point already held or communicate a desired result. Maps can be manipulated to highlight only the information one wishes to be seen (Monmonier, 1996, 71).

Geographic Information Systems (GIS) is a well-known example of this type of popularized manipulation. By using this computer software program to create maps digitally, the mapmaker can add or remove layers of information on the map and choose to include data or not while highlighting data of most importance to them. Maps are biased even in their most basic form because a projection, at least, must be chosen. Aesthetic edits are made by the creator as well, sacrificing certain features to highlight information. *The map I created in no way escapes these certainties: it is a map intended to highlight sites in Syracuse that promote a successful, local economy and a sustainable environment. It is these edits that are intended to shape users' perception of their city.* This kind of positive encouragement is not from fabrication or exaggeration. The sites are real and so are their intentions. However, it would be naive to say that Syracuse is a model for sustainability. Indeed, it has much work to do to

improve quality of life. Constantly highlighting the negative though does not always incite motivation to change.

Satisfaction, or standard of living, can be measured by people's perceptions. I argue that it is one of the most valuable forms of information when assessing a city's success and vitality. My argument can be explained using decades of research on *social capital*, synthesized by Nicole J. Schaefer-McDaniel. In her article, "Conceptualizing Social Capital Among Young People: Towards a New Theory," Schaefer-McDaniel connects the work of Pierre Bourdieu, James Coleman and Robert Putnam. "Social capital, according to Bourdieu (1984), consists of two dimensions: 1) social networks and connections/relationships and 2) sociability." Coleman's defines social capital as a productive resource and "comes about through changes in the relations among persons that facilitate action" (Coleman, 1988, S100). He goes on to explain that the function of social capital is the value of "social structure to actors as resources that they can use to achieve their interests." In this context, local associations established or groups of people organized to create a green map would be the social structure used to achieve their interests, or social capital. Most importantly, the relationships created and maintained through social capital, or being social, create even more social capital. "Social capital is any kind of social relationship that is a resource to the person (Coleman 1990b, 35)... including expectations and obligations of trust and reciprocity and establishing norms and values in relationships"

(Schaefer-McDaniel, 2004). In Coleman's 1988 paper, "Social Capital and the Creation of Human Capital," he provides an example of social capital as a mother letting her child roam around the park, trusting that other parents will keep an eye on him/her. This kind of trust (a form of social capital) comes about from increased social interaction and relationship forming. Human capital is thus created by "changes in persons that bring about skills and capabilities that make them able to act in new ways" (Coleman, 1988, S100). If people begin to work together towards a common goal, relationships, trust resiliency and overall community health and vitality ensue.

Added to these theories is that of Robert Putnam who takes social capital one step further, referring to it as the "common good" or a "collective asset." Schaefer-McDaniel writes:

"According to Putnam, the notions of trust and reciprocity arise from our social network relationships and thus generate "civic virtue" (Putnam, 2000, 19) or a trusting community where residents not only know each other but are actively involved in each other's lives and maintain trustful and helpful relations (e.g., looking after a neighbor's children). It is further important to note that in order to achieve a strong community with high social capital, the notions of trust and reciprocity as well as the consequential obligations must be mutual among residents" (2004).

Therefore, social capital is for the common good by reducing crime, for example. Green maps are a representation of social capital. Again, the process of green mapping is only one way of fostering such relationships and resiliency, but the potential for success is there. Social capital can thus show that perception, based on residents creation of a production

place where they can trust each other or feel free to express themselves, can not only be translated as a high standard of living socially but also economically. *That* is exactly the kind of energy that attracts people and outside investment to a city.

Indeed, in today's economy people don't follow jobs, but jobs follow the people. When choosing a place to live or to expand a business, people are attracted to energy in a city. Prosperity or vitality in a place provides a sort of guarantee that future prosperity will come to you. It can be an incentive to take a risk. If there is a lot of activity (such as job opportunities, recreation or community life), it can provide a safety net. If one venture does not work out, there are plenty of other opportunities to take advantage of. Creative energy is an expression of freedom, equality, innovation and economic vitality. Entrepreneurship in particular is indicative of economic vitality (Fowler, 2010). My map does not measure the perception of such energy, yet it is an alternative view on the Syracuse community that deserves to be seen. It is meant to show the positive features Syracuse has to offer and also areas for improvement. If Syracuse's potential and worth is realized, I believe such hope will inspire citizens to make it better, if not at least salvage it.

In her book, *New Creative Community: The Art of Cultural Development*, Arlene Goldbard writes that "community cultural development (see page 12) initiatives are responsive to social and cultural

conditions...To address them cultural responses are required” (2006, 144). She contextualizes this statement by arguing this type of work “embodies a critical relationship to culture, through which participants come to the awareness of their own power as culture makers, employing that power to build collective capacity, addressing issues of deep concern to themselves and their communities” (2006, 142). Though Goldbard speaks specifically on revitalization through the arts, the result can be the same. A green map shows, in one visual statement, a community’s assets built by community members and therefore, *individual* assets. My experience with building a green map illuminated in me the importance of local, organic food, artistic outlets and independent businesses where I could purchase unique (and sometimes recycled) items. If such information were reflective of the entire Syracuse community, city planning boards could meet residents’ needs better and play up their assets; they could market the city a certain way for tourists, find their niche market, etc. Indeed, such priorities and/or issues residents end up highlighting on a map (meaning, what is important to them) may even be beyond their knowledge.

Another important difference between this map and other redevelopment maps is that it is intended for public use. It can be seen as a tourist map of sorts, but more simply it is a source of data accessible to

the public that also functions as a development tool. The more information people have on 'green sites' (see page 27) in the community, the more likely they are to support or join them, allowing such businesses or associations to flourish, encouraging further development. Chris Fowler, Founder and Director of Syracuse First (see page 15), illustrates this phenomenon in a simple equation: ABC, meaning Awareness= Behavioral Change. Beyond realizing the city of Syracuse's vision to become a 'green' city, mapping initiatives can serve as an opportunity for local associations to lead revitalization efforts, inventory residents' capacities (see page 13), get to know each other and determine visions of their own. It is my hope that users will not only visit these sites but also support local business owners when possible, get to know them and create a positive social network through which *they* can be supported. Subsequent maps are needed, made by all citizens of this society to create a unified vision for Syracuse and build each individual community from the inside out, block by block, citizen by citizen.

Based on a study by R. Van Deusen, Jr. on urban design in Syracuse, specifically that of Clinton Square, it was revealed that currently planners are willing to "justify and reproduce social exclusion on the basis of economic growth" (Van Deusen, 2002, 157). Clinton Square was redesigned to preserve historic aesthetic while fostering commerce in

downtown establishments. However, certain events, vendors and small businesses were excluded from participation in downtown public space because they did not "contribute to this vision." The discretion came in the definition using of public space, whereby drug deals were not seen as legitimate uses of public space and therefore irrelevant. Forcing out certain people from downtown public space was considered a necessary sacrifice for the sake of city-wide economic development. Such planning schemes can no longer be tolerated and are changing; consciousness, equity and inclusion must prevail.

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‘Greenwashing,’ the popularized phrase suggesting an overuse of the word ‘green’ to be synonymous with environmentally-friendly or sustainable and therefore better, has had significant effects on the way people perceive the environmental movement. “Although greenwashing has been around for many years [since around the mid-1980s], its use has escalated sharply in recent years as companies have strived to meet escalating consumer demand for greener products and services, according to advertising consultancy TerraChoice Environmental Marketing” (Dahl, 2010). Hidden trade-offs, vagueness and simply untrue claims of being sustainable in advertising and marketing campaigns to increase market share have led to public confusion and skepticism. As a result, sustainability seems synonymous with consumer goods, merely

changing people's choices, not their habits. Such choices are often the lesser of evils and not necessarily "good" for the environment.

An arguably similar trend has exploded: the use and prevalence of digital or online maps and GPS units for navigation. Increased use and popularity of MapQuest, Google maps, Google Earth, geocaching and in-car navigation is undeniably evident. Maps of spatial conceptualization and relationships to other nodes, or connection points (i.e. subway maps) don't offer navigational directions. Static Google maps provide directions by indicating turns 'left' and 'right,' not east or west. Simply following directions allows the driver to take the backseat and let the GPS navigate, only increasing frustration when the technology fails and the driver finds himself lost in an area he would not otherwise venture through. Such navigations tools may get us to where we need to be, but have they actually aided our sense of direction? Has proliferation of digital maps caused us to further lose our sense of direction? Do we hold only one idea of a map in our consciousness- the one that resembles an atlas or street map? Even worse, has maps' increased visibility and viral-ity ironically further distanced us from the earth we are navigating upon? Are we experiencing 'mapwashing?'

It's true that the use of cars has increased and one could argue that the kind of maps we see proliferating reflects those truths. Not to say that atlases and GPS units don't have a valuable utility, or subway maps or bus routes. However, the lack of participation in the mapmaking process

puts our trust in a distant cartographer to guide us through uncharted territory. This is not the kind of map green maps are. They re-connect people to the place they are mapping, not simply providing directions to get from one place to another. One could argue that such patterns in use of cars and maps have led to a dis-connection to place, a connection that comes with walking or biking the streets and really observing what's around. I will not discuss this argument here, but it is worth acknowledging this as the context for which my green map has been made. Similarly, people should be able to trust companies who produce "eco-friendly" and "natural" products because they say so-they make a statement based on experience, experience we, the consumers, do not have. People are also expected to trust a map made by a cartographer with experience we also do not have. But maps can deceive just as corporations can. Navigational maps have an intended use and their production is primarily left to professionals (of which Google is now considered). However, there are many other types of maps as well.

In fact, 'map' is a very loose term. Dictionary.com defines a map as "a representation, usually on a flat surface, as of the features of an area of the earth...showing them in their respective forms, sizes, and relationships according to some convention of representation" or "a maplike delineation, representation, or reflection of anything." A map could be anything! Such relationships don't have to be proportional, just relative to an area of the earth or other type of surface. "To map," as a verb, may mean "to sketch,

or plan.” We are interested in maps that can be used as virtually any form of feature-representation to plan for community development in this context. Social asset mapping can be considered one of these mapping tools.

Pioneered by John McKnight, social asset mapping is a tool specifically for community development that ‘maps’ community assets instead of their needs. It follows the principle of seeing the glass half-full instead of half-empty. By listening to people’s stories about how they solve problems, what future they see for their neighborhood and by identifying what gifts they have individually, John McKnight and his colleague, John Kretzmann, studied how successful communities built by the people that live in them are. When institutions are the cartographers (i.e. universities, social services), surveys of *needs* are taken to create a map of the neighborhood. Meaning hazardous sites, vacant lots, etc. are often highlighted over parks, churches or community centers. Like any other map, the needs are not the whole truth; they are the empty half of the glass. Devastating consequences of such need maps include: internalization by individuals of their detriments, disheartening of local leadership by referring to their community as detrimental, contestation over categorical funding received by local leaders, less grant money received allotted to communities themselves, breaking up of neighbor relations from atrophy of co-dependence, a constant cycle of dependence on outside service agencies and hopelessness (Kretzmann & McKnight,

1995).

Kretzmann and McKnight offer an alternative form of mapping that develops the three building blocks of community: individual gifts, citizen associations and institutions (see Appendix). Social asset maps in this context are nothing more than flow charts, two-dimensional representations, but maps nonetheless. They can be seen as physical representations of otherwise intangible social capital. These visual statements are the foundations of revitalization plans made by community members. Similarly, Goldbard writes on the process of community cultural development, describing the work of “artist-organizers and other community members collaborating to express identity, concerns and aspirations...It is a process that simultaneously builds individual mastery and collective cultural capacity while contributing to positive social change” (Goldbard, 2006, 20). Participatory arts projects, like community theater, are another vehicle for social capital. Collaboration encourages understanding through communication, support and respect. Cultural tools, like oral history and performing arts practice stimulate collaboration. Dynamic cultural action fosters heightened consciousness and empowerment, incorporating principles of self-development. The Community Folk Arts Center on East Genesee Street is a wonderful example of this vision. By exhibiting work by people of the African diaspora and holding fine or performing art workshops, young people can express themselves through their work. Providing a safe space creates a

support system, empowering the youth who participate.

Making a plan is vital to revitalization, as is a commitment by all community members. A plan cannot be made until communities know what assets they already have and what future they want to build off of them. This planning process begins by identifying each individual's capacities by creating an inventory. Often this data is collected by going door-to-door, asking people their skills and how they would like to use them, simultaneously building relationships. It is important to note that this process must be done as internally as possible so that community interests do not get pushed aside by institutional agendas (Kretzmann & McKnight, 1995). Community-led associations, like church groups, civic liberties coalitions or sports teams, are magnifiers of people's gifts; they serve as platforms for people to share their skills. Once plans are established based on common goals and local capacities, institutions are then welcomed to the table, but seen as resource-driven partners not initial decision-makers.

The social asset theory may also be applied to community development plans by viewing communities from an economic lens. Kretzmann and McKnight define a neighborhood economy as one where dollars enter the community and then circulate or multiply (1995). If one neighbor receives their salary and pays the local plumber to fix their sink, those dollars then go to the restaurant down the street when the plumber takes his family out to dinner. The restaurant owner may deposit his profit

in the locally owned cooperative bank, who will then loan that money to another resident so they may buy a home. This cycle ensures local economic development by keeping more dollars in the neighborhood and social development by depending on others for services instead of outside agencies, corporations or institutions. This would be an example of utilizing physical capital to create social capital by building a reciprocal relationship of trust, trust that the plumber will do a quality, efficient job, the restaurant owner will make a good meal and the family taking out a loan will pay it back. It democratizes capital, allowing local businesses to decide how their money is being spent (Fowler, 2010).

A capacity inventory can be taken by asking people their skills is if they are interested in starting their own business or have experience in it. If an association starts a Neighborhood Investment Trust or raises money for grants, communities can reinvest in themselves by supporting people to start their own business and further continuing the cycling of dollars. From there, they may encourage local institutions, like schools and hospitals, to purchase goods from their local-funded businesses. It is important to note that funding councils or trusts are established before institutions are invited to invest.

These are only examples of ways that neighborhoods can begin to invest in their own economies. I would urge city governments to apply social asset mapping initiatives to create task forces, or neighborhood representative associations to determine who would have what roles when

building green maps of their neighborhood. Canvassing using a *capacity inventory* (see Appendix) would be a way to identify people's skills. For example, if someone indicates they have Supervision skills in planning and directing the work of people, perhaps they would be good leaders for green mapping projects. These capacity inventories will be valuable information when the results of the green maps surface. If my map was indicative of the average green map projects across the city (illuminating a preference for local businesses), those who have Enterprising Interests and Experience may be contacted to open a business of their own. Based on green map results, the city may find an opportunity to acquire more vacant lots for community gardens harvesting organic produce. A member of the neighborhood where the garden would be erected (with business knowledge) may be asked to start a restaurant (with money provided by the city, either directly or through a neighborhood financial institution, like a Cooperative Bank) where the fresh produce would be used. This example is an application of Kretzmann and McKnight's social asset map. Institutions (the city) are present, but their role is as a support service, not a governing power. Neighborhood associations make decisions on how money or support from the city shall be used and individual assets are called upon to fulfill neighborhood goals. Or as Schaefer-McDaniel might explain it, social capital is formulating a common good through physical assets and social capital.

Green mapping would not be a catalyst for sustainable

redevelopment. Throughout Syracuse (at the grassroots level, city planning and organizations in between) such initiatives are taking place. Movements such as this have already started in Syracuse, but in isolated neighborhoods and organizations. In the following paragraphs, I will discuss the current state of community economic development based on asset 'mapping,' or inventory and how green mapping could make best use of this established foundation.

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A system of flows and processes is what helps create a local economy. Where consumers decide to make everyday purchases will determine what percentage of that money will stay in the area and what percentage will leave. Syracuse First (SF) is a local initiative encouraging residents to support local businesses that are "special to Syracuse" (Syracuse First, 2009) to keep more money in the city. Founder and Director of SF, Chris Fowler, believes we are conditioned to disconnect from our community by shopping or eating at large chains. The education SF provides is to build consciousness of the consequences of living this way (environmental degradation, little or no employment growth, etc). Fowler also challenges business owners to take a hard look at their business plans. "If [they] want people to come through their doors, [they] need to ask [themselves], 'where do I spend my money?'" By raising awareness in people, a demand for local businesses that use local products will emerge and that demand will foster the kind of competition

inherent in capitalism, challenging businesses to follow suit.

Goals of the initiative are to “provide a platform for local businesses to network and share best practices; devise strategies to help underemployed individuals become more actively engaged in the economy; and advocate public policies that strengthen independent local businesses, promote economic equity, and protect the environment.” If a business chooses to become a member of Syracuse First, they receive several benefits including: 1. Access to SF partnerships and discounts, 2. Advertising on SF’s website and email correspondence, 3. An informational retail kit on how to “Think Local First” for customers, 4. Listing on SF’s Online Marketplace with an individual webpage including geo-mapping reference and 5. Membership in the North American Business Alliance for Local Living Economies (BALLE) (Syracuse First, 2009). “It’s better to have more than one local business operating in a city because then there is a market for it” (Fowler). High visibility from associations or networks like SF highlights their uniqueness but also legitimizes their mission- strength in numbers, or organization.

SF provides the consumer with necessary information on why buying local is so important so that they may be encouraged to continue to do so and spread the good word. It also elicits a network between local businesses owners through discounts so that they may support each other and share information. SF member benefits, above all else, provide the type of encouragement and education for both vendors and consumers so

that an understanding of place is built out of mutual goals for the community. Every time we spend a dollar, we are voting or choosing what is important to us. By educating consumers about local business, SF is “democratizing capital,” including people in the economic development process. Consumer power thus promotes the kind equality, participation and freedom that is lacking in several Syracuse communities. The mission of green mapping is similar: making local-global networking connections to consequences of our outsourced consumption, organizing and supporting local assets and re-inspiring people about where they live.

New York’s Creative Core is a coalition of partners including municipalities, businesses, universities, organizations and ‘real people.’ It “encompasses 12 Central Upstate counties and more than 250 partners who proactively advance regional development efforts by working together to promote the region’s strengths in leading-edge technologies, academic excellence, and vibrant communities through a unified brand.” By framing their outward identity as a “brand,” the Creative Core suggests economic development, while recognizing that innovation and creativity will be the vehicle to get them there. Their mission is based firmly on the regions abundance of “raw materials for creativity:” history, architecture, intelligence and the natural world. An informational video on the Creative Core’s website states their key initiatives as: regional branding, business attraction, fostering innovation, talent retention and promotion of the region’s lifestyle. They believe that “by branding our assets we control the

region's image so we can drive our own growth and development.” They “proactively connect opportunities to resources” and combine resources across industries to stimulate growth. This is essentially what asset mapping seeks to accomplish: region development through asset inventories, organizing people and resources to accomplish a goal, promote a visual identity of a region and utilize all partners and stakeholders appropriately.

The Near Westside Initiative (NWSI) embarks on a similar vision, however approaching it less organically. The SALT District is a project to revitalize the Near Westside neighborhood and create “an epicenter of artistic and cultural development.” The Near Westside Initiative, like the Creative Core, acknowledges Syracuse's heritage and rich history of creativity as well as the neighborhood's assets: warehouses and commercial buildings with mixed-use potential and close proximity to other thriving neighborhoods, like Armory Square, Tipperary Hill and Strathmore. However, they seek to “create” this epicenter, specifically targeting artists to move-in to converted loft spaces and green homes. “Our process is like an executive recruiting process, only ours is done artist-to-artist. We know the value you will bring to our community, and we want to find the best people for the best fit - with mutual, long-term benefits.” On the ‘About’ pages of their website, The SALT District states: “All of these houses and new warehouse spaces have incentive programs available to lower the cost of ownership, *increase community support* and

allow artists to participate in the value they are creating in the neighborhood.” What the SALT District fails to realize is that *current residents* (be it artists or other skilled laborers) are of value and community support is rarely successfully increased when it is planned for.

By “allowing” artists to beautify the new neighborhood they were recruited to live in, the NWSI is positioning itself as the supreme power carefully planning revitalization. By encouraging artists to move-in from outside Syracuse, the NWSI is actively ignoring the assets (people) that already live in that area. Maybe they aren’t artists, but they do have something to contribute.

One interesting project they established is the NWSI’s Small Business Development Committee. After conducting a survey of the neighborhood local businesses, it was assessed that they would greatly benefit from an association, one that “would work to promote and develop the area business community and allow area businesses to engage in cross-promotion and joint advertising, build strategic business partnerships, gain access to valuable community resources, etc.” Like true NWSI fashion, such an association was *created*, intending to foster the growth of local businesses in the neighborhood. Also a part of the Committee is a micro-financing program, an Entrepreneurship Program, Business counseling services and a Business Peer Mentorship Program. Though the association was built by the NWSI, only “businesses currently located in the NWS, businesses that provide services to the NWS or

entrepreneurs interested in locating in the NWS” can become a member of the association. Such a structure puts business owners in control of projects affecting them and gives them a voice in planning initiatives. “It’s very important to us that our projects are for local businesses by local businesses. That’s why it’s crucial that all of our initiatives are the product of a mutually beneficial collaboration with neighborhood business owners.”

Where the NWSI’s Small Business Development Committee supports initiatives like Syracuse First is in the creation of an environment where residents have the opportunity to support and promote themselves. The key is to democratize the process by giving everyone an equal say and putting the ultimate decision-making responsibilities in residents’ hands.

The Northside Collaboratory initiates similar projects, including local business development, neighborhood workforce development, the arts (including public art, public space, and the performing arts) and youth programming. Though associations with neighborhood members are not an established part of the Northside Collaboratory structure, all of their projects are responses to residents’ expressed needs or desires. Like the Creative Core, the Northside Collaboratory “work[s] to build upon the assets that currently exist within [the] community and organize stakeholders around initiatives that lead to tangible results.” One of the Collaboratory’s great strengths is utilizing resources from institutions while keeping them at a safe distance from the decision-making process. “The

Collaboratory is founded upon the belief that the community must invest in the neighborhood in order to transform it. We realize, however, that investments can come in many shapes and sizes. We therefore ask partners within the Collaboratory to invest resources proportional to their size and relevant to their assets.” The Collaboratory is a great example of Kretzmann and McKnight’s philosophies of social asset development put into action.

Above I have listed several initiatives at varying scales, from New York’s Creative Core operating at a regional level, to Syracuse First promoting city-wide inclusion and finally the NWSI and the Northside Collaboratory working in specific neighborhoods. In all these cases, fundamental operating principles are evident, despite the size of the area: the importance of residents’ roles in decision-making and planning, an understanding of resources or assets in that area, the importance of physical identity/appearance on people’s perceptions of the place (hence, the constant interest in developing an art community) and understanding that economic vitality is an expression of the area’s health (meaning, the strength of its networks, standard of living or resiliency).

Since region-wide initiatives are not as aware of the intricacies of specific neighborhoods and neighborhood initiatives are narrower in scope, a unifying initiative (i.e. data collection, organization, etc.) seems

like a necessary next-step in making the most of this growing phenomenon. Asset mapping done by the residents themselves, like a cultural census, could be that unifying initiative, providing other initiatives with accurate information, measuring things like desires, perceptions and assets that up until now have been excluded from planning schemes because of their un-quantifiability. I have suggested a partnership with the city government as a mutually beneficial endeavor with green mapping; in subsequent sections I will discuss possible synergies or shared usages of this unifying initiative (in the case of this paper, a map). But first, I will give a brief history of Syracuse from an economic/industrial/segregation lens to give background to why Syracuse needs revitalization in the first place.

Chapter II

Boom to Bust

The history of Syracuse is similar to other "rust belt" cities of the American Northeast. Community leaders and prosperous middle class families moved out to the fringe of the city with the expansion of the railroad in the mid-19th century, commuting to their jobs in the city core. Neighborhood redevelopment followed. Construction of single-, two- and three-family homes were built for the growing working class, yet speculation controlled planning for future middle-classers who could own their own homes. In the 1860s, the black population was a mere 1% of the total and congregated settlements could be found in the 6th, 7th and 8th wards (see Appendix) south of the Eerie Canal (Davis, 1980, 10). Midtown was considered "the underworld," a wide-open area where lower classes resided. Job opportunities were limited to waitstaff, domestic occupations and various jobs on the New York Central Railroad. As leadership in the salt industry declined at the turn of the 20th century, manufacturing based on local inventions prevailed (www.pacny.net). Syracuse businessman, J.P. Whitcomb said of the city: "Indeed, her industries are known wherever civilized man is found...a city of which any man may well be proud" (Case, 2002). Syracuse was protected from "business depression" due to its diversity of industry, known for its production of candles, typewriters, men's shoes, china and time clocks to name a few.

As the city's population declined with moves out to the suburbs, new school systems and shopping centers drew from the city's base. Automobiles soon overtook trains as the most popular form of transportation. At the end of the 1800s, Herbert Franklin joined forces with John Wilkinson, Alexander Brown and Willard Lipe to launch H.H. Franklin Manufacturing Co., one of the nation's first automobile makers, specializing in "expensive and lovingly-crafted" cars. However, by 1934 the operation closed because Franklin could not compete with cheaper models coming out of Detroit (Knauss). Overhead interstates and roadways carried arterial traffic in all four directions, threatening the visibility of historic areas like Clinton Square, Columbus Circle and Hanover Square. Older mansions could not survive inflationary maintenance costs and property taxes following World War II. The war did open up few industry jobs for African Americans for the first time, but only made racial discrimination more overt (Davis, 1980, 18). Jewish, Italian and German immigrant families were segregated as well with little organized activity recorded. "The Ward" or "Jew Town" where Jews, Italians, Poles, Irish, Blacks and Native Americans all resided was an isolated, but vibrant community where some hope was to be found. It extended east from South State Street to Almond and bounded on the north and south by Jefferson and Taylor Streets. A contemporary writer at the time and resident of the Ward, John Williams, wrote this of his home:

"The Ward was an entity into itself, integrated not because that was where the relatives were, or where the money ran out or where more money could be made, but because it was set in a lovely valley surrounded by grand

hills upon which sat the red brick and limestone buildings of Syracuse University. Looking up at them reminded us of what can be achieved...the people shared conversation and their small joys. The religious holidays of all were greatly respected...In the Ward, survival of the other fellow and his children meant survival for you. For me, the Ward was home and the rest of Syracuse radiated outward from it. It was a city within a city and at the dusk the year around, you could see men of all sizes, shapes and colors returning to it from their jobs, such as they were" (Davis, 1980, 19).

However, street-widening projects for commercial development further degraded areas housing historic community leaders, including West Genesee, West Onondaga and James Street (Schramm). But for the 15th Ward, an even bleaker future was about to take hold, leaving a permanent mark is Syracuse's history of degradation and renewal.

At the height of depression in the early 1930s, lending institutions practiced extreme reluctance in giving home loans. In 1934 President Roosevelt established the Federal Housing Administration. The goals of this agency were to encourage the building of new homes and, in the process, create jobs for thousands of unemployed construction workers and craftspeople. For the first time, "the FHA guaranteed mortgage program made possible...the types of mortgage terms we take for granted today: only 10% down, up to 30 years to pay back the loan, and an interest rate of 5.5 percent" ("The Home Owner's Loan Corporation"). In 1944 the G.I. Bill made housing even more affordable for 16 million returning veterans, offering them guaranteed loans at 0% down. The government could not possibly offer such generous terms on all properties however, so clear guidelines were established by banks handling these

government loans to decide where loans could safely be made and where they could not.

The Home Owner's Loan Corporation, or HOLC, was an agency established to initiate a massive inventory starting in 1936 on all residential areas in the country. To tackle such an enormous project, strict guidelines were written. Appraisers, usually real estate personnel, looked for any signs of decay or neglect that might indicate a neighborhood was in decline first. Minorities were considered signs of decay. African Americans, Jews and "foreign born whites" such as Poles and Italians were considered minorities in this context. "Even a single home occupied by a minority family in a distant corner of a neighborhood could cause the entire area to be downgraded for mortgage insurance" ("The Home Owner's Loan Corporation"). After just one year, several hundred "residential security" maps were produced, covering every town and city in the country. Only federal officials and senior bank personnel were allowed to see these highly confidential maps. It's not so hard to imagine planning maps such as these devoid of any cultural sensitivities or social structures that had been in tact for decades by then.

Deviations of this kind are called *redlining*. You can see from the residential security map of Syracuse (see Appendix) where lines were drawn determining which neighborhoods were deemed worthy of homeownership. D grade areas, or those in red, were given "Fourth Grade" designation, or areas struggling for survival and home to

minorities. Syracuse's oldest neighborhoods and those closest to downtown were in the red, including the 15th, 7th, 8th and 5th Wards. This deviation is how the term redlining was coined. Syracuse especially experienced more hollowing out of its city center because of its great diversity. C grade areas are colored yellow, B grade areas in blue and A grade areas in green. First Grade neighborhoods were usually new or recently built neighborhoods on the edge of the city, virtually free of minorities. Now, with minority neighborhoods zoned for decline and new highways built opening up travel to the "green" suburbs, the emptying out of downtown Syracuse only worsened. "Today we find that many of 1937's "First Grade" neighborhoods have now, themselves, fallen a grade or two. Home buyers have migrated to even newer suburbs, further yet from downtown. As each new layer of housing is added at the city's periphery, yesterday's new developments enter the process of decline. The edges of the city grow ever wider, the decay at the center grows ever deeper" ("The Home Owner's Loan Corporation"). Unfortunately, redlining was only the beginning of segregation, neighborhood destruction and emptying out of the city' core.

In 1935, the 9th Ward (the city's "poorest area") was demolished and residents were relocated to the 15th Ward. They lived in Pioneer Homes, one of the earliest government public housing projects, still occupied today. In 1961, the city began a massive urban renewal program, razing 27 blocks of the 15th ward, or 75% of the African

American population in Syracuse (Davis, 2005, 112). The urban renewal project only dispersed the discontented. In place of a small, tight ghetto of 27 blocks, a large, loose ghetto of 252 blocks stood. Emmanuel Breland, the first African American to receive an athletic scholarship from Syracuse University said of the project: "The community spread, so you don't have the kind of relationships with kids that we used to have. Today, there's no community parenting. There's so much violence, you don't know who to trust. You don't get that neighborly response to difficult things that come about" (Sieh, 2003). The Wall Street Journal released a special report called, "Syracuse and Race: How Economic and Other Forces Cheated the Ghetto." In this 1967 publication, the author wrote the relocation job was complicated by basic planning errors "when Syracuse became a lab of sorts for housing and renewal authorities." One of those errors was the assumption that black families would decrease, so not enough housing for the displaced was available (Davis, 2005, 115). The relocation of poor minorities to the South, Southwest and Eastside of the city further sparked white flight to the suburbs, depleting the city's tax base and creating neighborhoods with abandoned buildings. It is quite telling of the relationship planning boards had to the residents that African Americans were not involved in the process and once churches, social centers and local businesses were razed, jails and police headquarters took their place.

The days of urban renewal, white flight, unemployment and segregation characterize a disconnect between people and between

people and place. Lack of trust, social relationships and economic vitality has cursed these areas, granting little space for revitalization. What we see from studying these planning schemes and their consequences is unsustainability. These neighborhoods' ability to revitalize themselves is gone, along with the social fabric of their societies. Their resiliency has thus faltered. To begin to rebuild these communities, more than low-income housing projects must take place. The return of social capital (relationships), cultural capital and physical capital must be present. Associations and neighborhood leaders must be visible and active. In 1964, writer and local Syracusan, John A. Williams wrote on his perspective of the city. In his piece written for *Holiday* magazine, he spoke about a recent study conducted by University College of Syracuse University on leadership in the community. The study revealed that "in 39 major decisions that will influence the growth of the city and its facilities, the number of people involved ranged from 2 to 57, the mean being 21.9 persons present per decision. Far less than one percent of the citizens of the city participated. The study states that 'the doctrines of local democracy are incorporated into pieties rather than practices'" (Williams, 1964). If we contrast the disjointed times of urban renewal to the early history of African American communities in Syracuse, we would find a much different picture.

In 1918, Jimmy LaGrin, a Black ex-convict, came to Syracuse and opened a community center so others would not be easily seduced into a

life of crime. The center was financially backed by the Commonwealth Club, a business women's group interested in social service projects. The Dunbar Center became a community chest agency and the primary force behind employment, housing and recreation programs in the Black community (Sheklin Davis, 1980, 23). Syracuse University held a long-standing relationship with the center, often providing personnel for various projects. They conducted surveys and interviewed in racial discrimination cases, slowly breaking down barriers. The Center provided visibility for the Black community and essential space, a source of pride- a forum. The Dunbar Center originated in the community and was run by the community, for the community. It stands as a perfect example of community asset development. Institutions like SU and the Commonwealth Club had appropriate roles, providing support and financial backing without decision-making authority. The Center served as an association where residents could make the change they wanted to see. They provided jobs, opened doors for industry jobs and represented the people in areas of social justice. Individuals in the community utilized their assets to coach basketball leagues, organize social events and serve on the board. Most importantly, it was a place where relationships could be formed and social capital could grow. The Dunbar Center is still functioning today and continues the work it started over 90 years ago, but suffers from financial challenges and lack of community support (Sieh,

2008). These are the structures that need to be revitalized if resiliency is to be achieved.

Most will agree that sustainability is pertinent the survival and resilience of cities, and for the rest of the world. By mid-century, about two-thirds of the world's population will reside in urban areas (Thomas, 2003, 3). Their explosive growth is something we can't ignore any longer. There is an overall urgency to "build for the future," and yet equally as much resistance in getting started. This can be attributed to a lack of funding, conflicting design philosophy amongst architects, landscape architects, engineers, urban planners, politicians and the public, or buy-in from the community. Yet a more subtle conflict lies within various stakeholders' ability to define what sustainability actually means. Moreover, sustainable, appropriate solutions are dependent on context so not all solutions will be the same.

There are three interdependent aspects of sustainability: social, environmental and economic. All of these aspects must work together to provide the opportunity and resources to redevelop. However, it is more than just utilities, businesses and social services that keep a city moving. Ultimately, it is the way people and goods negotiate cities that determine their structure and how they function (Clarke, 2003, 14). Maps are an excellent tool in visually representing routes, nodes and interconnections.

If we are to agree that sustainability is situational in every place, then Syracuse needs its own working definition of sustainability so it may properly plan to achieve it. The intention for this map was to locate “green sites,” or sites that “strengthen local-global sustainability networks, expand the demand for healthier, greener choices and help successful initiatives spread to even more communities,” as defined by Green Map System (GMS). GMS is a non-profit group that “promotes inclusive participation in sustainable community development worldwide, using mapmaking as [their] medium.” One of the most important elements of this process that GMS wishes to convey is that each map “create perspective-changing community ‘portraits’ which act as comprehensive inventories for decision-making and as practical guides for residents and tourists.” It is the portrait of the community that is so important because it shows the beauty and uniqueness of that place, inciting a sense of pride and belonging. Most importantly, it fosters equity and social justice by including all residents to be apart of their neighborhoods’ redevelopment plans. GMS does not make the maps themselves, rather they provide resources and guidance on how communities can make them. The inclusively of community members is vital so that their priorities, desires and identity of the place come through.

Considering the most dire priorities in Syracuse that I could discern-

being job growth, economic growth, beautification and a healthy environment- I decided to keep the definition of “green” very broad, focusing more on what is important for the resiliency and success of Syracuse. By sustainability for Syracuse I mean 1. Encouragement of local commerce through consumer purchases and services provided by local, independently owned businesses, 2. Knowledge of, and accessibility to, healthy food and green spaces and 3. Businesses’ attempt to use alternative energy, buy local foods or other environmentally friendly actions. Also important is the quality of product and service these sites provide.

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The competition inherent in capitalism breeds an economy of scales in mass production, when average cost per unit falls as the scale of output is increased. Making a lot of one thing in the most efficient manner that can be distributed widely yields great profit. Universality lends itself to mass consumption at a broad level of forms. Functionality of consumer products remains the same, yet the form does not reflect the unique needs and desires of each consumer or environment in which they will be used. For instance, laundry detergents are manufactured the same and sold internationally. Yet, water quality and hardness varies by location. Detergents should be made to tailor to those variables, providing stronger

or weaker concentrations when needed so as not to be wasteful or damage water sources. This represents a de-evolution in design because a vibrant, healthy economy is one of diversity (McDonough & Braungart, 2002, 142). Institutions are meant to manage for-profit companies because they allow few people to control many people for higher efficiency and more profit. However, communities do not yield clients or products but experiences and compassion, networks and relationships. They don't function as a bureaucracy, but a democracy, a flexible democracy where all citizens have a powerful vote and control isn't held by the few.

A similar phenomenon has occurred in relationship to places. "The more complex and commercial the society, the more people experience a loss of agency, a decline in spontaneous connection, a tendency for consumer activities to supplant other social relationships and a strong pull towards isolated pursuits" (Goldbard, 2006, 23). The commodification of place has resulted in their inability to locate and shape our lives. The essence of a commodity, as originally theorized by Karl Marx, is that its exchange value (an intrinsic value; exchange value is one of four major attributes of a commodity, i.e., an item or service produced for, and sold on the market. The other three aspects are use value, value and price) becomes more important than its use value (the utility of a thing; a use-value becomes a reality when the thing is consumed; use-value constitutes the substance of

all wealth). Place is no longer definitive, but exchangeable. “The norms of the place and its rituals of inhabitation become spectacles ready to be exchanged for the latest version...You cease to be a thickly defined inhabitant and become a perpetual visitor or customer trying to patch together an identity by purchasing a series of the right experiences and products” (Kolb, 2008, 83). We see this everyday in cities and places like DisneyWorld that are constantly changing because it is no longer the space that holds meaning but the experiences and commodities that exist within them. DisneyWorld visitors would surely notice if a favorite ride or show of theirs closed to make room for another, the same way one would notice if their favorite coffee shop closed to make room for a Starbucks. However, the magic of parks like DisneyWorld is that they help you forget where you are- you are held in time, isolated from the rest of the world. You are in a place without responsibilities, without proximities to other places and without relationships to your fellow park visitors. Your life there is a series of fabricated experiences for stimulation, however short-lived. Bioregionalists advocate against such commodification and encourage people to “reinhabit” their place, or get reacquainted with it. Mike Carr explains that economic liberalism and the institution of laissez faire drove growth, consumption and aggressive individualism. Rational, or top-down planning, led to a global monoculture that broke down the

institution of community; elements of place, including the people in it, became expendable as well once far away places became closer due to the exchange of global goods and information. The value of space became greater than that of place (2004, 31). “Those who built a sense of community across space found themselves with a distinct advantage over those who mobilized the principle of community in place” (Harvey, 1989, 32). Famed architect Le Corbusier is known for his “international style” of design. The international style was intended to be mimicked anywhere in the world as a response to inequality among classes. However, instead of fostering equality out of sameness it led to unhappiness out of lack of uniqueness. It is clear that globalization is not sustainable, nor desirable in maintaining a local, personal identity.

Bioregionalism [see page 52], in its purest form, can be considered isolated from the rest of society and removed of worthy technological advances. This map is therefore a marriage of both ideals, whereby an appreciation of local resources is expressed in the capitalist act of consumption. My green map does not ignore nor deny the power of consumerism, or try to argue against over consumption, but merely manipulates it to support the local economy. *It does this by encouraging purchases made from independently-owned businesses that utilize what's around them, thus eliciting an understanding of and appreciation for their*

community while keeping their dollars in Syracuse. By exploiting the need for people to consume (or purchase) goods, hard-earned money can be spent on goods that support the proliferation of cycling through the neighborhood economy instead of the global economy. More money given to Syracusans means more money in the hands of Syracusans. If a local business begins to *receive* more business due to more people's awareness of it (based on information provided on a map), they could expand maybe provide more jobs for other Syracusans. A green map may also serve as a form of advertising or marketing in this context. This process explains social asset theory explained above from an economic lens: utilizing social assets (local business) to revitalize the neighborhood. Revitalization takes more than job growth and economic growth, but also beautification and a healthy environment. Another way to market or advertise local businesses is to utilize consumer power. By simply purchasing something (an act we all do everyday), residents are asserting neighborhood demands. This time, physical capital holds the power- it determines where money will go. But, if social capital is in charge, or someone makes a purchase based on a relationship with a local business owner, the destination of the physical capital is in the spender's hands. Based on the simple economic theory that demand will determine supply, if enough citizens buy from independently-owned businesses, they are

asserting their choice to support their fellow residents, not external competitors, and they will send a message to the others.

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People feel a sense of place when they believe *their* place is unique and special. It reflects their heritage, culture, personal taste, preferences, desires, beliefs and their status in society (things that are a part of one's identity). In turn, people are manifestations of that place, constantly changing with it. "Strong identity has positive impacts and creates the preconditions for establishing civic pride, community spirit and the necessary caring for the urban environment" (Landry, 2008, 118). Diverse city-dwellers bring their identity with them, save some parts and leave other parts, creating a breeding ground for cultural cross-pollination. When one thinks positively about their home or identity, it is beauty that emerges; what is perceived about that place becomes beautiful. "Beauty in a place is an endowment of human feeling to that place...[B]eauty remains as an experience symbolic of a time when...an object was taken as a quality intrinsic to that object" (Smith, 1987, 1). Thus, a sense of environmental beauty and a tangible sense of place are crucial to one's description of their geography. This sense is what codifies perception and what cartographers try to manipulate. One goal of my map is to highlight

the beauty of Syracuse through the art of mapmaking and pleasing aesthetics. If culture is to be encouraged then creativity must imbed itself in the fabric of society; people must feel comfortable to express themselves. Necessary preconditions include “a stimulating environment, security, freedom from disturbance and anxiety,” in turn established by a saturation of different identities.

Culture can be seen as a set of beliefs or traditions. People follow these beliefs, or rules, in society by way of assumptions. Planners make zoning laws based on the assumption that families want their neighborhoods safer, or to look more sophisticated for example. We in turn make assumptions about where to live based on how we perceive it, or how urban planners want us to perceive it. Culture begins with the arts and art is an expression of creativity and innovation. Creation comes from inspiration. How can one be inspired if they do not feel a connection to a place? Why send a message through art if you feel that message does not need to be heard? Yet, creativity cannot be manufactured- it must be fostered and encouraged to grow organically. Instead of developing a city in such a way that will attract young professionals, why not develop the “creative class” that is already here? Encouragement towards people with great ideas to start a business or program, and support for these innovators by the community, will improve *their* quality of life directly.

Generally speaking, Syracuse needs economic development. There needs to be money given in exchange for services, investments, building projects, etc. To encourage commerce money needs to be in the hands of the people, which means they need to have jobs. Jobs are created through private and public investment projects and growth of local business. However, the former projects only move forward if the investor believes they will get a return on their investment; they need to know the place is worth investing in. They need to know their employees will be happy in their new homes. What attracts potential employees to a job location is the quality of the neighborhood, or at least their perception of it, and a creative, accepting environment. Therefore, if people believe that their place *is* worth it because it is *their* place, only positive things will follow.

Communities need to build themselves from the inside out to begin the transformation process. This is the goal I wish communities to achieve with their maps: if people see what their city already has to offer, an increased desire to make it better will follow. Working together to find such assets in their community and within each other provides a forum to plan for revitalization goals that otherwise would not be there. Most importantly, green mapping can provide a source of leadership- a fundamental empowerment element in community revitalization. It is often

low-income communities lacking leadership that take the brunt of environmental risks (Goldbard, 2006, 29). Such devotion carries with it an inherent uniqueness because such a place was built from the people who live it every day. Such devotion also elicits a sense of responsibility to protect it.

Like people, cities are constantly reinventing themselves, responding to outside forces and evolving. Urban planning and public policy can only explain the life of cities so far. Since I am affirming that cities are like people, I believe that cities are living, breathing entities that change and adapt like people. Cities are never the same for long, nor should they be. We herald cities to be the hub of modernity, the beacon of innovation and culture. It only makes sense cities change before we notice they do. Cities are what we want them to be. Our perceptions of a city determine their appearance and everyone's perceptions are different. Social movements, public policy, economic forces, fashion, music and philosophy may determine what is driving a city's constant change, but aren't people driving such forces? Yes, it is people that make up a city, not zoning laws, neo-liberal capitalism, nor gentrification. True, such forces do "force" citizens to participate or not participate in certain activities, yet it is people who create such forces and people who respond to such forces. We often make the mistake of believing that "-isms" will

solve problems, giving human tendencies to concepts, mere words. It is people who drive such concepts like anarchy or terrorism. It is also people who drive development, beautification, innovation and worth. My map of Syracuse is intended to jump start positive driving forces by showing what positives there are to build from. We are human after all. Every now and again we need a little positive encouragement.

Chapter III

Mapping Methodology

At the outset of my internship last summer, we participated in a workshop educating us on the various steps towards building a green map. GMS first asked us to define our audience. Who is going to use this map? My audience began with college students on a budget but soon expanded to young professionals, creatives and anyone interested in alternative health and food sources. Our second task was to determine what kinds of ecologically/culturally important sites the users are interested in. My friends and I spent most of our time seeing concerts, visiting museums, at farmers' markets and vegan/vegetarian restaurants. We began to see the same people at each place and again at friends' parties on the weekends. Which leads into the third task: How do you look for information about a green site? These answers came in the form of observation- noticing places as we drove/walked by- experience of friends, local papers, advertisements and events. What should stand out on your map? Meaning, what patterns would we like to highlight? My focus began with sites' proximity to campus or public transportation routes. And finally, how can you make the information on the map exciting and engaging? This can be seen in the print out map design, which will be explained in later sections.

My methodology for collecting sites began with places I already liked to go to in Syracuse. I would visit those sites, make conversation

with the owner or management and learn about their business practices. From there, networking guided my search. I would visit a site (or that site's website) that someone referred me to or that I had seen an advertisement for. After visiting a site, I would add it to the Open Green Map System online mapping tool (Leykam, 2010). This application hosted by Green Map is powered by Google Maps. Adding a site was as simple as dragging a flag to the appropriate street or block that site was located on. The Sustainable Syracuse map can always be updated by Administrator(s) to ensure its longevity. Sustainable Syracuse has its own account and webpage that is accessible to the public. From that site, visitors can add comments, videos, and photos or indicate how it has impacted their life. When a user indicates how that site has impacted their life, a bar graph will tabulate giving quantitative measurements of a site's influence. Each site has a description about it, contact information and address.

The iconography indicating a site represents their "primary icon," or primary *kind* of site. For instance, Craft Chemistry is primarily an art spot, but its secondary icon is a local business. This is not to indicate one function of the site as better or more important than the other. Rather, when choosing primary icons, I preferred to designate them by their priority or their function. Craft Chemistry's function is to provide a free space for artists to create and sell their work. Making a profit is a necessary consequence for the business to survive. C2's characteristic of

being a local business is more pertinent to my thesis, but it would not do the owner's vision justice to degrade their vision. The C2 site would not attract more attention from green map users if its first visual statement did not represent its function. Green maps are not meant to drastically change users beliefs or philosophies about sustainability or community revitalization. Rather, they help inform users so that they may make better decisions when doing things they already do.

I did not establish strict rules or benchmarks when choosing a site to include on the map. Mostly, the site's relatability and importance to me or people I knew was the deciding factor. This is why there are no construction companies who conduct green renovations, for example. CabFab is a local business that manufactures their product locally and has a well-established relationship with the community. However, I would not be needing cabinets installed in my rented apartment any time soon, making the site not relatable to me. I did not want to begin to assume that I knew what services or goods were most important to the people of Syracuse. I did, however use Syracuse First's member qualifications as a guide on how to define local business. As a member, one must agree: more than 50% of the owners reside in Onondaga County, the business is based in Onondaga County and has no corporate or national headquarters outside of New York and owners are autonomous and free to make decisions. Most of my sites that have local business as their primary icon are members of Syracuse First already. However, if a

business was not listed, I did not automatically write it off. After speaking with representatives of the site, hearing about their intentions and goals, those practices revealed to be equally important (to me). For example, Funk n Waffles is not a member of Syracuse First, but they do their best to purchase local, organic foods, give local bands a venue to play at and offer foods for people with various dietary restrictions.

“Relatable” here also means a site’s proximity to me or its accessibility. A site may fit green map criteria but because it is not easily accessible to me, it is not apart of my everyday life. I assume many people in Syracuse who depend on public transportation have similar sentiments. I do not consider this a detriment to the map’s legitimacy rather another indication of the mapmaker’s needs and preferences. If green mapping is conducted city-wide by several groups of people in all neighborhoods, I imagine area of residence; personal vehicle ownership and income level would all play a part in their site choices. The clustering of green sites on my map around the downtown and Westcott neighborhoods areas indicates where I live, how far away from where I live I travel, what my interests are and what are not my interests. Further explanations of patterns will be discussed in subsequent sections.

In addition to building a digital green map accessible to the public online, the need for a print out map is also necessary. It’s a physical thing that users can carry around with them to help them find their way to a site, find green sites nearby and discover new sites. It’s a piece of cultural

capital, a physical manifestation of social capital. It's also a marketing, advertising tool for participating green sites to have copies in their establishments. Syracuse First often puts flyers in member businesses to market the network and build awareness. Paper maps or marketing pieces are also ways to drive traffic to a website, or in this case, the digital map.

The design of the print out map is a way of utilizing my capacities for a common good. I could have just written an academic paper on the role of green mapping in social revitalization and economic redevelopment. But as an artist, I know words, research and methodology can only reach people so far. "Without exception, [community artists] recognize an obligation to deploy their gifts in service of larger social aims as well as individual awareness and transformation. In fact, from a community cultural development perspective, this is the natural choice" (Goldbard, 2006, 58). It was a delicate balance I struck for the design, the map functioning as a piece of art, but also a marketing piece and representation of data. Market-driven art thrives on novelty, but art representative of a community folk in nature. The practice of community cultural development or community asset development is marked by a willingness to draw on all kinds of cultural vocabulary- whatever resonates with residents' desire to achieve full expression. This includes oral history,

architecture, memories, and crafts, music- things that represent our past, present and goals, our culture. This is folk art at its best, art reflecting local aesthetics and history. Folk art's kitschy or funky aesthetic is not representative of a lower art form, but it presents no barriers to comprehension, it doesn't put anybody off. Folk art is approachable and comforting, like coming home. My green map was a demonstration that the lives of ordinary people (my own and those of the stories I heard that served as inspiration) can be the basis of powerful works of art and positive social statements. I would like to note here that the participation of community members and neighborhood associations in the production of green maps should also be present in their design. "In community cultural development practice, participants' experience of their own creative imaginations and expressions is understood to be intrinsically empowering...Everybody brings something to the table and we need to help people figure out what that is, so they can have ownership...[T]he arts allow us to imagine how the world could be different" (Goldbard, 2006, 54). The varied geographical, temporal prevalence and diversity of folk art make it difficult to describe as a whole but also make it most indicative of the human condition. It is something we can all relate to, but is characterized by a specific people living in a specific place. It connects us to our place...like a map, perhaps? The deeper I delved into this project,

the more I began to see connections between geographers and artists, which would explain my magnetic connection to both disciplines.

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Geographers, like artists, borrow. We use ideas, theories and qualitative data from several disciplines to argue that problems facing our environment have spatial qualities and should be solved considering concepts of place, space and scale. For this reason, geography is the most liberal of all liberal arts. It is “the judiciousness of [geographers’] borrowing [which] is one sign of their competence” (Smith, 1987, 12).

Geographers also, like artists, lie. We use maps to illustrate how a landscape looks, what landscapes surround it and a landscape’s limitations. We use maps to show the interconnectedness between places, their potential for development and to create a strong visual statement more accessible and universal than theory and modeling. Maps created by cartographers are taken as truth because we believe them to be accurate reflections of our Earth. It is also a skill that very few of us possess (similar to creating art) so we assume cartographers’ (and artists’) creations to be true. However, maps are never perfect. Every map must use a projection to display three-dimensional attributes on a two-dimensional surface. For that reason alone, map information is always skewed to make desired regions less distorted than others. Data

are often added or subtracted depending on what the mapmaker is trying to prove. Hence, the “cartographic paradox: to present a useful and truthful picture, an accurate map must tell white lies” (Monmonier, 1996, 1). We show the map user what needs to be seen (Monmonier, 1996, 25). That said, geographers agree that our perceptions and how those perceptions are manipulated help define place and one’s identity relating to that place. Artists have similar abilities. Paintings can make viewers believe that seemingly perfect places exist on this Earth, evoking feelings of hope, desire and joy. Of course, such similar abilities between the artist and the geographer can be most easily seen when a map is compared to photorealistic paintings, Dutch still lifes from the 16th and 17th century or J.M.W. Turner’s landscapes. The viewer knows that such paintings, like maps, are not *real* however they do expect that the truest representation of the subject matter is being offered (whatever true is depending on the artist’s intentions for the piece). The difference between artists and geographers is that artists play to our emotions, whereas maps play to our sense of reason. We use reason to navigate through a space with the aid of a map. A painting can hold us in that space, building an emotional attachment to it.

Bioregionalism is a social movement advocating a “re-inhabitation of place and traditions based on local aspirations for stability, quality of life

and interconnectedness” (Aberley, 1993, 3). A re-education of our bioregion is meant to “wed dynamic human populations to distinct physical territories defined by continuities of land and life.” In order to really see the subtleties and beauty of a space, one needs to explore it and navigate through it. Lives of aborigines are to be desired in this way because of their closeness to the land, their spiritual connection to it and their ability to live in harmony with other life (Aberley, 1993, 9). The power of mapping according to bioregionalists can be seen in aborigine tribes who have to adapt to a new place quickly by following deer migration patterns, for example. Spatial knowledge is completely based on cognitive mapping, in terms of knowing where to hunt, and the element of time because hunting varies with the seasons. Such adaptation is necessary for survival and continuation of the tribe.

“The most elementary societies possess few if any structures and territorial partitions and have people live in sight of one another so that the concept of self is far less developed than that of the group. On the other hand, when societies are highly spatially segmented and the facets of life are conducted in different places and often in solitude, the sense of self looms larger, with its most developed form occurring in the modern period in the West” (Sack, 1997, 128).

A more extensive sense of self and knowledge of the world can be more fulfilling and exciting, however it can also lead to identity confusion and need for meaning. Most of us do not depend on our knowledge of the land to survive; mapping is apart of our everyday life. We live in a rhythm

based on daily navigation (to work, school, the bakery to pick up bread for dinner, the bar to meet friends for drinks, etc.) and exploration (based on curiosity, spontaneity, etc.). Increased popularity of tools like MapQuest, Google Earth and GPS units highlight our innate desire to explore and travel. It shows the extent to which far away places are now near and the accessibility of transportation vehicles. Yet, it can also suggest a lack of connection or awareness to location, a desire to understand where exactly we are and where we're going. Now that half-way-around-the-world is only a plane trip or a mouse-click away, we have lost a sense of distance, time and space. If we continue to see the world from the confines of cars and digital discourse, we atrophy a very significant form of knowledge and memory.

Mental mapping is a common exercise in geographical education where one is asked to draw a map of where they live completely from memory. People may draw their house, school, work, important landmarks, highways or parks. What mapmakers usually find is that they can locate these places by connecting them via the routes they take to get there. Instead of being able to draw where their school is by its cardinal direction from home, retracing each street you have to drive down to get there, or the bus route, is easier. This shouldn't be surprising given our dependence (and preference) for car travel and on-the-move lifestyle that

keeps us from acknowledging our surroundings when we travel. Often only those stores, parks or landmarks that are included on mental maps are those that we are forced to recognize, either by constant interaction with it, its prominence or its importance. For instance, one may include the coffee shop they visit every morning or the courthouse because of its grandiose design. On the whole, mental maps (whether drawn by children or adults) are very bare, directionally and/or proportionally inaccurate or both. Still, mental maps hold invaluable information in two ways: they can help us understand what is important to people and how they navigate through their environment. In designing my own map of Syracuse, I capitalized on the significance of mental maps. Another way to utilize the public's perspective of their city is having them indicate sites on a skeleton map they value. By placing a large map of Syracuse in a public space or at a forum, residents can circle places or things that they do not like in their neighborhood in red. Places they value can be circled in green and things they would like to see where can be circled in blue. This exercise not only shows planners what is important to people now, but also hints to the place they would like to live in based on what they don't value and what their goals are.

The most useful maps are those that have numerous options for transit, like a road atlas, or sites to visit. This may be because humans

love to explore; we do not like to be told where to go and we all have different interests. Maps are empowering- they give us freedom through information. Future maps, as mine do, will reflect sites with diverse services to appeal to any desire or need and from as many neighborhoods as possible, diversifying consumption. As a model, DisneyWorld theme park maps guided my map design.

No doubt, DisneyWorld offers an infinite number of rides and shows that guests can take advantage of, but that can also be very overwhelming. Depending on visitors' intentions for their vacation (whether they'd like to just relax or take advantage of as many things as possible) they will have done their research referring to park maps. You can plan and pay for your entire DisneyWorld vacation from their website ("My Disney Vacation- Customized Maps"). Here, you can also find park maps offering ride descriptions and event seasonality. They even allow you to customize your own map, selecting the sites you want to see so that only those appear on the map. Disney will then ship your map to you before you leave for your trip. The maps are like narratives, providing illustrations of prominent landmarks (Cinderella's Castle), rides (Space Mountain), or areas (Arielle's Grotto), vegetation and clear paths on which to walk along. Like a treasure map or fantasy adventure, Disney park maps draw you in immediately with vibrant colors, clean pathways and

distinct, white-outlined buildings, creating a sense of cartoon-ish utopia yet imaginable reality. The most notable design aspect of Disney park maps, however are aerial views. Louis Marin, author of *Utopias*, argues:

“The panoramic image fixes the viewer in a single spot from which the appearance of the city slowly unfolds in a kind of narrative circuit. Rooftops, steeples, streets and squares have a hidden, potential narrative, waiting to be discovered. But when represented geometrically, the city is given in its entirety, simultaneously. In the geometric map, the city is abstracted into free space and constructed space. The city loses its three-dimensionality and becomes nothing more than surface, marked and unmarked. There is no specific viewpoint; for the view is everywhere and nowhere at the same time” (Nead, 2000, 22).

This statement explains why streets maps are so bland and boring, not really peaking our interest and serving more as utility. More importantly, it makes an observation about how manipulating our viewpoint can change our perspective. If a city is presented to us as an adventure, as something to be discovered, our experience with that city becomes special; suddenly there are places no one has ever been before. Every site becomes a potential experience. If sites are displayed as something to be found, they appear enticing because you don't know what to expect and it will be more satisfying when you get there. The story that is told about a place before it is seen is what grabs us. Lonely Planet travel books understand this concept, so do advertisers, marketers, and artists.

Aerial maps, especially illustrated ones, give places a boundary.

This may not seem significant, but consider what a boundary does. It

provides a limitation, the extent to which a city reaches. Instead of putting a city in context, it makes the city the context in which sites are placed. Sites receive all the attention in this way; if there is nothing but the city, what else is there to see? The city is no longer a city. Unlike the geometric map where the view is “both nowhere and everywhere at the same time,” the city is an endless adventure- it extends time by eliminating the rational, measurable unit of distance.

After noticing that my sites were mostly populated around the university area, I decided that an aerial view would not do all the sites justice because they would not all receive equal sight. Instead of designing an aerial map that would only highlight this inequality in dispersion, I translated my own interpretation of “aerial” or birds-eye view into a more modern version. The design of the print out map was inspired by the Syracuse University’s architectural color scheme in the springtime. Warm, earthy brick tones complement the slate gray stones of Hall of Languages and the newly constructed Ernie Davis Hall. Add to the beauty of a spring palate full of greens and yellows on the quad. The solid austerity of warehouses and the blatantly stern colors suggest an old-time strength that’s sad, yet endearing. It marks a sign of history, a place from where we came. On a university campus, it speaks to our tradition of academic prowess. In the heart of American cities, it speaks to

depression and defeat, but also renewal and potential. The Gear Factory, the Warehouse and other refurbished, mixed-use structures in Syracuse are where creativity and innovation unfold. Open spaces, loft ceilings and old-world charms are a source for many Syracusans' inspirations. The glory, magnificence and rebirth of warehouses are the story I wished to tell in my map.

Chapter IV

Patterns, Speculations and Trends

It is important to mention those who live in the periphery of a city, especially Syracuse, are important contributors to the local economy. Suburbanites utilize the city (potentially) more than low-income families, for instance, living within cities boundaries. They may have more money to spend and may be willing to spend more on a service or good that is locally produced. Such is the case with CSA membership versus convenient store purchases [prove]. People go into Syracuse for entertainment and recreation as well. The Civic Center, Landmark and Palace Theater events sell out to suburbanites as well as city-dwellers. One can be sure that without the donations and yearly membership fees of said demographic local museums, community organizations and political groups would not survive [prove]. They want to maintain a certain standard of living and therefore have a vested interest in the state of Syracuse. "An important function of almost every system is to ensure its own perpetuation" (Meadows, 2008, 15). Although people living in suburbs (i.e. Dewitt, Fayetteville, Baldwinsville) do not have voting power to elect Syracuse's mayor, for example, they do have significant consumer power. Their financial choices impact the face of the city. Often, however that is where the image of cities remains: at face value. What Syracusans outside the city limits are essentially maintaining is their perception of what

Syracuse is. This is not to say that they are unaware of the real state of it, but nevertheless, the Syracuse they call home is not the same home residents of the Northside or the Southside, for instance, would describe. They are still stakeholders and cannot be ignored as a part of this map's audience.

A significant detriment to the encouragement of flows (both commercial and socially) is the inefficiency of the public transportation system in Syracuse. An abundance of accessible activities is made possible by a proper infrastructure. An affordable and extensive transportation system is crucial to foster interaction at every corner of a city. Syracuse, for example, has several diverse and unique neighborhoods that deserve visiting in their own right. Yet connectivity of interactions amongst people living in different neighborhoods is significantly diminished because of insufficient public transport systems. There is no subway system, barely enough taxis (even if the price of the trip was worth taking one), and the bus system is highly inefficient. At first glance, it may seem like Centro reaches all corners of the city, which it does in a sense. Yet one must go downtown first to connect with a bus going in an opposing direction.

Such inefficient travel decreases connection to place because one can just drive through one neighborhood to get to another, ignorant of its

character. Cars further separate us from each other as well as from place. There is less human interaction than walking past people or sharing a crowded subway during rush hour. Frustrations like traffic sour our mood and approachability. A disconnection to place and the other people living in it breeds significant distrust in others. Lack of trust further distances people from strangers [prove]. Since transportation holds a much wider relevance than simply carrying people and goods from one place to another, we must not think of it as independent. Sustainable transportation “must both feed into and be informed by the wider needs of the city” (Thorne & Filmer-Sankey, 2003, 27). There are three ways to do this: to reduce the need to travel, change the mode of transportation, and make cars more energy efficient. For the sake of feasibility, the map will deal with the first way.

Public transport only works where there are enough people to utilize the service, however. Generally the higher the density of the city’s population, the better the level of service that can be provided (Thorne & Filmer-Sankey, 2003, 26). The most desirable urban design for sustainability and maximum interaction is a polycentric urban center model. This model functions as “a network of distinct but overlapping communities each focused on a...district or local center and within which people can access on foot most of the facilities and services needed for

day-to-day living” (Clarke, 2003, 15). In this context, walking distance equals a 10-minute walk. In their polycentric model, communities would cluster along rail links and routes as well, creating several clusters aside from city centers. Lack of sidewalks or sidewalks that provide little connectivity to each other or important facilities discriminate against pedestrians, proving their subservience to drivers.

Because rail lines or increased bus routes would probably not happen soon and the use of cars cannot be ignored, attention-grabbing landmarks at all scales or lines of sight could be constructed to enhance attractiveness of an area, and thus relocation or clustering. Several large murals exist already on the sides of buildings that can be seen from the highway. In this way, the outflow of assets (warehouses) can be deterred by installing beauty and creating a unique landscape, or community gardens can be built from vacant lots. Similarly, if dense clusters of green sites, or assets, can be recognized using a map the need for public transportation away from said cluster could be mitigated. For instance, there may be a dry cleaner on the Northside you’ve been going to for years, but it’s a bus transfer away from home. If you knew of a locally-owned dry cleaner in your neighborhood that uses all-natural or organic products, not only would you be helping the environment but also you could eliminate a bus ride (perhaps cut down on the gas used for making

an extra stop) and support your neighborhood economy. Of course the likelihood there would be a dry cleaner in your neighborhood like that might be slim, but if enough people's knowledge of enough neighborhoods were combined into one asset inventory (green map), the likelihood would increase. In addition to money circulating between Syracusans and a heightened demand for such kinds of assets, other residents may be encouraged to start their own business or a business might change its ways.

The issue of public transportation as a significant detriment is one to be pursued through public policy, community advocacy and funding research. I recognized the dense concentration of sites on my map, mostly around the university area. This alone is an interesting comment on the state of Syracuse's walkability. For one, these are sites I felt comfortable accessing and had relatively little trouble getting to, whether by foot, car or public transport. This shows the inaccessibility I felt using public transportation from both a safety standpoint and ease of navigation. It also shows the potential for expansion of other such sites in Syracuse and further exploration in my own research of other sites.

One significant pattern revealed in my map is the high prevalence of green sites along the most traveled roads: interstates 81 and 690. These roads are also the most accessible by public transport, downtown

being the space where transferring bus routes meet. It is also interesting that most of my green sites are present in low-income areas of the city, including the off-campus neighborhoods associated with the Syracuse University area. This could imply one of two things: the green sites are located in creative, vibrant and heavily trafficked areas, adding to their success and/or their location is indicative of their visibility and their success is due to the fact that some of the business owners (especially near downtown) do not reside in those communities. Perhaps the success (profit) of their businesses is not being recycled throughout the local neighborhood economy that is supporting them. I do not think the latter is true, but rather the former. Developed, creative communities are perceived a certain way: they are welcoming to other creative people and business endeavors. One worthy exception is C2. Its location on the Northside was chosen due to inexpensive rent and the foresight by its owner of a growing energy in the area. Here again, valuable information and opinions for city planning projects by local residents and business owners.

Chapter V

Possible Synergies

Sustainable cities have interconnections, flows, and networks, power struggles, classes, divisions and obstacles. When appraising an urban site for redevelopment, a complete analysis of assets, including social assets, must be acknowledged. Social assets of a neighborhood may include meeting places, communication routes, safe spaces, circulation routes, monuments, nature, or interesting architecture (Thomas, 2003, 10). In this way, we can think of cities in terms of systems working in conjunction with each other and mutually dependent. For a city to be healthy, it needs to retain these networks. Without networks, a city cannot function at its maximum efficiency or reach its maximum desirability.

“When a living creature dies, it loses its ‘system-ness.’ The multiple interrelations that held it together no longer function, and it dissipates, although its material remains part of a larger food-web system. Some people say that an old city neighborhood where people know each other and communicate regularly is a social system, and that a new apartment block full of strangers is not- not until new relationships arise and a new system forms” (Meadows, 2008, 12).

It is much easier to recognize the elements of a system (like its utilities and housing projects, sidewalks and bike routes, pride and work ethic), yet changing those elements usually have the least effect on the system as a whole. It is essential, therefore that we are aware of a city’s function and purpose as a system so when planning decisions need to be

made, the essential nature of the system is not compromised, but enhanced. "Purposes are deduced from behavior, not from rhetoric or stated goals" (Meadows, 2008, 14). The behavior of a city can be deduced from watching the ways people are constantly altering it. Relationships, networks, companies, hobbies and passions are direct reflections of humans, goods and services navigating through the city. These are a city's functions. Functions can be public policy that influences navigation (meaning how we establish a daily routine or, more simply, our lives), but it is not the purpose of a city to be an experiment in beaurocratic extension. For example, the closing of a highway for construction is merely a function of city maintenance working within a higher purpose of accessibility to downtown for commerce, recreation, or commute. *Many functions of a city can be related back to the greater purpose of fostering interaction between people, whether financial exchange, social gathering, or work-related, for it is these functions that ensure a city's perpetuation.* If behaviors reflect purpose, than the behaviors of city-dwellers should be encouraged. The map I present is a vehicle for said interactions and a way to potentially understand the functioning of a city better so that better plans for the future may follow.

Onondaga County began a two-year settlement plan beginning in 1999 that was intended to develop more around community centers. Karen B. Kitney, director of the Syracuse-Onondaga County Planning Agency, assured The Central New York Business Journal in an interview

that the new plan would not throw out old development but maintain the quality of the built environment (Fittings, 2001). Kitney said of Syracuse: “We’re paying for more infrastructure for fewer people...People are abandoning the population centers. We feel strongly that Syracuse is the center of the region; we want people in the center, but also in the villages. So we’ve developed a plan for long-range settlement, preserving our architectural heritage and environment.” The plan was written by Andres Duany, author and founder, with Elizabeth Plater-Zyberk, of the Congress of the New Urbanism and offers tools for communities, or guidelines- not strict models. The Onondaga County Settlement Plan guides municipalities to veer away from single use planning and begin maintaining or developing mixed-use neighborhoods. She says there will be 1) choices available for walkable destinations and 2) a range of housing suitable for people in different stages of life.”

Traditional Neighborhood Codes (TND) are a series of new zoning laws municipalities within the county can replace old zoning laws with. TNDs are based on principles of Smart Growth, focusing on a balance between transportation options, encouraging compact, diverse and walkable development, encouraging open space preservation as long as it’s economically, culturally or ecologically viable and encouraging TNDs with incentives instead of prohibitions of conventional development (Duany Platner-Zyberk & Company, 2001, 1). The plan is also transect-based zoning, meaning an analytical system ranging from the rural to the

urban allows for ease of administration by conceptualizing each environment as a set of elements reinforcing each other and supporting the whole. Different transects are zoned differently, urban core transects focusing on mixed-use development and widening sidewalks, for example.

The Settlement Plan looks to *traditional neighborhood* planning, during World War II, as the fundamental guidelines from which to follow. This kind of growth encourages the restoration of urban centers and the reconfiguration of sprawling suburbs into communities with real neighborhoods. Mixed-use, diverse and pedestrian-friendly neighborhoods are the goal of the TNDs. This means “cities and towns should be shaped by physically defined and universally accessible public spaces and community institutions; urban places should be framed by architecture and landscape design that celebrate local history, climate ecology and building practice” (Duany Platner-Zyberk & Company, 2001, 5). These changes in planning goals herald the value of neighborhoods like the Near Westside and the Northside. Green maps produced by these urban neighborhoods in the city’s core would prove to be valuable information on where municipalities could direct their attention. Indeed, the more visible and active a neighborhood the better their case for TND-focused development. For instance, the prevalence of parks, community gardens or community centers on one neighborhood map would suggest a needed application of TNDs around these landmarks.

Further support of this kind of development came from a report by

The American Institute of Architects (AIA) Sustainable Design Assessment Team in 2006 on how Syracuse could become more sustainable. The four main economic opportunities the AIA saw for Syracuse were: focusing on the city core, new policy frameworks for public and private partnerships, regional job strategies and neighborhood wealth creation (AIA SDAT Program: Syracuse, 2006, 37). They suggest encouraging outside business investment and development *and* financially backing current residents interested in building their own businesses, re-circulating dollars. The AIA said in their report, “As a non-growth market in New York State, Greater Syracuse is at a competitive disadvantage for major corporate relocation decisions. The region is potentially well positioned to “incubate and grow both startup and established businesses” (2006, 44). Here, a capacity inventory would serve the city well, discovering where they could encourage local businesses. The AIA also suggests establishing an Implementation Task Force to align planning mandates-roles neighborhood residents could fill very well.

Social asset mapping is crucial in perpetuating a sustainable form of growth and can work well in consort with city and county planning plans. This alternative way of development planning is capacity-based, “develop[ing] policies and activities based on the capacities, skills, and assets of [primarily] low-income people and their neighborhoods” (McKnight & Kretzmann, 1996, 2). There are two reasons why capacity-based development is successful: 1. Successful community development

only takes place when community members are supportive of it. 2.

Historically top-down efforts have not achieved their goals because they have overlooked or missed citizens' priorities and desires. Also, there is little prospect for large-scale industrial or service corporations relocating in these poor urban neighborhoods (McKnight & Kretzmann, 1996, 2). It's fruitless to wait for outside development to come in, especially in a city like Syracuse where industries have moved on and there is a negative association with pollution in Onondaga Lake.

In Syracuse, the case can be made against the SALT District project supported by the Near Westside Initiative. Converted warehouses and more affordable property ownership are meant to encourage artists and young professionals to settle there, fostering an environment where they feel free and secure to create. However, the image SALT is creating can potentially discourage other members of society. Here again, the power of perception in dictating where and how people inhabit a space comes into play in understanding flows and networks of a city. Surveys conducted by the NWSI when they began their Small Business Development Committee project indicated a resistance to participation in the project. Therefore, "a representative sample became necessary" to complete their objective (SALT District Business Survey, 2009). While their intentions were good (planning to let community members run their own meetings and getting business owner's input on how to change the

neighborhood), the NWSI did not have community support from the beginning. Their first 'Project Objective' listed on the survey report was "get to know the Near Westside (NWS) business community." The program did not grow organically from the inside out and had to work to fit their way into the neighborhood.

It has been argued that given the purpose of urban planning is to "anticipate and precipitate a future desired state for the collective good," then planning initiatives should focus on generating outputs that would be better for everyone if there were no intervention otherwise (Marshall, 2009, 262). The SALT District can adopt this philosophy of planning by "unlocking latent synergies (or networks between artists and urban spaces)...and activities that would be difficult to emerge spontaneously." Meaning, they could have taken capacity inventories of the neighborhood and nurtured resident artists or discovered leaders to conduct the business survey. Community support would come much easier if the community was involved from the outset.

Providing spaces for people to adjust to is not giving the people or their capacities any credit. Imposed potential barriers, limitations or perceived exclusion are real consequences that should not be ignored when designing "for the greater good." Ultimately, there will be losers for the sake of the whole and those who feel slighted. Plus, it does not allow

the organic development of neighborhoods by its inhabitants. Community organizations and associations are excellent vehicles for development, associations with businesses in particular. “In many older neighborhoods, local business people are not organized. Where they are organized, they are not informed about effective joint partnerships in neighborhood economic development” (McKnight & Kretzmann, 1996, 7). Syracuse First seeks to provide this gap in connections so that business owners may share their visions for future development. Syracuse First could benefit from a printout map by presenting members’ locations in a visible way. Copies of the map could be available at each member site, further advertising SF’s mission and other sites. My map could support the Creative Core as well by providing community members and business owners a visual directory of what currently exists in their neighborhoods and the ability to see gaps or potential sites to invest in in a visual, easily-digestible way.

Chapter VI

Conclusions

I have written this paper as a presentation to the City of Syracuse or other interested parties on green mapping as a revitalization tool. It explains the success of this kind of social asset mapping for community development through methodology and possible exercises including neighborhood residents in all aspects of the process. I myself have not conducted these exercises with local Syracusans. My research is based on other successful cases. I have made the case for the usefulness of this process for Syracuse specifically based on my own experiences alone; this thesis would therefore make a stronger argument if experimental mapping projects with Syracuse residents were conducted and the map presented was representative of their results. However, given time constraints and inaccessibility to resources or key people who would make these experiments possible, my research is limited to my own experience. At the same time, my arguments are fully indicative my experiences and people in my social structure; I feel the results presented here are therefore deeply reflective of one community in the city that is also very valuable.

I have argued that green maps are only one kind of redevelopment tool, but a powerful vehicle for change for Syracuse specifically to use. Green maps are a representation of social capital, projects that are a

result of collaboration, group discussions about residents' goals for the future, worries, priorities and preferences. They represent a democratization of participatory planning where everyone participating has an equal say and the power to choose how they would like their city to be seen by others. Green mapping can be a way to inventory people's skills, start neighborhood organizations or strengthen existing ones by empowering people through utilization of their skills. Mapping teams with members holding specific roles based on their talents can be made. The design of the maps themselves can be a form of cultural community development where participatory cultural projects engage residents and build relationships that can be tested (and hopefully prove resilient) in hard times.

Green maps can work in conjunction with city government's plans for the city and other organizations projects. They can be made by school children as an after school activity related to class projects. Most importantly, they reconnect people to their place and remind them why they love it there. Not only can green maps be a kind of advertising for tourists and outside investors, highlighting creativity and innovation, but also they can jumpstart Syracuse's green initiatives in a unique way. Green maps can provide valuable information about what matters most to Syracusans- information that isn't always discussed at town meetings. They can teach people about themselves, their abilities and give hope where it can be hard to find.

Traveling to Syracuse from Connecticut was never an experience to look forward to- monotonous views through the countryside of Route 17 that seem to indicate nothing ahead. Though the beauty of rural Central New York is certainly one to behold- what with opening valleys cradling small towns and gorgeous rolling hills- it does not give way to much diversity in scenery, making the drive quite boring. For the first time this summer, I rode Amtrak's Empire Service, providing daily services from New York City through the Hudson River Valley, the Finger Lakes Region and culminating in Niagara Falls. As I rode the train, watching the Empire State through my window like a flipbook unfolding the story of New York before me, I felt this great state's history in my seat and through my eyes. The views were more beautiful than I could have imagined. I can think of nothing more poetic than riding the machine that helped build the city of Syracuse and viewing each stage of its development as I headed north.

First, we traveled up the Hudson River and watched families fishing, boating and enjoying the water. I thought about the legacy of Onondaga Lake at the time when it was national hub for water recreation and vacationing. We rode through acres and acres of farmland, old industrial towns with abandoned warehouses and I could see the farmers at the Regional Market offering their goods and the meandering walks of people out of work on the Southside. Then, we rode through small villages with general stores and main streets and I could see converted

warehouses of the Near Westside and creative people talking about their newest installations of work. The grandeur of New York State's history is rich in the social fabric of Syracuse- it can be seen everywhere, mingling with the downtrodden and the inventive.

Syracuse may not be perfect but its rich heritage and legacy is something to behold. Green mapping and the Sustainable Syracuse project are about looking to a city's glory days and working towards a new future for generations to come. It's about taking the best of what you've got and acknowledging the worst to express concerns, dreams and abilities with each other. Sustainable Syracuse is about holding onto the industrious past when we were the center of manufacturing and innovation. A time when the diversity of lower class neighborhoods were celebrated and people depended on each other. The map is also about redeveloping to a more resilient structure, one where people know each other again and contribute to the neighborhood economy. Processes by which people look inward instead of outward and healthier environments are coming. A passion is brewing in Syracuse; when you're here you can feel it. You can feel it in the air, from winds picking up an energy that can't quite be explained. It is my hope that my green map can begin to harness this energy and pass it along, keep it moving. I want this map to be a source of encouragement, a view of residents' home that elicits pride. When I walk through my campus, the buildings of brick and limestone represent a bright future and years of hard work. I hope these colors on

my map do the same for Syracuse residents, as they once did.

Appendix



Community Assets Map

Kretzmann, John, and John McKnight. "Community Assets Map." Map. *The Asset-Based Community Development Institute*. School of Education and Social Policy, Northwestern University, 1995. Web.

The Capacity Inventory

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pp. 19-25, from Building
Communities from the Inside Out: A Path Toward Finding and Mobilizing a
Community's Assets, Evanston, IL: Institute for Policy Research (1993)."***

Hello. I'm with (local organization's name). We're talking to local people about their skills. With this information, we hope to help people contribute to improving the neighborhood, find jobs or start businesses. May I ask you some questions about your skills and abilities?

Part I -- Skills Information

Now I'm going to read to you a list of skills. It's an extensive list, so I hope you'll bear with me. I'll read the skills and you just say "yes" whenever we get to one you have. We are interested in all your skills and abilities. They may have been learned through experience in the home or with your family. They may be skills you've learned at church or in the community. They may also be skills you have learned on the job.

Health

Caring for the Elderly _____
Caring for the Mentally Ill _____
Caring for the Sick _____
Caring for the Physically Disabled or Developmentally Disabled _____
Now, I would like to know about the kind of care you provided.
Bathing _____
Feeding _____
Preparing Special Diets _____
Exercising and Escorting _____
Grooming _____
Dressing _____
Making the Person Feel at Ease _____

Office

Typing (words per minute) _____
Operating Adding Machine/Calculator _____
Filing Alphabetically/Numerically _____
Taking Phone Messages _____
Writing Business Letters (not typing) _____
Receiving Phone Orders _____
Operating Switchboard _____
Keeping Track of Supplies _____
Shorthand or Speedwriting _____
Bookkeeping _____
Entering Information into Computer _____
Word Processing _____

Construction and Repair

Painting _____
 Porch Construction or Repair _____
 Tearing Down Buildings _____
 Knocking Out Walls _____
 Wall Papering _____
 Furniture Repairs _____
 Repairing Locks _____
 Building Garages _____
 Bathroom Modernization _____
 Building Room Additions _____
 Tile Work _____
 Installing Drywall & Taping _____
 Plumbing Repairs _____
 Electrical Repairs _____
 Bricklaying & Masonry _____
 Cabinetmaking _____
 Kitchen Modernization _____
 Furniture Making _____
 Installing Insulation _____
 Plastering _____
 Soldering & Welding _____
 Concrete Work (sidewalks) _____
 Installing Floor Coverings _____
 Repairing Chimneys _____
 Heating/Cooling System Installation _____
 Putting on Siding _____
 Tuckpointing _____
 Cleaning Chimneys (chimney sweep) _____
 Installing Windows _____
 Building Swimming Pools _____
 Carpentry Skills _____
 Roofing Repair or Installation _____

Maintenance

Window Washing _____
 Floor Waxing or Mopping _____
 Washing and Cleaning Carpets/Rugs _____
 Routing Clogged Drains _____
 Using a Handtruck in a Business _____
 Caulking _____
 General Household Cleaning _____
 Fixing Leaky Faucets _____
 Mowing Lawns _____
 Planting & Caring for Gardens _____
 Pruning Trees & Shrubbery _____
 Cleaning/Maintaining Swimming Pools _____
 Floor Sanding or Stripping _____

Wood Stripping/Refinishing _____

Food

Catering _____

Serving Food to Large Numbers of People (over 10) _____

Preparing Meals for Large Numbers of People (over 10) _____

Clearing/Setting Tables for Large Numbers of People (over 10) _____

Washing Dishes for Large Numbers of People (over 10) _____

Operating Commercial Food Preparation Equipment _____

Bartending _____

Meatcutting _____

Baking _____

Child Care

Caring for Babies (under 1 year) _____

Caring for Children (1 to 6) _____

Caring for Children (7 to 13) _____

Taking Children on Field Trips _____

Transportation

Driving a Car _____

Driving a Van _____

Driving a Bus _____

Driving a Taxi _____

Driving a Tractor Trailer _____

Driving a Commercial Truck _____

Driving a Vehicle/Delivering Goods _____

Hauling _____

Operating Farm Equipment _____

Driving an Ambulance _____

Operating Equipment & Repairing Machinery

Repairing Radios, TVs, VCRs, Tape Recorders _____

Repairing Other Small Appliances _____

Repairing Automobiles _____

Repairing Trucks/Buses _____

Repairing Auto/Truck/Bus Bodies _____

Using a Forklift _____

Repairing Large Household Equipment (e.g., refrigerator) _____

Repairing Heating & Air Conditioning System _____

Operating a Dump Truck _____

Fixing Washers/Dryers _____

Repairing Elevators _____

Operating a Crane _____

Assembling Items _____

Supervision

Writing Reports _____
 Filling out Forms _____
 Planning Work for Other People _____
 Directing the Work of Other People _____
 Making a Budget _____
 Keeping Records of All Your Activities _____
 Interviewing People _____

Sales

Operating a Cash Register _____
 Selling Products Wholesale or for Manufacturer (If yes, which products?) _____

 Selling Products Retail (If yes, which products?) _____
 Selling Services (If yes, which services?) _____
 How have you sold these products or services? _____
 Door to Door _____
 Phone _____
 Mail _____
 Store _____
 Home _____

Music

Singing _____
 Play an Instrument (Which one?) _____

Security

Guarding Residential Property _____
 Guarding Commercial Property _____
 Guarding Industrial Property _____
 Armed Guard _____
 Crowd Control _____
 Ushering at Major Events _____
 Installing Alarms or Security Systems _____
 Repairing Alarms or Security Systems _____
 Firefighting _____

Other

Upholstering _____
 Sewing _____
 Dressmaking _____
 Crocheting _____
 Knitting _____
 Tailoring _____
 Moving Furniture or Equipment to Different Locations _____
 Managing Property _____
 Assisting in the Classroom _____

Hair Dressing _____

Hair Cutting _____

Phone Surveys _____

Jewelry or Watch Repair _____

Are there any other skills that you have which we haven't mentioned?

Priority Skills

When you think about your skills, what three things do you think you do best? Which of all your skills are good enough that other people would hire you to do them? Are there any skills you would like to teach? What skills would you most like to learn?

Part II -- Community Skills

Have you ever organized or participated in any of the following community activities?

Boy Scouts/Girl Scouts _____

Church Fundraisers _____

Bingo _____

School-Parent Associations _____

Sports Teams _____

Camp Trips for Kids _____

Field Trips _____

Political Campaigns _____

Block Clubs _____

Community Groups _____

Rummage Sales _____

Yard Sales _____

Church Suppers _____

Community Gardens _____

Neighborhood Organization _____

Other Groups or Community Work? _____

Let me read the list again. Tell me in which areas you would be willing to participate in the future.

Part III -- Enterprising Interests and Experience

Business Interest

Have you ever considered starting a business? Yes _____ No _____

If yes, what kind of business did you have in mind?

Did you plan to start it alone or with other people? Alone _____ Others _____

Did you plan to operate it out of your home? Yes _____ No _____

What obstacle kept you from starting the business?

Business Activity

Are you currently earning money on your own through the sale of services or

products?

Yes _____ No _____

If yes, what are the services or products you sell? Whom do you sell to? How do you get customers? What would help you improve your business?

Part IV -- Personal Information

Name _____

Address _____

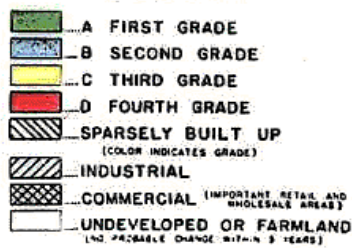
Phone _____

Age _____

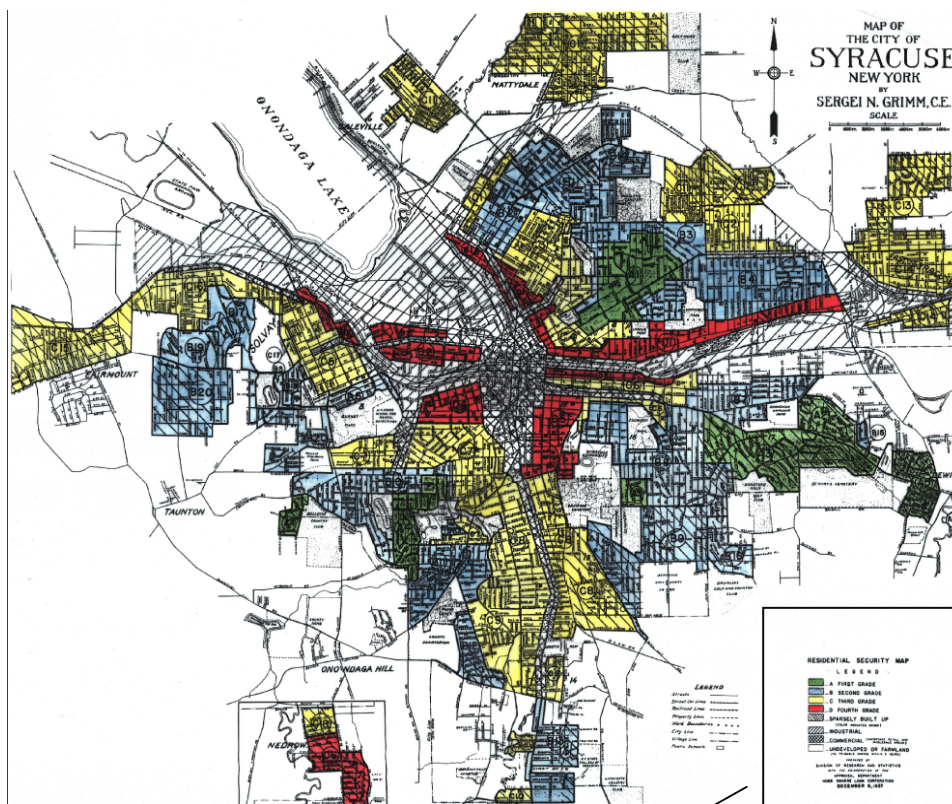
Sex: F _____ M _____

RESIDENTIAL SECURITY MAP

LEGEND



PREPARED BY
DIVISION OF RESEARCH AND STATISTICS
WITH THE CO-OPERATION OF THE
APPRAISAL DEPARTMENT
HOME OWNERS LOAN CORPORATION
DECEMBER 8, 1937



MAP OF
THE CITY OF
SYRACUSE
NEW YORK
BY
SERGEI N. GRIMM, C.E.
SCALE

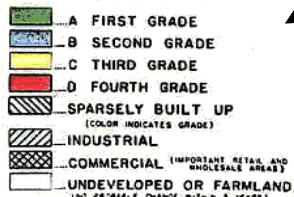
RESIDENTIAL SECURITY MAP

LEGEND



RESIDENTIAL SECURITY MAP

LEGEND



PREPARED BY
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Map. *Syracuse Then and Now*. Preservation
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Summary

The “Sustainable Syracuse” mapping initiative is an outgrowth of an unpaid internship I held during the summer of 2009 from which I learned the techniques associated with ‘green mapping.’ The internship was hosted by Green Map System, a non-profit organization based in New York City that provides resources and support to communities all over the world creating ‘green maps.’ The map I have created is an extension of only *my* involvement and reflects my perspective alone (the perspective of college students interested in sustainability and the local food system, perhaps). It is an application to the City of Syracuse to adopt this method of green mapping as a revitalization tool. This thesis will explore green mapping as a form of social asset mapping, make an argument as to why Syracuse would benefit from this kind of mapping and explain how communities can build from the inside out based on their assets. Green mapping is only one vehicle for revitalization among many. However, I argue that mapping is an innovative tool that would be beneficial to Syracuse specifically because of a trend towards new meaning in this place, or identity (hence, the need to reinvent itself from a manufacturing, industry-driven society to green-driven with nods to the diversity that makes Syracuse vibrant). What better method to find out where you are and where you’re going than with a map.

Satisfaction, or standard of living, can be measured by people’s perceptions. Nicole J. Schaefer-McDaniel connects the work of Pierre Bourdieu, James Coleman

and Robert Putnam on social capital in her article, "Conceptualizing Social Capital Among Young People: Towards a New Theory." "Social capital, according to Bourdieu (1984), consists of two dimensions: 1) social networks and connections/relationships and 2) sociability." Coleman's defines social capital as a productive resource and "comes about through changes in the relations among persons that facilitate action" (Coleman, 1988, S100). He goes on to explain that the function of social capital is the value of "social structure to actors as resources that they can use to achieve their interests." In this context, local associations established or groups of people organized to create a green map would be the social structure used to achieve their interests, or social capital. Most importantly, the relationships created and maintained through social capital, or being social, create even more social capital. Added to these theories is that of Robert Putnam. "According to Putnam, the notions of trust and reciprocity arise from our social network relationships and thus generate "civic virtue" (Putnam, 2000, 19) or a trusting community where residents not only know each other but are actively involved in each other's lives and maintain trustful and helpful relations (e.g., looking after a neighbor's children). Therefore, social capital is for the common good by reducing crime, for example. Green maps are a representation of social capital. Again, the process of green mapping is only one way of fostering such relationships and resiliency, but the potential for success is there. Social capital can thus show that perception, based on residents creation

of a production place where they can trust each other or feel free to express themselves, can not only be translated as a high standard of living socially but also economically. *That* is exactly the kind of energy that attracts people and outside investment to a city.

The map can be seen as a tourist map of sorts, but more simply it is a source of data accessible to the public that also functions as a development tool. The more information people have on 'green sites' (or sites that host environmentally conscious business practices, art venues or encourage community gathering) in the community, the more likely they are to support or join them, allowing such businesses or associations to flourish, encouraging further development. Chris Fowler, Founder and Director of Syracuse First (see page 15), illustrates this phenomenon in a simple equation: ABC, meaning Awareness= Behavioral Change. Beyond realizing the city of Syracuse's vision to become a 'green' city, mapping initiatives can serve as an opportunity for local associations to lead revitalization efforts, inventory residents' capacities, get to know each other and determine visions of their own.

Social asset mapping, pioneered by John McKnight, is a tool specifically for community development that 'maps' community assets instead of their needs. It follows the principle of seeing the glass half-full instead of half-empty. By listening to people's stories about how they solve problems, what future they see for their neighborhood and by identifying what gifts they have individually, John McKnight and his

colleague, John Kretzmann, studied how successful communities built by the people that live in them are. Kretzmann and McKnight offer a form of mapping that develops the three building blocks of community: individual gifts, citizen associations and institutions. Social asset maps in this context are nothing more than flow charts, two-dimensional representations, but maps nonetheless. They can be seen as physical representations of otherwise intangible social capital. These visual statements are the foundations of revitalization plans made by community members. The planning process begins by identifying each individual's capacities by creating an inventory. Often this data is collected by going door-to-door, asking people their skills and how they would like to use them, simultaneously building relationships, or social capital.

Sustainability is situational in every place. Syracuse needs its own working definition of sustainability so it may properly plan to achieve it. The intention for this map was to locate "green sites," or sites that "strengthen local-global sustainability networks, expand the demand for healthier, greener choices and help successful initiatives spread to even more communities," as defined by Green Map System (GMS). GMS is a non-profit group that "promotes inclusive participation in sustainable community development worldwide, using mapmaking as [their] medium." One of the most important elements of this process that GMS wishes to convey is that each map "create perspective-changing community 'portraits' which act as comprehensive inventories for decision-making and

as practical guides for residents and tourists.” It is the portrait of the community that is so important because it shows the beauty and uniqueness of that place, inciting a sense of pride and belonging.

At the outset of my internship last summer, we participated in a workshop educating us on the various steps towards building a green map. GMS first asked us to define our audience. Who is going to use this map? My audience began with college students on a budget but soon expanded to young professionals, creatives and anyone interested in alternative health and food sources. Our second task was to determine what kinds of ecologically/culturally important sites the users are interested in. My friends and I spent most of our time seeing concerts, visiting museums, at farmers’ markets and vegan/vegetarian restaurants. We began to see the same people at each place and again at friends’ parties on the weekends. Which leads into the third task: How do you look for information about a green site? These answers came in the form of observation- noticing places as we drove/walked by- experience of friends, local papers, advertisements and events. What should stand out on your map? Meaning, what patterns would we like to highlight? My focus began with sites’ proximity to campus or public transportation routes. And finally, how can you make the information on the map exciting and engaging? This can be seen in the print out map design, which will be explained in later sections.

My methodology for collecting sites began with places I already

liked to go to in Syracuse. I would visit those sites, make conversation with the owner or management and learn about their business practices. From there, networking guided my search. I would visit a site (or that site's website) that someone referred me to or that I had seen an advertisement for. After visiting a site, I would add it to the Open Green Map System online mapping tool. This application hosted by Green Map is powered by Google Maps. Adding a site was as simple as dragging a flag to the appropriate street or block that site was located on. The Sustainable Syracuse map can always be updated by Administrator(s) to ensure its longevity. Sustainable Syracuse has its own account and webpage that is accessible to the public. From that site, visitors can add comments, videos, photos or indicate how it has impacted their life. When a user indicates how that site has impacted their life, a bar graph will tabulate giving quantitative measurements of a site's influence. Each site has a description about it, contact information and address.

This map represents an appreciation of local resources expressed in the capitalist act of consumption. My green map does not ignore nor deny the power of consumerism, or try to argue against over consumption, but merely manipulates it to support the local economy. *It does this by encouraging purchases made from independently-owned businesses that utilize what's around them, thus eliciting an understanding of and appreciation for their community while keeping their dollars in Syracuse.* By exploiting the need for people to consume (or purchase) goods, hard-

earned money can be spent on goods that support the proliferation of cycling through the neighborhood economy instead of the global economy. More money given to Syracusans means more money in the hands of Syracusans. If a local business begins to *receive* more business due to more people's awareness of it (based on information provided on a map), they could expand maybe provide more jobs for other Syracusans. A green map may also serve as a form of advertising or marketing in this context. This process explains social asset theory explained above from an economic lens: utilizing social assets (local business) to revitalize the neighborhood.