A GREENSPACE ETHNOGRAPHY OF SOUTHWEST ATLANTA: A REVIEW AND TOOL

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A GREENSPACE ETHNOGRAPHY OF SOUTHWEST ATLANTA: A REVIEW AND TOOL

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ACKNOWLEDGEMENTS

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LIST OF SYMBOLS AND ABBREVIATIONS

WAWA   West Atlanta Watershed Alliance

OAC   Outdoor Activity Center

NPU   Neighborhood Planning Unit

UPE   Urban Political Ecology

SUMMARY

This thesis study aims to provide a tool and foundation for a community science-based greenspace ethnography of a neighborhood. The research requires an assessment of environmental history, policy, plans, and programs throughout the region of interest. This tool's development and application will build on the Southwest Atlanta region and the Bush Mountain neighborhood's existing strategic and programmatic work. Bush Mountain is one of the smallest historically Black neighborhoods within the region, and this study area contains significant environmental and community action and planning around maintaining historical breadth. The neighborhood originated during Reconstruction between 1910 and 1960 and had "developed and sustained [itself] by mobilizing and utilizing its indigenous resources despite the neglect it received from municipal and social institutions" (Pope 2013). Transformation amongst annexations and impending urban redevelopment informed greenspace maintenance throughout time. The ethnography asks the following question: *How is place-keeping facilitated across landscape through greenspace change?* It does so in the development of a greenspace timeline, an analysis of the structure of greenspace assessment tools support the quantitative ethnographic methodology that builds the practice from the experience of urban agriculture stewards in greenspaces into practice in community through a community science framework. Perhaps the methodology seeks to reclaim tradition, both Black and indigenous, and in "sustaining curiosity rather than knowability" (McKittrick 2021, YouTube)

CHAPTER 1.

INTRODUCTION

1.2 Background

While place-making has been altered and interpreted by various stakeholders in different ways, at its core, it is a collaborative community-based process meant to incite and produce change. Whether in the form of built green or grey infrastructure in vacant space or a space seemingly void of planning, place-making is a production and revitalization. While parallels exist between place-making and place-keeping, the product's scope does not limit place-keeping's definition. Rather than the focus of the process relying on what must be changed or made, a shifting to keeping place with righteous discernment invites unified non-performative commemoration and honoring. Place-keeping can also be defined along the risks and threats to place from factors that reinforce and identify displacement and gentrification. Such realities and active or passive examples of place-taking reinforce colonial and extractive systems from the United States' institutions. Place-keeping is necessary to sustain and defend against physical and socio-cultural exploitation. It is important to note that practices that maintain culture, history, people, and place are not novel. Traditional ecological knowledge and indigenous planning methods have cultivated connection and remembering of what was stolen. While removal may still be inherent throughout the community, establishing the connection again through providing space for modes of place-keeping can work to meet needs.

In Southwest Atlanta, GA, Bush Mountain neighborhood is in Neighborhood Planning Unit S. The Neighborhood Planning Units (NPUs) were established in 1974 by Major Maynard Jackson by way of the Atlanta Neighborhood Union established in 1911 by Lugenia Burns Hope (AUCTR 2022). Each unit contains a group of neighborhoods led by a chair from one of the neighborhoods. The NPU meets periodically to discuss and contribute to planning and community decisions and programs in the neighborhoods. NPU-S includes Bush Mountain, Oakland City, Cascade Rd/Ave, Fort McPherson, and Venetian Hills. The NPU posts meeting agendas, upcoming zoning ordinances, and other relevant news throughout the neighborhood on their website. It is one of six NPUs in Southwest Atlanta. The additional 9 are NPU H, T, R, P, and I.

The last 15-year Comprehensive Plan for the neighborhood unit in 2005 identified parks as green spaces and proposed spaces for pocket parks throughout the neighborhoods. This plan did not include the Outdoor Activity Center (OAC) or the neighboring forest as a part of the mapped greenspace; however, it was on the list of beautification projects. West Atlanta Watershed Alliance (WAWA) maintains the OAC, and the City of Atlanta owns the property. WAWA is one of few Black-led environmental stewardship organizations in the Atlanta area. Other environmental stewards of NPU-S include (Trees Atlanta, Park Pride, and others). My work at WAWA, from topics of climate and equity to environmental education and community engagement, has shaped my shared interest in this research topic. Based on Environmental Stewardship, Environmental Education, and Environmental Justice tenets, WAWA's staff actively engages its neighborhoods throughout the year on service projects. Such projects are held at and around the OAC, including research in partnership

with multiple local universities and schools and numerous culturally minded engagements with land and nature from 'K to grey'.

Greenspace in Southwest Atlanta includes old-growth forests, parks, pockets of nature within neighborhood residences, green infrastructure to mitigate intense stormwater and flooding, and urban agriculture. The old-growth forest throughout Bush Mountain connects the OAC to the community garden in its bordered neighborhood, Oakland City, which is home to trees hundreds of years old and species biodiversity from amphibians to insects. Trails throughout the forest and neighboring parks, such as Cascade Springs Nature Preserve and Lionel Hampton-Beecher Park, are open to the public and contain rich vegetation and biodiversity.

CHAPTER 2.

LITERATURE REVIEW

2.1   Greenspace Ethnography

The research of a greenspace ethnography stems from Ogden et al.'s paper on forest ethnography (Ogden et al. 2019). Based in Baltimore, MD, their research combined environmental history of the city and its urban political ecology. The work captures forest patches, qualifies temporal dynamics of forests, characterizes ownership regimes over time, qualifies neighborhood forest patch dynamics, and finally builds the urban forest ethnography. An ethnography is a methodology "concerned with learning about people". Many ethnographies involve participant observations to "make sense or a contest or phenomena under investigation" (Jones and Smith 2017). The greenspace ethnography of this research takes the general application of people's experiences and applies them to the landscape. The research design of this paper is to utilize interviews and to analyze data to develop a community science ethnographic tool for greenspace. The zoning throughout the connected greenspaces is predominantly residential. The recent Atlanta City Design: Nature plan captures the city's urban ecology. The highlighted ecosystem services that align with greenspace landscape assessment methods are essential in this plan. The ecosystem services they emphasize in this plan are carbon storage, flood mitigation potential, air pollution, and heat island (Atlanta City Design 2020).

Ethnographic research is accessible for community science means in that it reflects lived experience. Data captured by the community for community requires trust and respect. When applied, findings accompanied by tool creation may be applied for strategic and programmatic planning in various neighborhood scales.

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2.2 The Purpose of the Research: Place-Keeping and Community Science

Wild et al. first coined the term place-keeping about urban river management to maintain high environmental quality. Place-making identifies environmental threats or risks and the benefits of re-imagining management strategy via utilizing amenities such as green infrastructure and place-making strategies (Dempsey and Burton 2012). Re-conceptualized to mean the long-term management of public space, place-*keeping* emphasizes the disparity between research and design and the invested implementation unaddressed in place-*making*. To better understand the role of place-keeping, they place it here in a spatial, social, political, and cultural context (Dempsey and Burton 2012). Figure 1 conceptualizes the relationship between the two in an illustration. The figure illustrates the relationship as one between process and product. With place-making into place-keeping as identified by the arrow (a), the process of place-making would lead to place-keeping. The second part, (b) illustrates a scenario in which they are influenced by each other, and (c) shows the two-way relationship where place-keeping is "considered at the beginning" (Dempsey and Burton 2012).
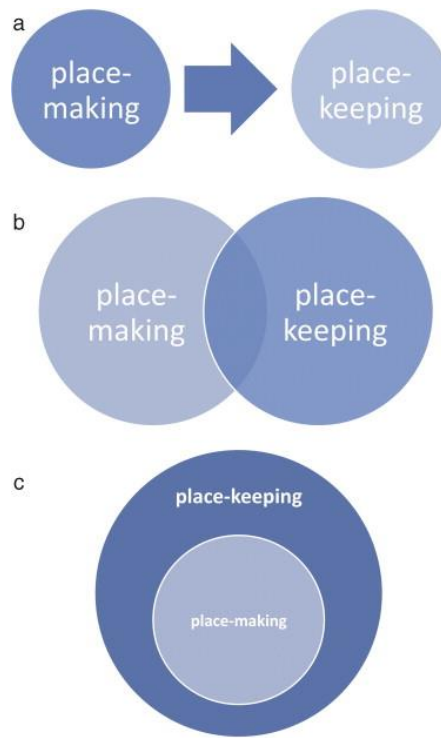
Figure 1 – Place-Keeping Relationship. Here are different ways of conceptualizing the relationship between place-making and place-keeping. (Dempsey and Burton 2012)

Activity in and on space in contrast to and the actors who facilitate spatial and landscape changes support what Dempsey and Burton maintain - that place-keeping holds a variety of interpretations. Such definitions of place transform with time. The authors emphasize maintenance, partnerships, governance, funding, policy, and evaluation throughout the place-keeping practice. Such dynamics in quantitative assessment of urban agriculture practices and ethnography affirm place-keeping as the long-term public space management despite inattentive factors. Traditional place-making originates from but is not limited to the work of Jane Jacobs. Her work includes her efforts to redefine neighborhoods by their capacity to self-govern. There are different types of place-making; tactical place-making aligns best with place-keeping. In tactical place-making, long-range strategies for social opportunity in public spaces help to garner support of the

public and of policymakers. Place-making's focused comprehensiveness can chronologically follow place-keeping practices to build upon a holistic place-keeping framework. While a circle depicts place-keeping, a range of comprehensiveness is unlimited yet specific to the skills of people in place. Regarding place-keeping into application, there is an "agreed shared responsibility" in place-keeping that easily translates into community science frameworks (Dempsey and Burton 2012).

A part of this story represents people and place and their diverse forms. The approach, however, must not confined to traditional planning processes. The research uses an ethnographic methodological approach as the framework for community science. While the methods timeline will not be the extent of long-term observation, the landscape's environmental history and urban political ecology can also articulate management practices and interactions throughout the city's greenspace system. Community science is inherently participatory and "translates findings into actions" (Jelks et al., 2020). Design and development of the community science framework and assessment should integrate pre-design analysis, design development, and post-design evaluation throughout (Newman et al. 2020). Planning is the dominant governance and regime behind formalized practices of place-making and place-keeping. Local knowledge is valuable in assessing risk, and visual analysis can do this by asking: What do you see, what is happening here, how does this story affect our lives, why are things this way, how could the photograph educate people, and what can be done about it (Jelks et al. 2020). A record of visual changes justifies the layered historical and political context in this research's substantive areas.

While community science is not an exact planning process, it is aligned with community participation in planning, as the goals are similar. In contrast to formalized practice, the difference is who the practice is from, their relationship to each other, and why the practice necessitates action. Throughout this study, you will find that people and our multifaceted-ness, define place and keeping as separate entities in the same home. This breaking of the language is to separate the characteristics of place from people's actions. They are not, however, removed from each other at all. "Our thoughts, feelings, and beliefs about our local community places—what psychologists call "intra-psychic" phenomena—impact our behaviors toward such places, thus influencing whether and how we might participate in local planning efforts." Here, Manzo and Perkins share this approach, that when the reader experiences what other experiences in those places through their voice, the process is "grounded" (Manzo and Perkins 2006). In Demonic Grounds, McKittrick builds on Neil Smith's social theory of deep space by suggesting that investigations into such "might also examine the political, ideological, and economic ruptures pertinent to historical and contemporary subaltern lives" (McKittrick 2006). Grounded normativity, the "modalities of Indigenous land-connected practices and longstanding experiential knowledge that inform and structure our ethical engagements with the world and our relationships with human and nonhuman others over time," indicates the connection to nature and place outside the built environment (Hallenbeck et al. 2016). Space and place as an opening for change by human choice involve a human narrative and, in this process, differentiations connect (McKittrick 2006).

Deep space and grounded normativity will scale place-keeping as a practice outside of an integrated management tool and into a perceived, "lived, embodied, felt and

materialized" experience (Hallenbeck et al. 2016). Here, place-keeping finalizes towards individual and, thus, collective well-being. "Individuals are hubs of networks" (Simpson 2016). These networks connect across landscapes, including that of nature – greenspace change. Despite nature's perceived independence from manipulation, the change system is a working one that "manages the social world" (McKittrick 2016 xvi). While this change is described by her in the form of racial-sexual displacement, throughout can also be the systems of power that prevent the undoing, re-imagining, and critical place-keeping analysis. Bush Mountain is a historically Black neighborhood. Oakland City neighborhood, of a predominantly different demographic, surrounds Bush Mountain. Historical documents acknowledge this difference inexplicitly. As Black folk, here is an erasure in the people of Bush Mountain's, "status as geographic beings who have a stake in the production of space" (McKittrick 2016 xvi). The methodological and analytical approaches in this research draw from indigenous structures. The work of the stewards who employ decolonial practices on the land indigenous to Africa and Georgia define indigeneity and indigenous resources and practices in this body of research for Southwest Atlanta and Bush Mountain. Connectedness from food growing techniques that have existed for centuries in this region is implicit in process and product.

2.2.1   Urban Political Ecology

The greenspace ethnography of this research weaves the urban political ecology throughout. The urban political ecology (UPE) furthers and expands upon urban planning definitions of greenspace. UPE is "a commitment to understanding how political and economic inequalities transform communities' access to their environments and natural resources, as well as how environmental change disproportionately affects communities

already marginalized by political-economic processes operating at other scales" (Ogden et al. 2019). By understanding the forest dynamic in a study area, interpreting it, and looking at racial and ethnic-based inequity using interviews, the research can adequately form a greenspace structure (Heynen et al. 2006). Further, Heynen et al. discuss that public intervention in existing urban-service management can rectify inequity. The existence of urban gardens and their management is arguably an expression of social resistance. They are a place to regain sovereignty and a catalyst for social change and social cohesion (Hite et al. 2017). Place-keeping practice is easily understood within the urban political ecology for this reason.

The historic-materialist and ethnographic approaches outline hybrid networks that characterize the story of a city (Lawhon et al. 2013). This and the urban political ecology capture urban areas' social, political, economic, and environmental characteristics with a mixed-methods approach (Ogden et al. 2019). The interviews may also contest the space and place-keeping process. Ogden et al. suggest partnerships with federal and non-profit organizations best capture the forest ethnography. However, these institutions require a "decommodification" by a willingness to situate the research in context, describe before explaining, and avoid the tendency to jump to policy recommendations (Lawhon et al. 2013). The flowchart on the right of Figure 2 distinguishes itself from the left. The "situated" distribute power, through the situated critique of city-making and everyday practices as city making. The result of the situated critique is "Radical incrementalism toward recursive empowerment and systemic change through a tracing of "how relations are stabilized between plants, people, and physical spaces (Lawhon et al. 2013).

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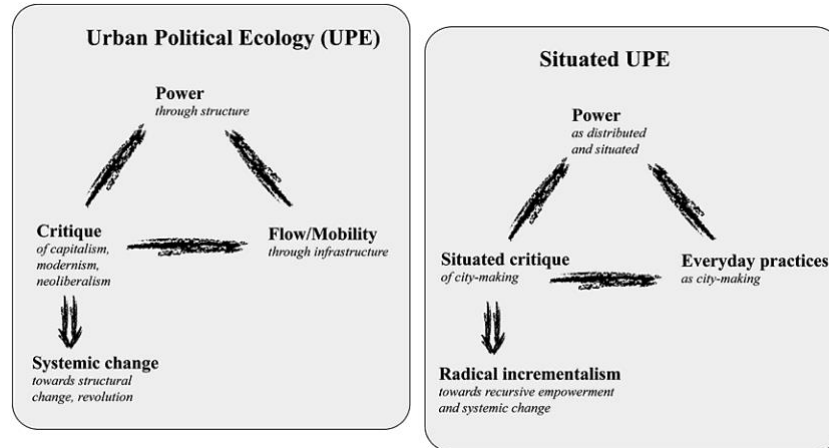
Figure 2 - The Situated UPE is altered to introduce a "slow reshaping of urban form and patterns of infrastructure" to reach a "more-than-human collective action and undermine and contest an established practice of power". (Lawhon et al. 2013)

The neighborhood's landscape is defined in this research physically and socially. The physical landscape can encompass geography, topology, and the built environment. The networks of people, as well as their individual and relational behaviors, act in this landscape. Specific characteristics are the basis for neighborhoods within a region (Hersperger, 2006). The surrounding region of Southwest Atlanta is a place-based primer in this study. The workings of the city are not removed from either the region or the neighborhood – they are connected. The Southwest Atlanta region is identified because the shifting resources, relationships to space and people, are never limited to a singular neighborhood. Similar to the physical displacement in the City, the sharing of who has lived, altered, struggled, and thrived in those spaces is threatened to a knowledge-based displacement. A resident of the neighborhood suggested to a staff member of WAWA that "there is no box." We do not need to think outside of the box when there is none. If there were a theoretical framework of place-keeping, I would understand this to be at the root. This written analytical history seeks objectivity such that the resource as a tool is

accessible, insightful, and collaborative, yet only a glimpse into the complexity of an evolving network.

2.3   The History of the Space

2.3.1   The Physical Landscape

Specific elements of the physical landscape necessary for addressing how place-keeping, a social phenomenon, is facilitated across the landscape are the uses of such ecological elements. The watershed, for example, has a boundary separate from the neighborhoods; however, it includes related various land uses. These uses have adjacency to ecosystem services such as the river and creek corridor health involved in the "supporting services" that maintain living conditions (Millennium Ecosystem Assessment 2005). The percent of shared border with each adjacent element quantifies adjacency in this model (Hersperger 2006). While this research does not examine the robustness of ecological quality, adjacency reinforces practice and engagement throughout land stewardship across time.

Elmore places the geography of segregation through a hydrological lens, or water systems focus, that contextualizes the distribution of natural resources. The built infrastructure as established during Reconstruction through regime and planning dominates the landscape. In the early 1950's Bush Mountain was labeled a slum by the Atlanta Slum Clearance Committee (Pope 2013). Empowered residents sought resources to improve living conditions and protect the city from threats of clearing. The neighborhood maintained a struggle to attain water, amongst other resources. The City of Atlanta diverted a pond used by white residents for public water usage at one point. The Historic Hartnett Elementary School (Hardnett, at the time) had no running water. Local

resident Comer Orr, who would go on to support the construction of a 2.5 acre park to include a picnic area, playground, and swings, and provide financial resources to the community. Elmore describes this ongoing struggle as "white manipulation of the natural landscape, not just the built environment, to [help] solidify Jim Crow boundaries" (Elmore 2010). The landscape's topography and associated ecology set social structure and network's foundation for further analysis.

Atlanta is in the southernmost portion of the Piedmont region, characteristic of rolling foothills and forests. Such forests are both old and new growth and are deciduous. The natural forested landscape is connected by smaller-scale natural and constructed green infrastructure. Those wild include meadows and wetlands, and urban greenspaces, such as parks and gardens, which have bioretention, or elements that exchange water quality and recharge groundwater, necessary for relief to the combined sewer system (City of Atlanta Department of Watershed Management 2022). Much of the old-growth forests are at the base of the mountains, and tree type, soil type, and location characterize newer forests. For example, a floodplain forest community is such and contains species that tolerate wetter conditions (Atlanta City Design 2020).

Figure 3 - 1997 Topographic Map. Southwest Atlanta is displayed by this map. In the top third of the map you can view the Outdoor Activity Center and Bush Mountain neighborhood just under the 'Atlanta' label. (USGS 1997)

Closest to the eastern continental divide at the southeast region of the city is the highest elevation point. While the elevation decreases towards the north and southwest, the elevations are still significant. Figure 3 illustrates elevation throughout Southwest Atlanta. Above Highway 166 indicated by the horizontal red line near the center are significant greenspaces such as Cascade Springs Nature Preserve and Greenwood Cemetery. The curved lines across the map indicate topography. The closer the lines, the steeper the elevation. The Chattahoochee and South River corridors, partially viewable along the right of this map, are extensive intact forests that link wildlife and habitat zones (Atlanta City Design 2020). There are 10 local watersheds in Atlanta. They include Camp Creek, Utoy Creek, Sandy Creek, Proctor Creek, Long Island Creek, Nancy Creek, Peachtree Creek, Sugar Creek, Intrenchment Creek, and South River. The first four of these are Southwest Atlanta, West Atlanta Watershed Alliance stewards the first 3. Figure 4 indicates the watersheds, boundaries, tributaries, and the 100-year and 500-year floodplains. The divides are significant in the story of stormwater infrastructure and green infrastructure mitigation (Atlanta City Design 2020).
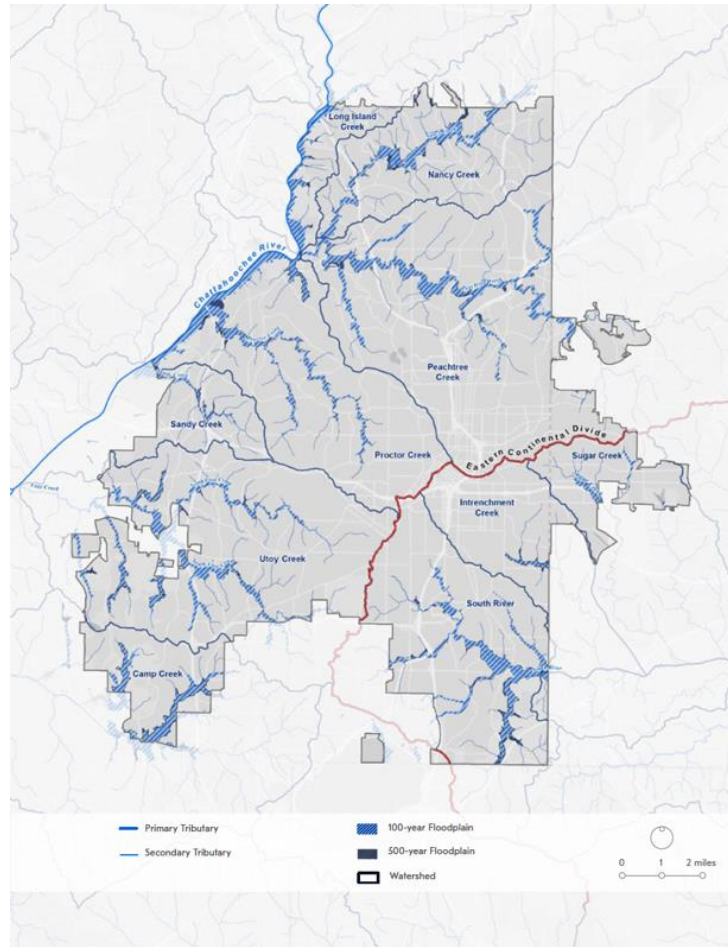
Figure 4 - Atlanta's Watersheds, Tributaries, and Floodplains. (Atlanta City Design 2020)

Given names such as "city among the hills" to the "City in a Forest," the natural landscape beckons industries. Reconstruction left a manipulation of the land, defined as "revitalizing the business district, restructuring municipal politics, and rebuilding commercial railroad networks" (Elmore 2010). The structural changes also included land clearing for livability, given existing water and sewage facilities. De facto segregation placed freed Black Atlantans near cemeteries, industrial plants, and railroad lines at the bottom of the rolling hills. In the Bush Mountain neighborhood, older residents remember using a path to cut through wooded areas of which is now the old-growth forest stewarded by West Atlanta Watershed Alliance. Black domestic workers used such paths

to reach the homes of white residents (Luce 2003). The stark elevation changes and the literal black and white division by elevation perpetuated poor living conditions and racist stereotypes, such as laziness and uncleanliness associated with Black Atlantans (Elmore 2010). Drinking water extractions occurred from several wells throughout the city. As the environmental quality of the city's center worsened, so did the water, and officials forbade extraction for these sources (Elmore 2010).

Elmore's examples of decisions made by those in power reinforce connections between segregationist ideology and environmental preservation ideology. Environmental history, then, contrasts and is redirected by cultural preservation in the form of place-keeping. Cultural preservation serves to strengthen past connections of Black and indigenous people to landscapes, rememorize the shift in that connection from unjust environmental displacement, and heal wounds of those distanced connections. Land use decisions impact physical features (Jennings, Gaither, and Gragg 2012). These changes, which can be viewed as natural capital, influence action and quality of life that cultural preservation can sustain. The distribution of greenspace across landscape can influence ecosystem services received (Jennings & Johnson 2012). The Quality of Life Committee throughout Bush Mountain defined it in the context of the school, park, and homes (Pope 2013). Bush Mountain Elementary School's strained access to water and physically close quarters sparked the creation of community organizing around characteristics of place-keeping. Despite expressed distrust of a historic designation amongst homeowners in the neighborhood for fear of restrictions around home improvements, renovating, and building, in later years, one was developed and approved for the surrounding neighborhood, Oakland City. Further, "historic residences have lost their integrity due

to post-1955 development, vacant lots, and 26-acre outdoor recreation center".

Protecting the naming of the land and clarifying this intent is significant for moving

forward towards evolving Quality of Life values in the neighborhood. North American

Land has been largely manipulated by colonization. This research may also ask where

place has and continues to be kept despite extraction. Greenspace, particularly those in

highly urban areas, has inherent social qualities. The social interactions, social cohesion,

and the urban political ecology allow us to qualify further facilitation across landscape.

2.3.2   The Social Landscape

Greenspace change over time across landscapes occurs from several

anthropogenic and natural factors. Research interest around drivers of this change has led

to the developed accuracy of tools that assess such land transformation. Spatiotemporal

patterns are captured using aerial photography and GIS techniques and indirectly

contribute to a place's management (Nyerges and Green 2000). Such methods capture

large greenspace areas (Qian et al. 2019). These systems capture metrics such as percent

cover, mean patch size, the standard deviation of patch size, patch density, edge density,

and relevant indices (Quian et al. 2019). In a study assessing landscape imagery and

parcel data to assess aesthetic change, care links with social cohesion on the

neighborhood scale. This visual assessment of an urban Chicago landscape characterizes

care by maintenance actions such as periodic mowing, weeding, and garden presence

(Gobster et al. 2018). According to descendants of Bush Mountain residents, from the

1930's into the 1970's, the physical labor about this was seen in the form of Black men

in the community's work as ministers, janitorial staff, yardmen, railroad workers, and

farmers. "Planning at the neighborhood level is beneficial because it allows public

projects to adapt to existing infrastructure and social fabric of the community, while still

adhering to a larger vision for the city" (Holt and Borsuk 2020). "Social cohesion

involves the interpersonal dynamics and connections amongst people." (Jennings and

Bamkole 2019) Social cohesion also describes relationships and efforts that assess the

quality of life, such as trust, belonging, acceptance, and connectedness. (Jennings and

Bamkole 2019). These feelings developed from social cohesion, however, are not without

struggle. Imagining identities, geographies, spaces, and spaces involves a shared burden

not equally born. McKittrick cites The Black Atlantic, configuring a Black sense of

belonging towards an "emancipation, autonomy, and citizenship" yearning (McKittrick

2006). The residents of Bush Mountain erected infrastructure improvements, such as a

school where there once was no local education and developed public spaces (green,

gray, and communal places) in the wake of racial zoning violations that "forbade the

movement of whites and blacks into each other's blocks" (Luce 2003). Social cohesion

facilitated by and throughout greenspaces such as parks and gardens that produce those

feelings begins a cycle that defines the community established around a place. It is in

community formed by social cohesion sparks that allow a community to maintain

cohesion. Jennings and Bamkole cite that "some studies incorporate factors such as

income, education level, age, gender, economic deprivation." Figure 5 displays a map of

the change in percent tree cover in each NPU. Red indicates a significant loss and green

indicates a comparably significant increase. Southwest Atlanta has overall seen an

increase in cover from 2008 to 2018, and change is primarily driven by land use across

the city. Figure 6 is a 2021 Zoning Map of the Bush Mountain neighborhood. Most of

land use is residential, with mixed use, commercial, industrial zoning. The BeltLine is at

the top right quadrant, where the OAC also sits.
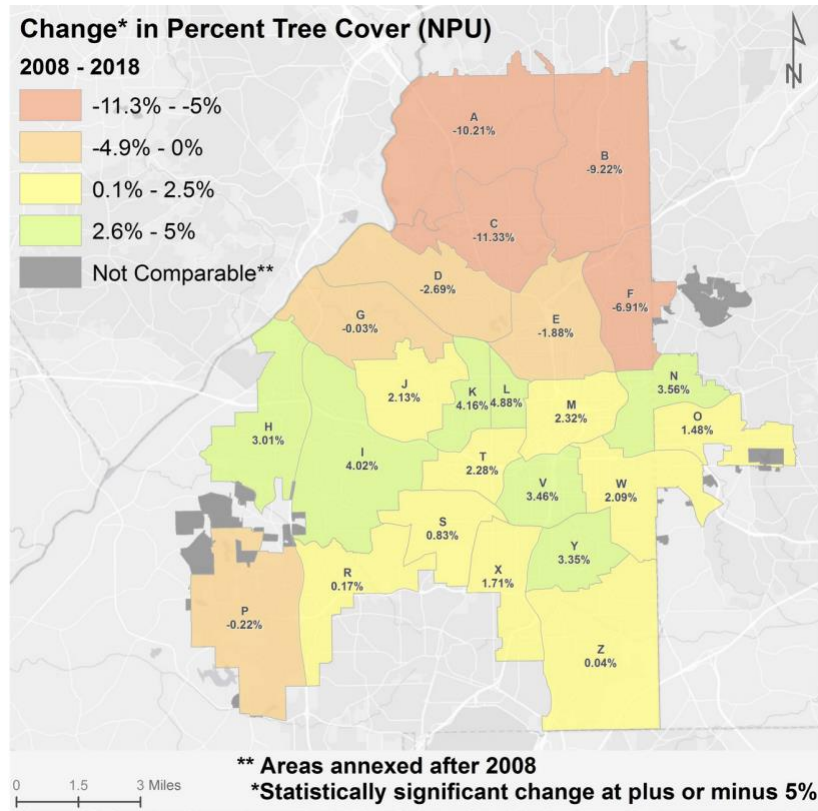
Figure 5 - Map of Urban Tree Canopy Change in Atlanta from 2008 to 2018. (Georgia Institute of Technology 2021)
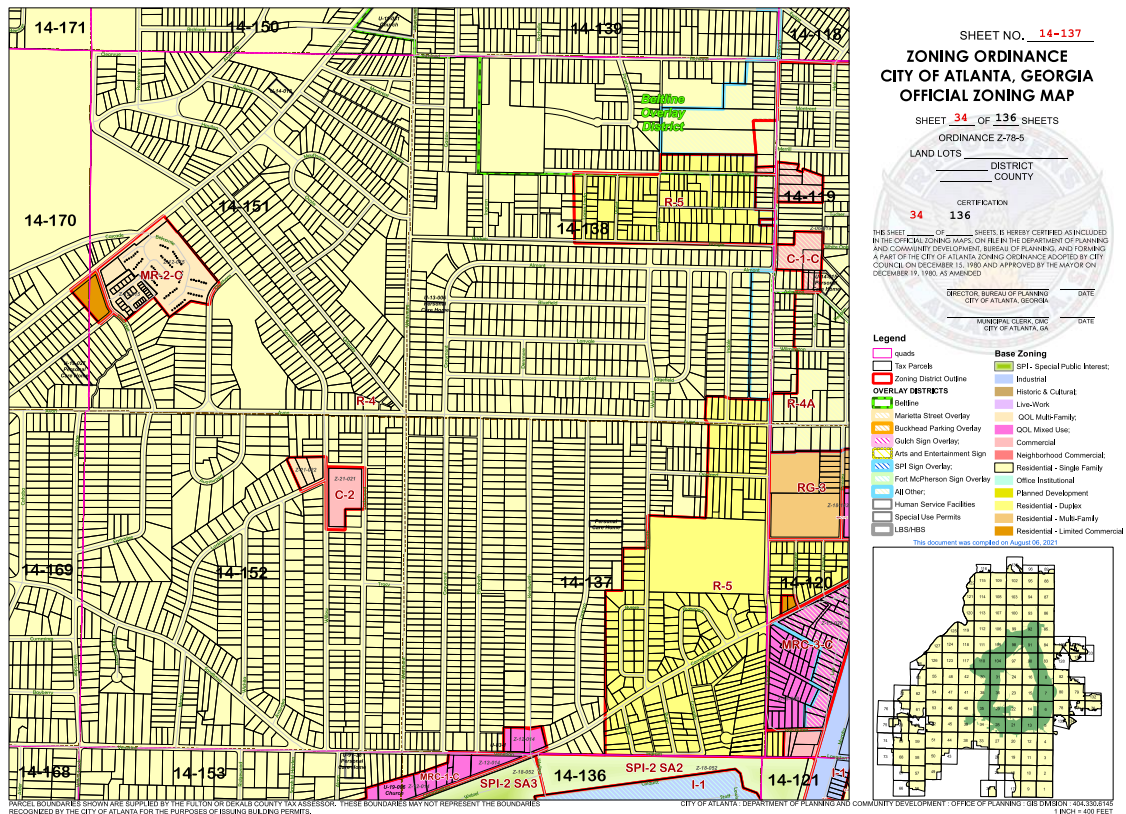
Figure 6 - Land Use Zoning Map for The Bush Mountain and Oakland City neighborhoods. (City of Atlanta 2021)

While greenspace may promote social cohesion and community, it is vital to acknowledge how entities outside the community manipulate and shape spaces, who is benefiting from the placement of greenspaces, and why social cohesion may or may not be a response to greenspace presence. Greenspaces such as parks and tree cover are social amenities in housing value. (Holt and Borsuk 2020). In the greenspaces model of this study, parks have an estimated positive effect on the price, and cooler temperature is desirable in wealthier neighborhoods (Holt and Borsuk 2020). Despite this study's Charlotte, NC location, the temperature is significant given Atlanta's current and continued research on the urban heat island (Atlanta City Design 2020). Social cohesion may reduce health challenges (Jennings and Bamkole 2019), and equitable mitigation and

planning toward a denser tree canopy can potentially combat polluting industries'

negative health impacts on urban heat (McDonald et al. 2020).

Aesthetics may also reinforce power structures through state-sponsored space

maintenance (Hite et al. 2017). Urban agriculture spaces are significant because gardens

are viewed as places that regain sovereignty (Hite et al. 2017). The changing dynamics of

greenspace, who maintains the space and where, and removing outside risk may enhance

facilitation across the landscape through greenspace change. The current practice of

basing redevelopment decisions purely on profitability, job creation, and other economic

determinants may eschew urban revitalization goals for transforming neglected

neighborhoods (Essoka 2010). As reviewed previously, temporal change does not occur

in a vacuum, and grounded normativity posits truth in the methodological change. That

evolution includes how research and plans approach past, present, and future uses and

definitions of greenspaces.

2.3.3   Defining Greenspace

Greenspace, not limited to "green", often indicates vegetation but can also include

"blue" spaces like the watershed, rivers, creeks, and lakes. Greenspace can consist of

multiple aspects as described in several different ways across the literature (Taylor and

Hochuli 2017). The research defines greenspace as urban vegetated space, urban

agriculture, and nature for this study. Urban vegetated spaces are old-growth forests,

parks, and sites of green infrastructure and where daily lives and activities persist. While

not explicitly assessed, density patches are identified given existing data in the Atlanta

City Design plan. Southwest greenspace corridors, mainly on private property have

varying degrees of vegetation (Atlanta City Design, 2020). This plan addresses "native

forest resources, waterways and waterbodies, soils, wildlife, urban agriculture, and public

greenspace of the city". This is how they define "nature' rather than greenspace" and note

food and urban agriculture spaces primarily in the context of food access.

In Seanna Berry's food system analysis for Atlanta centers urban agriculture in the

city's food system. While greenspaces such as parks and trails are often oases of physical

activity and mental respite, urban agricultural spaces can do the same while also

providing space for physical labor to produce shared goods. This explicit human use

employs ecosystem services to benefit communities, neighborhoods, and the more

extensive food system (Taylor and Hochuli 2017). Such activity primarily occurs in the

production phase of the food system. Zoning ordinances, such as the 2021 policy that

allows farmers to sell directly to consumers, provide urban agriculture stewards

management flexibility (City of Atlanta Department of Planning 2021). While there are

existing gaps due to legislation around vacant lots, this research focused on existing

connectedness and their modes of place-keeping.

Plans, policies, ordinances, and tools that have a unique relation with the people

who implement, enforce and abide by such documents form the physical landscape data

review. While the plans often align with the interests and goals and legislators, council

people, and leadership throughout the city, many greenspace plans also respond to federal

legislation that enforces mitigation of environmental stressors, the required standards, and

available funding. Groups of people – the planners, the lawmakers, the neighborhood

organizations, and their facilitation of place-keeping in their various landscapes view the

social aspect of greenspace change in this research. The Urban Tree Canopy Assessment,

Assessing Urban Tree Canopy in the City of Atlanta baseline, and the Preservation

Guidance and Evaluation, and the City's Tree Ordinances detail a standard of greenspace the city desires to achieve. Nature changes, and that change is viewed differently by who is asked, what is read, and one's perceived purpose of nature. The categorization and debate of intrinsic value versus the instrumental value of nature and our relationship to it comes into question in these documents and as more plans, policies, and developments around greenspace emerge. Instrumental value means there is a means to an end, and intrinsic value is viewed as "valued for its own sake" (Callicott 1994). In the beginning was greenspace. All greenspaces change because of the cyclical nature of the Earth, its processes, and the anthropogenic impacts we have on it. Varying environmental perspectives purport nature into preservation, conversation, and the varying implications of human interactions with nature. Much like different sects of social organization, there is an origin, a place where space is defined in one way, and colonial, neoliberal, and white supremacist perspectives and structures disrupt original interest to meet a different one. While the research does not argue or recommend a particular strategy of perceiving natural and green spaces in this research, it encourages the reader and user to understand the impact of reflection and investigation into how planning-based structures help or hinder their personal lives and communities. Just as the plan is created for a group of people, so is this paper, and the timeline and tools discussed should be used, discussed, and perhaps critiqued in a similar manner.

2.4   Key Questions

The first question listed is the thesis question, reiterated here from the previous Introduction. The following are sub-questions for analysis and discussion.

1. How can place-keeping be facilitated across landscape through greenspace change?

2. What are greenspace patches in Southwest and how did they come to be?

3. What is the connection between greenspace patches and ethnographical place-keeping?

4. What values are significant at community and neighborhood scales (and how to we scale up for larger impact – future research)?

5. What is the best framework to scale for community science?

The Methods section frame these into the structure of the interviews and overall greenspace ethnography.

CHAPTER 3.

DATA AND METHODS

3.1   Greenspace Data

Greenspace plans provide context for present and future landscape change. The

preliminary review is of assessment tools that determine greenspace changes. The

detailed processes highlight the purpose, use, and direction for such assessments. The

Food Plans, Organizations, Assessments, and Legal sections detailed in the Greenspace

Timeline in the Results provide further context for the time and motivations for the

changes that occurred. Plan selection is based within the definition of greenspace for this

research. Tools and policies such as these are intended to make different types of

greenspaces more available to the public and enable the preservation of natural space.

3.2   Methods

3.2.1   Methods Overview

The methodological approach of this ethnographical research is qualitative. The

greenspace literature review utilizes thematic analysis tools. The primary data collection

is through interviews. Prior to the narrative construction from the interviews, the research

includes extensive historical review to tie the greenspace timeline with the work of the

urban agriculture stewards. Ethnographical research takes experiential accounts inclusive

of the individual's past and how that informs their present and future behavior and

actions in varying situations. Rather than one situation, this research is an expression of

many for the concept of place-keeping. Place-keeping is a process and product, and also a

standard of assessing the whole and true intentions behind work. Rather than scaling the

process through quantitative methods, this research prioritizes history as it is written in

past review and documentation, and anecdotal sharing. Thematic coding of the interviews enunciates the experiences specific to place-keeping and the key questions.

3.2.2 Interviews

The researcher identified contacted past and present stewards of food spaces associated with the Bush Mountain neighborhood. Accounts will include those of public food growing spaces as well as back or front yard gardens. Stewards were called and provided with information and an explanation and purpose of the research to gauge interest and willingness. After their response, the researcher obtained consent prior to scheduling the interview. Data was transcribed using Very Good Transcription. The interview will not gather any personally identifiable information. The proposed procedures and affiliated documents are exempt from further review by the Georgia Tech Institutional Review Board, Protocol Number H21382.

Staff of West Atlanta Watershed Alliance shared individual's information who have stewarded in Bush Mountain neighborhood, Oakland City neighborhood, and across Southwest Atlanta with the researcher. Other interviewees suggested additional interviewees. At least four of the recommended interviewees were interviewed. The majority of interviewees were at one-point urban agriculture stewards in the space. None of the interviewees currently steward the Historic Hartnett Community Garden, however some currently steward gardens in and outside Atlanta. Stewards were sought based primarily on their connection and work with these community garden spaces.

In total, there were 12 individuals interviewed. Two of these interviews were conducted with two urban agriculture stewards who have worked together in the same garden. One interview was of two members of a family of urban agriculture stewards.

The researcher conducted this interview alongside a student oral history researcher. The final group interview to an urban agriculture steward involved the same oral history researcher, an additional student researcher, and West Atlanta Watershed Alliance board member. Before the interview, each interviewee returned a consent form and received the interview questions (the Interview Instrument in the Appendix). The urban agriculture stewards were delighted to share photos of the spaces during their time.

The researcher also provided background information on the thesis question and the greenspace ethnography methods. Their research is broken into 5 steps, the fifth being an urban forest ethnography. They ask specific question that guide my data assessment by adjusting to best fit the scale and greenspace. These are the Key Questions located in the previous section. There were 15 questions in total asked. In the shared-interview structure, questions most relevant to the interview were asked as to best respect everyone's time. All were audio-recorded using Zoom; 11 were virtual and one was in person.

CHAPTER 4.

RESULTS

4.1   The Greenspace Timeline

The following timeline presents current greenspace assessment tools with environmental plans for greenspace. The purpose of the comprehensive timeline is to align and support the History of the Space (Section 2.3) and to provide context for the relationship environmental stewards have with these changes. The three assessment tools detailed in this timeline are the Preservation Evaluation Tool (Hallauer and Owens 2019), the Urban Tree Canopy Assessment (USDA Forest Service 2018), and Assessing Tree Canopy in Atlanta (Evans et al 2014). The remaining documents developed for Atlanta's greenspace provide context for the change that occurred across the physical and social elements greenspace, reason for their creation, the audience and receiver of the plan's outcomes, and their ability to facilitate place-keeping. Further, a place-keeping evaluation of greenspace's inherent value is on the individual, the collective or network, governance, and exchange system scales.

Year	Occurrence
1908	Atlanta Neighborhood Union Formed
1974	Neighborhood Planning Unit Formed
1979	Atlanta Community Food Bank Established
1985	Georgia Environmental Finance Authority
1986	Trees Atlanta Founded
1989	Eco-Action Founded
	Park Pride Incorporated Non-Profit
	Historic Preservation Zoning Ordinance
1990	Maynard Jackson creation of the Ribbon Committee
1991	Captain Planet Foundation Established
1992	EJ Executive Order
	Greenway Trail Project
1993	Cultural Ring Proposal
	Parks, Open Space, and Greenways Plan
1998	Combined Sewer Overflow Consent Decree
	West Atlanta Watershed Alliance Formed
	BeltLine Thesis Proposal
2000	Georgia Greenspace Program
	Atlanta Community Greenspace Program
2001	Parks Atlanta Rescue Coalition
	Greenway Acquisition Plan Complete
	City of Atlanta Adopts First Tree Protection Ordinance
2002	Park and Greenspace Taskforce Report
	PARC 9-1-1 Update
	Greenspace Acquisition Support System Report
2003	Georgia Land Conservation Partnership Executive Order
	Dean Rusk Pan Created
2004	DPRCA Strategic Planning
	New Century Economic Development Plan
2005	Atlanta Park System Agenda
	BeltLine Implementation
	Georgia Land Conservation Act
2006	$105 million Park Opportunity Bond Approved
2007	Project Greenspace Advisory Taskforce
	Greenway Acquisition Project Expiration
2008	Atlanta Local Food Initiative Established
	Village habitat Design Established
2009	Metro Atlanta Urban Farm
	Georgia Organics
	Land Suitability Analysis Conducted
	City of Atlanta Department of Parks and Recreation Accredited
2010	Southwest Atlanta Growers Cooperative
2012	A Revitalization Plan for Atlanta's Oakland City
2013	The Food Commons "Fertile Crescent" Steering Committee Created
2014	Assessing Urban Tree Canopy in the City of Atlanta
2015	Food Well Alliance Established
	Groundwork Atlanta Established
	City of Atlanta Hires First Urban Agriculture Director
2017	Atlanta City Design: Aspiring to the Beloved Community
	Green Infrastructure Strategic Action Plan
	Oakland City Neighborhood Revitalization Plan
2018	AgLanta Created
	Atlanta Urban Tree Canopy Assessment Story Map
2019	Preservation Guidance and Evaluation Tool Created
	Urban Tree Canopy Assessment Created
	Fresh Food Access Report
2020	Fresh Food Access Report
	City of Atlanta Draft of Tree Protection Ordinance
	Development Impact Fee Advisory Committee Re-established
2021	Farm Stand Ordinance
	Re-Creation of Dean Rusk Park

Greenspace Plans	Food Plans	Organizations	Assessments	Legal

Figure 7 - Greenspace Timeline of Greenspace Plans, Food Plans, Local Organizations, Assessments, and Policies for the City of Atlanta.

Efforts made to quantify how robust the tree canopy is with an evolving standard of tree protection from the tree ordinance encourage further organizing and action around education on the importance of trees in and around greenspaces. In the Assessing Urban Tree Canopy baseline, GIS and mapping compare density across scales. The City of Atlanta has a tree cover of 47.9%. Of this, 77% are on residential family parcels. Parks, which make up 4.5% of the city's total area, make up 4.9% of the tree canopy. The remaining percentage is found on multi-family and industrial zoned land. In the analysis, 47.9% is used as the baseline, and the specific scales show locations above and below this threshold. Neighborhood Planning Units P, I, R, H, S, and T have 62%, 61%, 56%, 47%, 59%, and 27% tree canopy. These 6 NPUs in Southwest Atlanta make up 26.8 percent of the entire city. While much of this space has a tree canopy comparable to the baseline percent, these 23,392 acres of primarily residential land is rapidly developing and gentrifying. Bush Mountain is in NPU-S, which has a canopy cover almost at the baseline. The Cascade Springs Nature Preserve located in the Southwest is the largest in tree canopy here for the assessment.

The Urban Tree Canopy Assessment and the Preservation Guidance and Evaluation Tools were developed five years after the Georgia Tech tree canopy assessment in 2019. The former is to provide a measure of cover and a better understanding of the community's forest and tree resource. The latter tool provides the City of Atlanta with "an objective method to measure and to compare areas of interest for preservation and reforestation of urban areas" (Hallauer and Owens 2019). The City of Atlanta Watershed Department created the Preservation Guidance and Evaluation Tool in partnership with Brown and Caldwell to assess the identified area of interest on specific

parameters. These physical elements are impervious cover, percent tree cover in the riparian buffer, average percent tree cover, distance to stream, the size of the percent of the upstream watershed, and the forest patch size. The tool also considers floodplain, wetlands, average slope cost-sharing and maintenance needs, and connection to parks and greenspace. Each of these has a range of possible points within the scoring schema. The final consideration is perhaps the most valuable regarding a qualitative assessment relative to place-keeping. Here, the area of interest is buffered and scores are by mile adjacency. The GIS interface performs the analysis and visualizes this proximity.

The Urban Tree Canopy Assessment is a guideline created by the United States Forest Service that has a 5-step process. In the first step, the project planning, the city is to define goals for the use of the project. These can determine in terms of boundaries, land ownership, and broader community goals. The overall assessment is meant to be verified based on the projected use and determined user. The purpose is data-based, using imagery, ancillary data, and land classification to determine the land cover map and create the urban tree canopy report. Goal setting the project is based on but not limited to: standards such as topographic data, heat island maps, population density, human systems, the watershed, riparian areas, trans routes, comprehensive plans, utilities, soils, air quality (USDA, 2019). These physical components assessed by the city appear in the place-keeping of land stewards. While the land stewards methods and metrics may differ, each interacts and builds on the data in their experience on the land.

The literature on the history of the space and the urban agriculture stewards highlights the personal and spiritual nature of the indigenous methodologies at work in Bush Mountain. The Introduction of the paper acknowledges the historical aspect of the

indigenous practices taken by stewards of the land. Indigenous projects take different forms, and this research's assessment will frame such approaches within themes as they appear throughout the individual narratives of agricultural stewards. In the wake of the Forest Ethnography event held by West Atlanta Watershed Alliance inviting Black and Indigenous peoples back to the old-growth forest, this research could assess, acknowledge, and provide a resource base of indigenous methodologies where appropriate.

The thematic coding from the interviews is rooted in Dempsey's qualities of place-keeping in local open spaces. The framework serves as binoculars into the ideas and commonalities of views shared throughout the interview process of urban agricultural stewards. This coding process detailed in the Methods chapter resulted in three primary themes. Much like Dempsey's place-keeping tenets, the steward's reflection on their stewardship enables and develops the process. Urban agriculture's stewards' relationships to each other are not monolithic, yet they contain similar features. These stewards have supported a larger regeneration of the region and the themes of representing, returning, and connection will guide the stories toward an understanding of regeneration in this context.

The relationships that environmental stewards have to each other and to others in their network are a product of the space and their will. The relationships represent, relate, and connect various types of resources used for particular goals. The interviewees detailed a number of these types of relationships. Figure 8 details the types of relationships expressed in the interviews. Primary indicates who or what implies experience resulting in change or shift in the connection.

Primary Relation	Secondary Relation
Urban Agriculture Steward	Urban Agriculture Steward
	Environmental Steward
	Non-profit Representative
	Resident – Consumer
	Neighborhood Organization
	Volunteer
	School Representative
Non-profit Representative	Resident
	Urban Agriculture Steward
	Advocacy Group
	Friends Group
	School - Volunteer
	Corporate - Volunteer
Farm or Garden Community	Farm or Garden Community
	Non-profit representative
Garden Owner	Urban Agriculture Steward
Nature	Individuals
	Groups
	Communities
	The City

Figure 8 - Relation Table reflecting Primary and Secondary relations that occur on the land.

To begin, nature is experienced and encountered in different ways. People encounter and engage nature as individuals, within groups and communities, as well as through the state. As individuals, urban agriculture steward's relationship with other urban agricultural stewards was shown to develop in several different ways. Such modes were through the physical space, through organized non-profit programming, as well as through family. In an introduction through the physical space, these relationships were often formed by those actively seeking a food growing space. Planning the details around the growing season, organizing time, and sharing the land through physical labor developed a closeness between agricultural stewards seen in similar connections shared

in intimate garden spaces. Two separate urban agriculture stewards mentioned shedding "blood, sweat, and tears."

Structured programming also introduced many urban agriculture stewards to each other. HABESHA, Inc., a pan-African organization that "cultivates leadership in youth and families through practical experiences in cultural education, sustainable agriculture, entrepreneurship, holistic health, and technology" has an "Extreme Green" final project embedded within their HABESHA Works urban agricultural training program. The urban agriculture stewards interviewed detailed their experiences sharing time on the land in teams to construct sustainable food growing spaces. The process included selecting and designing the space with others in addition to planting seeds, researching food growing techniques, building visual-cultural structures, and planning garden events for the stewards to share with the community. Some of these aspects were inherent in the structure of programs that introduced the stewards to each other, and others were unique to the creative process of the individual farmer.

Relationship formation occurred from a desire to connect to land and native foods, out of concern for food linked to the health of the collective community, out of a necessity, and out of a responsibility to the community. A steward described this role as "the citizen farmer". The citizen farmer is a farmer who is not only an active member of the community, but who is also able to show others how to develop a relationship with nature and the community through the acts of planting and harvesting. Stewards shared their transitions into stewardship spaces was in part for the need for work after losing employment. The skills developed on the land in both cases was a creative transition that

required a growth period and one of navigating the political dynamics of food growing spaces.

The resiliency of relationships is a function of the structure of the food system, or lack thereof, a product of time, and that is at times tied to the city's structure. As one interviewee noted: "...we have these relationships, we've maintained those relationships for, you know, 10 years, five, 10 years. And they're only getting stronger, because now the food system is more fractured than ever." Several share that these relationships are built over time. For those who worked alongside a team or with partners, stewards spent between 1 and 4 years in one place before shifting to another growing space, either in the Southwest Atlanta growing area, or in another growing region. Despite the moves, "The relationship was maintained just based off the common denominator of being earth workers and being in the city. Atlanta is not a very big city and through this work, we're just connected. So, if one of the growers is having an event or is needing hands-on support, that is what we did. I did jump and spend time at all of these different places because it takes more than one person to cultivate and it's always great to just lend a stream to the other growers and that's how you build that community and how you build those relationships over time."

For those who stayed longer than a single growing season, their reasons were often centered around programming they planned. "When I was there gardening, we worked with Gate City school, they brought kids out, Clayton County public schools brought a group." Ultimately, this and other programs had their eventual end. Outside of a programmatic end, for one steward, their end was directly linked to a cut in support from the local community organization, and for another two urban agricultural owners

and managers changed and decided to make shifts in the land maintenance direction. Hindrances amongst the urban agricultural steward also occur with the new development of the food system in the city. Meetings and events were convened with no invitation to the food grower.

The relationships that the urban agriculture steward has with non-urban agricultural stewards, as detailed in the table, are less prominent in comparison to those with whom they farm. The distinctions made amongst these roles are in part hierarchical and in part a product of the farmer's expected and personal responsibility. Both urban agriculture and environmental stewards interact with residents and volunteers. In greenspaces embedded in residential areas, resident encounters vary in frequency for different reasons. Two stewards noted that passers-by would stop in the property without concern for whether it was private or public, yet, and interviewer noted the presence or absence of volunteers outside the neighborhood made the "neighbors feel neglected".

Interaction with the forested space, via with West Atlanta Watershed Alliance (WAWA), and with the Historic Hartnett Community Garden have different purposes. Those who visit the park space most times visit for intentional recreational purposes, while the garden space was often encountered out of curiosity and casual neighborhood walks.

WAWA, both as an environmental steward and as a non-profit representative serves as a conduit through which resources and communication is exchanged. The organization's relationship to the urban agricultural steward is that of land or property representation (despite non-ownership) and environmental stewardship (though not explicitly aligned in urban agriculture space at the time of the interviewees work). This

occurs at varying levels of ease or tension. Marginally more connected to these resources than the individual urban agriculture stewards interviewed, WAWA is understood by them as a potential structure to connect farmers in the neighborhood to resources in the form of physical labor, management, and structural tools where appropriate and necessary.

The City of Atlanta owns the land WAWA stewards. WAWA stewards the land and manages the property through a Memorandum of Agreement specific to environmental education programming at the Outdoor Activity Center. Later from this stewardship period is the official designation of the land into a growing space.

> "In 2007, the city council passed legislation where if you were going to have a community garden in a city park, you had to permit it. And you went through park pride to get to parks and rec, so I permitted it, whatever. I had a legal permit on the property… As far as working with the city, so actually, city councilwoman, Cleta Winslow was very instrumental in the original clean-up of the property. She helped us remove debris. So we had some big neighborhood clean-up type events, where we ended up with just mountains of tires and car parts and mattresses and box springs."

Water is another essential resource need for food growing. In the past, stewards had to truck water to respective parts of the garden. "There was also another garden very briefly at the corner of Bridges and Oakland … But they were also stumped by the lack of infrastructure, by lack of access to water." It would be another 14 years before the Historic Hartnett Garden would receive a water source.

Past the development of the role, and with the creation of the Urban Garden

Resiliency Oasis at the Historic Hartnett Community Garden (also called the Oakland

City Community Garden and the Bush Mountain Community Garden) the garden's

stewards at the time mentioned the City of Atlanta's physical mowing of the garden

spaces on two separate occasions. Further detail from the stewards remained unclear, as

they were told by the manager of the space at the time that the mowing of growing food

was a mistake. Another steward shared that: "I planted flowers; it was very clear that

there was food there, and I don't know… People just didn't care. I don't know why that

happened or why they didn't stop it or if there were orders given or if people were just

angry, but yeah." That steward acknowledged empathy from WAWA's environmental

steward. The event created some confusion and general unease. For one steward this was

a clear sign to transition elsewhere and the other continued the work with no

communication from the former steward.

Non-profit leadership calls are board-authorized, and in the context of the

environmental non-profit, the role of stewardship at the time was limited to trail, forest,

and building stewardship. "I never, as much as I wanted and desired more community

participation in terms of the direct stewardship of the space, it really was only the garden

that the community was able to have the capacity to spend more time

maintaining." Despite a growing resource supply, WAWA was not removed from

financial struggles and constraints. Prior to the physical shift to the establishment in the

Outdoor Activity Center, there was "…a little bit, and when I say a little bit, I mean a

'teensiest' bit more infrastructure... At the time when we got the offer we had an

Executive Director, eventually I joined the staff, and we had a pretty active board. We felt like we had the capacity to move in and keep it running, so that's what we did."

The Urban Agriculture Steward at this point played several roles in the community. Two of the urban agriculture stewards to the Historic Hartnett Community Garden were not residents of the neighborhood. They traveled to do the work set out by the HABESHA Works program. Stewarding the land, and the relationships required a greater human resource capacity: "…the work tends to fall on a couple of people, and when money comes in, even with grants, who gets the money? It becomes very political. It destroys relationships. It breaks hearts." Strain amongst WAWA's resource capacity as a non-profit body was also present. As an organization getting its start, with previous land stewardship by urban agriculture stewards associated with other gardens in Southwest Atlanta as well as with the Atlanta Community Food Bank and the neighborhood, interest in maintaining the land was relatively consistent despite the turnover. A part of land initially fragmented amongst Atlanta Public Schools, Parks, and the City, and left vacant for a set of years, by some noted as little as 10 years and as much as 15 years, the decision to first convert it back into a growing space and then regenerate the land took quite a bit of time. One urban agriculture steward also described the Historic Black Cracker field as "underutilized". The time element in the initial stages and role changes amongst the first regenerative stewards began this cycle of turnover amongst urban agriculture stewards in this growing space.

Exclusion of urban farmers in developing spaces, inadequate attribution of resources to the steward of the land through these developing bodies contributing to the early food system development, and the "landless"-ness of urban farming has resulted in

displacement for almost all urban agriculture stewards interviewed in this sample, in Southwest Atlanta. There is a tragic shift from, "I fell in love with the space that I created, and I couldn't leave. I couldn't just Leave it I had food in the ground, I had sunflowers as tall as me and all kinds of food in the ground. I just didn't want to leave the space." to "I couldn't do that any longer without any help from the community organization [referring to Oakland City Neighborhood Organization]. I stayed there for three years and then I moved on." Some shifted locally, to other regions of the city, and a couple others made their way outside of the city.

In the context of collaborative governance, and self-governing of spaces, several concepts were revealed. First, is that the purpose and a vision are driving forces for continuity within the space. There are several ways of communicating the vision, purpose, and need. One steward states, "We had a number of people, some of whom I trained, who wanted the land as well, just to share the land." Intention and discretion in alignment with the vision is true of the urban agriculture steward just as it is with the manager. Perceptions of how vision would become a reality are physical and emotional. For many, the spiritual connection to the land is the driving force for this. The urban agricultural space at Bush Mountain was described as having "an energy that is ancestral". This steward always felt protected on the land. The land respected them, and they the land – it was a mutualistic relationship. "I think that, as you think about environmental or community science and community organizing, it's a very Eurocentric way to just go in and say, "I know best." No, you've got to learn the land. You've got to let the land speak, and you've got to see the people who live on the land as extensions of

the land and listen to them speak as well. That's really, really important that people understand that from an African perspective."

Land and identity are one. Unity amongst emotional, spiritual, and physical connection is balanced when needs to maintain the land are met. A land steward expressed that there was "a lot to purchase" including "seedlings, soil, and amendments" all to reach harvest and deliver to the community, provided there would be support there as well. While there was verbal agreement across the Oakland City neighborhood group and the land steward on a resource supplement, several forces perhaps led to communication deterioration. Outside relationships and communication gaps amongst parties led to misunderstandings for land stewards in different community gardens throughout the Southwest. A separate urban agricultural steward expressed the importance of written communication and agreements. Another perspective regarding the structure of the work was discernment around who the "right" people for the work are. As the adage goes, there is the belief that actions speak louder than words, as does a commitment and dedication to land stewardship, food growing, because of the purpose of it all. "Now you would say, "Well what about the area of food?" Well, food is included in the soil and in the water. We are very much concerned about food… Somebody else who grew up on a farm, they didn't want to do the work, but some other people wanted to do it. Or at least they said so, but, when it came time to developing that land into an urban garden, who was left to do it?" Like the "sweat equity" sentiment and a call-out to who does the work, an environmental steward shares that, "If I had to sum up my stewardship story, it's that we had these assets already preserved and we worked to preserve them. White people didn't preserve these spaces, we did."

The decision to grow food, to tend to the soil, to develop a plan to reach a vision, all contribute to value-creation. They are the value of education and outreach, the value of acts of service and knowledge-sharing, the value of archiving, and a valuing of values. Education and outreach are skills that one farmer perceives as a need. A multitude of needs are discussed and expressed by the farmers. Amongst these are sustainable funding, human capacity, a programmatic focus, trail maintenance, leverage in collaborations, hand's-on support, water (for the food growing) and consistent communication. In many ways, robust forms of education and outreach can support these desires. "[The] neighborhood groups that were coming for education and therapy and then the neighborhood people, the Garden Club sort of was a garden club unto itself. They self-managed the community garden side, except for the maintenance part. But like I said, the neighbors and the Oakland City Community Organization were all participating, and we had long-term pretty good relationship mostly."

The longevity and use of the land for individual residents and members of the garden in their personal lives and skill development was of interest from another garden steward. While providing food to the community was a priority, so was curating the space so that they could learn from each other, about each other, and to build community. Food growers built art structures and designs that captivated and attracted residents to the open space, and promoted events such garden parties, herbal tea picking and brewing, music and dance performance and celebration, physical wellness through movement, and community bike rides, amongst others. A former steward in the space states quite plainly, "I am interested in working with people I can learn from." In this communing, there is a sort of "arming" of resources that the individual and group can take into other aspects of

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their life. Archival projects through photography and digital compiling to demonstrate the growth and successes of the garden through time keeps place and builds value. It also serves as a cushion from exclusionary forces. In this same regard, a steward argues that the archive can counteract the "threat to the collective".

> "Because our Instagram is more dangerous than the amount of food that we grow. We're only on half an acre to two acres at any given time, we're only feeding a couple of thousand people, we're no threat. But people seeing us do the work that we do, and the way that we do it, get kicked off these spaces. And make these spaces beautiful, get kicked off them again. Make these spaces beautiful, spur people to have multiple small business…And it only takes one candle to light a thousand, that's what have people have got to really understand, that's where the danger lies."

Vision is shaped through values as expressed in these experiences. When planning, programming, and the individual share common ground despite conflict, governance can guide long-term place-keeping. Conflicts and misunderstandings are to be expected. However, empathetic response, respect, and receptivity to the person's successes and struggles can form different perceptions. "And [their] position was like, "The community's changing so they need to be open. The community needs to just get on board, and they just need to accept this." I was like, "That's not how you do community work." People matter. People who live there matter, and yes, things are changing, but you don't have to discredit the people who are there in order to embrace change; that in itself is white admiration, you know what I mean?" Community work that embeds reflection, however removed from the source is important, however structures that do so, that are

removed and engrained in of the food system, must develop and build consensus.

Community in Bush Mountain and in parts of Southwest Atlanta is unique, as there is a

legacy of home gardeners, outside stewards who maintain a dedication to the land, and

even perhaps outsiders who experience the space periodically. Definitions and formations

of community shift for that reason, particularly with displacement from forces not

entirely removed from the presence of community gardens and a verdant tree canopy.

Each shift and pattern identifies itself in the place-keeping story. Following these Results

is an assessment of the relationships developed in the urban agriculture system,

collaborative and self-governing structures, and their intersections throughout city and

state legislative bodies and structures.

CHAPTER 5.

ANALYSIS

The assessment of the development of greenspace patches and attitudes on greenspace throughout Bush Mountain and Southwest Atlanta will utilize the project-based indigenous methodologies Tuhiwai Smith details in Indigenous Methodologies (Tuhiwai Smith 2012). For the first themes, the research aligns these with Remembering and Representing. The Remembering acknowledges difficulty and pain to heal bonds and transform. They are representing those whose voice and expression left an impact prioritizes their process and service to the growing spaces. Further connectivity of values amongst these spaces is done through Connecting. The individual is connected to the land, identifies with the place through spirituality, and wishes for the community's essential well-being. Finally, in this analysis, the research explores a framework to scale for community science through Intervening, Democratizing, and Sharing. Intervention in this context is a proactive effort towards structural and cultural change rather than assimilation. In Democratizing, participation reinstates indigenous principles of collectivity and public debate "without recreating a parliamentary or senatorial style of government (Tuhiwai Smith 2012). Sharing makes this entire research both accessible and usable, and it can explore participatory strategies around engagement and storytelling to do so.

The interviewed urban agriculture stewards all either shared the land stewardship with one or more individuals or interacted with several in the planting of seeds, the tending to the land, and management of the space. In the sharing of their stories that

highlighted the familial bonds, there was an intimacy with each other from the consistent presence in the natural space. The typical community garden space is physically open, with perhaps a few trees surrounding, or throughout. This is in part due to our "City in a Forest". The visibility of the space can tell a story almost immediately. It can be viewed from a car on the street, by foot, or from an aerial view. The steward plans the land with purpose. Decision-making around the growing choices of the built structures, programs, and ways of connecting with residents and volunteers laid a foundation for the emotional vulnerability they would share with individuals they would be connected to for life. The struggles and challenges, pain and loss they shared were not the same, but each served as a commitment to build movement and togetherness toward a common goal. At the end of their called times on the land, the separation and transitioning led to individual and group pursuits. Many that remained connected to natural spaces, or the spirit of nature, have done so in community. While structured programs guided their work on the land, the competitive nature encouraged innovation. The steward who was closely involved with the Oakland City Neighborhood Organization valued community yet maintained autonomy of practice and a will to observe the growing season's changes and the Earth's messages into their everyday work.

While local bodies such as the neighborhood organization or even the City of Atlanta have touchpoints with the urban agriculture steward over the growing season, the pinnacle in development of Atlanta's food system allows for a great deal of play and decision-making. The tools that the urban agriculture steward encourages excitement in resident and volunteer engagement by play. It was essential to remember the highs, lows, who brought them through, and the mental state required to maintain the land throughout

all relationships, but especially with other urban agriculture stewards and residents. In

the memory and re-memory (Morrison 2019) of the people, there is also a remembering

of the land. Patches of greenspace in Atlanta can be quite distant from each other. The

food growers were introduced to the land at different times over 10 years, and some were

first introduced to the space prior. Their relationships with the individuals they interacted

with varied based on how they witnessed and confronted different iterations of literal and

political climate. The earliest urban agriculture steward of the land grew up in the

neighborhood. While there may not have been an explicit connection to the greenspace at

the time, there was a returning that required interaction with local organizations. Job

training programs present an opportunity to learn and develop valuable skills. By

connecting scales of access, there is room to know the neighborhood, and its people from

a different lens and to contribute to the undefined food system embedded within a greater

greenspace network. After the brush was cleared form the Historic Hartnett Community

Gardens after years of dormancy, so were several organizations to reinvigorate fresh food

access. Many of these new food organizations that started in 2008 and 2009 (see: Figure

7 - Greenspace Timeline) contributed to this data collection in the next 8 years of

Gardens, Farms, and Orchards in all of Atlanta (Figure 9). The organizations that

contributed to this database of gardens in the city are Atlanta Community Food Bank,

Atlanta Local Food Initiative, Captain Planet Foundation, Food Well Alliance, Georgia

Organics, Metro Atlanta Urban Farm, the University of Georgia, and Concrete Jungle.
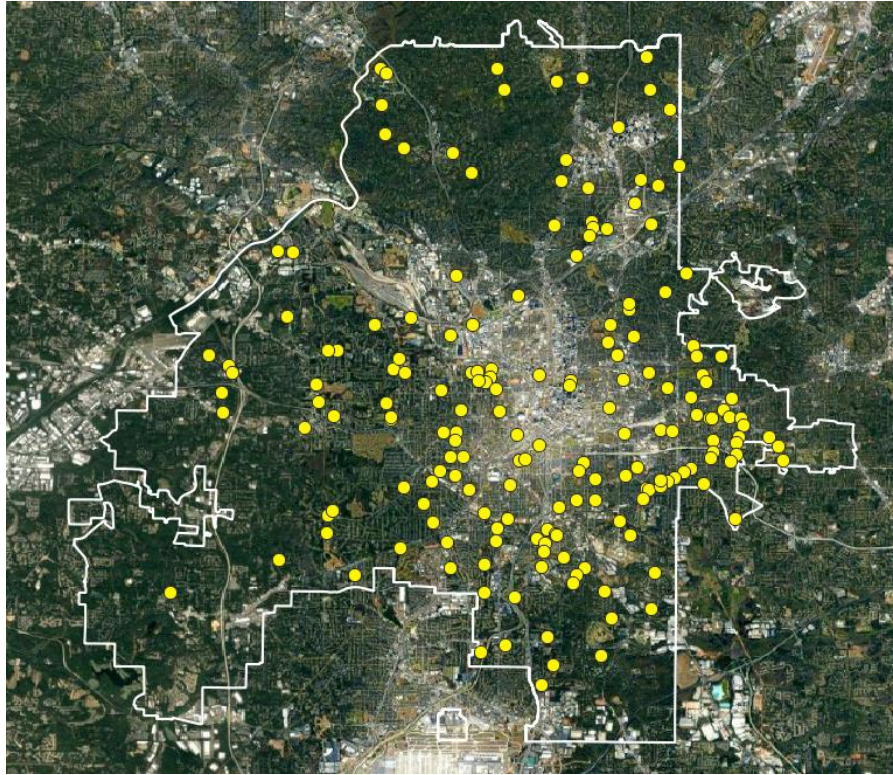
Figure 9 - Map of Gardens, Farms and Orchards in Atlanta. Data Source: Atlanta Regional Commission.

There is rich greenspace in Southwest Atlanta. There is also a significant food-growing presence in greenspace. One interviewee notes that the Southwest once had the highest presence of community gardens. In the representation of the food grower to the established non-profit organizations, the city, and even other more "established" community gardens, a resource gap exists because of the minimal application of food in state-wide and local greenspace plans. In 2018, the City of Atlanta established Aglanta. Five years prior, Berry recommended in the A Food System Analysis the implementation of a Groundwork trust, and two years later, in 2015, it would be created the same year as Food Well Alliance (Berry 2013). Groundwork Atlanta supports AgLanta's Grows-a-Lot program and the former Mayor's Office of Resilience, Fulton County Soil and Water

Conservation District, and Georgia Power. Food Well Alliance supports community

gardens through grant funding from their founding benefactor, the James M. Cox

Foundation.

Despite some efforts, there are limitations for gardens, as well as permitting

roadblocks to accessibility. The Atlanta Land Development Zoning Code requires that the

food grower and seller fill out a Special Administrative Permit to allow the presence of

the garden on residentially zoned vacant lots. A 2021 ordinance has allowed farmers to

sell directly to consumers. To connect the question of resident and neighborhood values

to City values, an interviewees' discussion of the resident's interest is worth highlighting.

The urban grower mentioned Kasim Reed's vow "to bring local food within 10 minutes

to 75 percent of all residents by 2020" (UGA CAES 2022). This research, in partnership

with the University of Georgia and the U.S. EPA is certainly rooted in good intentions,

though the steward questions the application by the residents,

> "…And there's no conversation about those residents owning the food system that
> they're eating out of, owning the land, it's ridiculous. Like okay, yeah, you want to
> have fresh local food next to a large apartment complex where people are living,
> that's great, the people need the food. But, I mean, that might not be their top
> concern, it's certainly very important, just like it is to all of us to have this food.
> But the ownership, the ownership, and it just keeps coming back to the land issue,
> that is going to have to be addressed at some point."

The pressure of neighborhoods to bridge food gaps may potentially reinforce tools

of green gentrification and displacement. In the Bush Mountain and Oakland City

neighborhoods, in addition to the cohesive social benefits of greenspace, "new faces" in

the presence of fresh food restrain the system. An article combines the lenses of spatial

justice, urban political ecology, and the rent gap theory of gentrification into a framework

for studying the relationship between community garden and gentrification. In St. Louis

Missouri, similar but not identical to AgLanta's program, the city has a garden lease

program that can exacerbate land access issues. Mitigation of such forces requires,

"larger-scale policy mechanisms that must be enacted to ensure that community gardens

with a spatial justice orientation can achieve spatially just outcomes" (Braswell 2018).

Resident concern is clearly expressed by the connection between greenspace (not limited

to urban agriculture spaces), property ownership, and place-keeping.

Change based on institutional controls requires an accurate understanding

between the landowner and the food grower on the experiences on a property at different

scales. Place-keeping tools that do such include but are not limited to initial decision

making (or vision-constructing), policy regulation, monitoring efficacy, partnerships

(with gardens), resource production, and maintenance. While there is community around

the shared work, the lack of consistency due to individuals time restraints and forced

movement from inadequate resources differentiates agency in the physical space from

agency in the political space. Agency in the physical involves outreach into the

community and utilization of internal networks to uncover resources. Abundance takes

many forms in how water, seeds, extra hands, soil, and structural materials are attained.

Urban farmers in Southwest Atlanta are majority Black, and the supporting Black

social network and endeavors can be endless. The elite class and legislators, non-

exclusive to non-profits and social enterprises in Atlanta, can reinforce racial capitalism

(despite representation in these bodies). Throughout these social groups, by

institutionalizing land use for the accumulation of capital, they can "facilitate the social reproduction of the racial capitalist status quo." Land uses here "require rationalization and communicative action." (igietseme 2022). Rationalization is "the process of converting active social reproduction, or ideologies into passive social reproduction, or culture" and is thus "occurs as apart of communicative action" to "implement land use processes and decisions" (igietseme 2022). In this context, the urban farmer and others also involve themselves in a strategic investigation based on their training, but also on an economic dependency to surroundings. The incapability to earn a profit from food production does not alter the value of growing on the land, but has threatening impacts on the farmer's quality of life and ability to thrive in a stressed system. Outsourced volunteering fills the gap for maintaining the production of resources; however, differing views on this and limitations amongst neighborhood residents ability to dedicate "large amounts" of time to maintain the space cripples sustainability.

Amongst the greenspace plan represented in the Greenspace Timeline (Figure 7), in the 1993 Plan, the planners propose park expansion, improved park safety, neighborhood use and identity, social use, and compatibility. Overall, they proposed and increased facility expansion on the neighborhood scale. In this plan, neighborhood and community parks are the only prioritized greenspaces. Community centers of recreation are emphasized in addition to community parks. The 2012 Oakland City's Revitalization Plan addressed lack of fresh food access as one of its community needs. Current involvement is unknown in the scope of this research. There is, however, a Resiliency Hub hosted in the NPU by Southface, an organization committed to sustainable buildings and communities. This hub meets to provide planning tools to implement community

gardens by Bush Mountain still has an active Quality of Life Committee, and its interests are like those created years before its inception. The committee makes recommendations to the public on:

1. all matters related to social services, health care, police, and fire protection.
2. all matters related to recreation, parks, libraries, and cultural affairs;
3. and all matters related to a pleasant and healthful environment, including, but not limited to: sanitary services, water and sewer facilities and services, and noise quality.

Here this is a parallel from the initial Quality of Life group's goals. Both emphasize environmental health and quality necessary to sustain the neighborhood and its residents.

Scaling-up value of greenspace throughout the Southwest Atlanta region using the insertions (arrows) from Figure 10 require more rigorous community participation. Community must be involved in Figure 10 from the flow from Place, to Process, to Product. The current committees and organizational structures across the 4 NPU's represented by Southwest Atlanta could perhaps collaborate in a similar way to Atlanta Watershed Learning Network. They connect people to greenspaces and address environmental concerns by developing green infrastructure tours, performing GIS Mapping, developing stewardship councils, conducting resident training on ecological analysis, and publishing newsletters and storytelling pieces (UWLN 2019). The 8 active participants (of which includes WAWA) have been pivotal in environmental restoration in Southwest Atlanta.
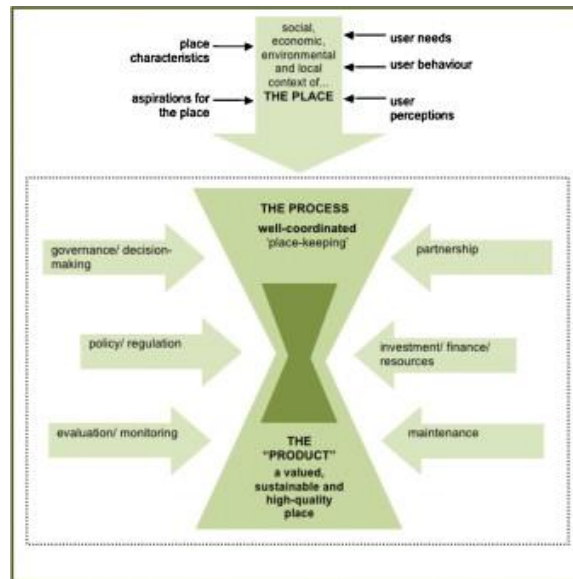
Figure 10 - Functions of Place-Keeping from The Process to The Product (Dempsey and Burton 2012)

Given suggestions that the plan make and fail to make, at the precipice of future food developments in the neighborhood and region, there is an opportunity to intervene by gauging public interest around the food system structure prior to major shifts and decision-making.

There are a few reasons for which an organization might choose to begin work with community science in environmental, land, and agricultural stewardship. Much of what is "land preservation" has been done in the context of colonialism in the guise of preservation. On the other hand, the agricultural practices that shifted with colonialism disturb natural food landscapes. The "citizen farmer", discussed by a steward, is the individual responsibility to return to the purpose of the work. The land steward may recognize an issue or problem that needs to be addressed prior to the surrounding community, however, community involvement is necessary to achieve the collective's

goals. The problems' scale and issues are essential to address. Wicked problems such as gentrification and displacement required a nuanced approach that involves several stakeholders. The number of necessary interveners and "lack of consensus of the cause of the problem complicates the nature of the problem itself. "This lack of consensus raises a perplexing question of governance: Who is responsible for the problem and for solving it? And if no single agency claims ownership of the problem, responsibility falls between the cracks." (Campbell and Zellner 2020). For the Planner, Campbell and Zellner observe three stages of addressing the systemic complexity. They are "(1) a general acknowledgment of complexity as a characteristic; (2) analytically understanding the complex workings of a system; and (3) engaging complexity as a planning strategy". They connect conflicts using institutional frameworks. The scale of community science is an effective start, despite its inability to aggress the substance of the issue without a restructuring of existing systems.

Participatory studies can, however. Community science can support benefits rooted in the interests and goals of the community. Reclaiming political agency as a community member and resident may lead to regenerative and transformative physical and social environments. Indigenous-based intervention is proactive. Once again, while the environmental steward has identified a personal motivation for community science, leadership must democratize prioritization to "defining a common vision" around the different issues (Charles et al. 2020). Strategic recognition-linking in community science results in what Charles et al. have defined as the following key principles: community-drive and community-controlled, connection to place and collective values, empowerment, agency, and collective action, leadership, credible trust, local knowledge,

links to governance, and availability of capacity and resources (Charles et al. 2020). Gardens as tools of both "resistance and domination" (Haskaj 2020) embody place-keeping uniquely, as they function as both the steward and the policy-maker, with distant roles and intentions. Creative self-determination met throughout Black farmers in Southwest Atlanta is a resurgence of collective independence from built and political environments. The example of collective and self-governance throughout this research are purpose-driven around the set of values previously discussed.

CHAPTER 6.

CONCLUSION & DISCUSSION

6.1   Conclusion

The thesis of this research is to identify how place-keeping is facilitated across landscape through greenspace change. In open space place-keeping, maintenance, partnerships, governance, funding, policy, and evaluation of the space channel the process into a product (Figure 10). In the context of place-keeping, the place also has explicit characteristics, aspirations, user needs, user behaviors, and user perceptions, all of which align with the space's urban political ecology, creating the different contexts in which it can be assessed. Three primary themes can be concluded based on the qualitative greenspace ethnography of urban agriculture stewards supplemented with structural greenspace proposals and historical changes. First, the strength of social cohesion and the nature of the relationship of the environmental urban agricultural stewards with other environmental and urban agricultural stewards can support and restrict resources needed to maintain the space, partnerships, and funding. Second, while place-keeping is an important element of green plans, the multi-dimensions of place in food-growing spaces is not thoroughly represented. The change in vision leads to a change in physical space that is disparate and stagnate from the political sustainability of local place-keeping. Finally, self-governing and collaborative governing structures in this research required and observed in place-keeping throughout greenspaces lack alignment with the developing food system.

6.1.1   Gaps and Limitations

The cumulative shared experiences provide tremendous support towards a community science framework and tool for extending place-keeping on the neighborhood scale. While there is no known bias, my role as a staff member at West Atlanta Watershed Alliance has allowed me opportunity to pursue the connections amongst food growing stewards and the neighborhood scale. There is a knowability and familiarity with the name, making the initial ask smooth. While each interviewee was open on their experiences, there may have been cases of hesitancy or resistance unknown to the researcher. It was an initial pursuit to interview all potential relationships amongst the network of urban agriculture stewards. These would include council people and stewards at the city pivotal in the planning of the developing food system. Time and response time primarily constrained this initiative. There is also interest in the stories of additional food growers in the area for future pursuits, as there are several additional gardens. While the sample, particularly for Bush Mountain the Historic Hartnett Community Garden, were represented the change that occurred, specifically around the internal aspect of resources attained, many are connected with organizations and gardens throughout Southwest Atlanta. There is also a story of collectives and groups formed in the region and the directions they pursued in their current and future work. An aspect of ethnographic research is a continual review of the person and space. Many farmers in the area are archiving and documenting digital photography and videography work, and there is immense value in protecting and preserving these stories. There are also numerous ways in which these stories can be told – limitations within academic methodologies may stifle the breadth of that story.

6.2   Discussion

6.2.1 Refining the Framework and Tool

The Bush Mountain neighborhood has had consistent presence and activism in the concerns of quality of life for the residents. As a historically Black neighborhood, there is an opportunity to pursue Black Heritage Conservation within the community science form. There are legacy residents of the neighborhood who have not yet been displaced and are interested in historical preservation. Removed from government institution, the heritage conservation structure keeps place by acknowledging the following: intangible heritage as assets equal to built ones, advances neighborhood-level narratives that are collectively determined, inspires local advocates, affirms people's rights to their places, resists cultural erasure and racism, fortifies social networks, and deepens a sense of community investment, among other benefits (Avrami and Osore 2020).

The guide titled "Codesigning Black Neighborhood Heritage Conservation" includes restorative practices that keep the history of the place and the people, restore and protect what is had from removal, and attain resources (such as land and home maintenance and greenspace and open space maintenance) for community resiliency. The practitioner for the Bush Mountain neighborhood is the resident, as they are most knowledgeable to the historical pressures endured, either through family ties or in present-day experiences. The Brooklyn BlackSpace collective has developed this work into 4 phases: Phase 1 – Learn, Listen, and Activate; Phase 2: Reflect, Synthesize; Phase 3: Co-develop; Phase 4: Co-create, Link (Avrami and Osore 2020). Aligning with community and focusing on the first 2 phases of this conservation tool can support present and developing work around land stewardship and aspects of the neighborhood that the residents find culturally relevant, valuable, and necessary. The recommendation

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would be to begin with the issues at the surface of this research or to keep such in mind at the beginning of the collaborative process.

Science practitioners can have certain methodological restrictions based on perceptions of new methodologies. The practice requires a distinction between the use and application of qualitative and quantitative research tools and methods. Wandersman asserts that the quality of life in our communities must be the quality of practice (Wandersman 2003). The "groundwork" specified in his articulation of a community science practice distanced from prevention practice that incapacitates community organizing structures, and movement toward bridging the gaps between science and practice. For spaces, this considers an accountability structure through the implementation, similar to an evaluation of needs and goals. The BlackSpace collective may refer to this process as seeking out the "magic moments" to "amplify cultural assets in historically black neighborhoods" (Avrami and Osore 2020). The "underutilized" Black Cracker field space between the old-growth forest and the community garden spaces in Bush Mountain is culturally significant for the residents and, re-igniting spaces in co-creation with community to preserve told and untold connections enliven the space. Once a practice field for physical work and play, the space is now utilized by the West Atlanta Watershed Alliance and the Bush Mountain neighborhood residents and contains fruit trees. As generations move and pass on, there presents an opportunity to choose how to keep word, space, emotion, and memory.

APPENDIX

A.1 Interview Instrument

Step1. The Consent information letter is shown, explained, and handed out to interviewee if in person. It is also emailed.

Questions are formatted in a structured interview style. Given ethnographic nature, open-endedness and spontaneity is encouraged. Interviewer will reiterate background and purpose of project.

Step 2. Questions

Which area of Bush Mountain or Southwest Atlanta have you stewarded?

How were you introduced to the space?

How long did you steward the space?

What motivated your choice to continue the work here or elsewhere?

Do you have knowledge of family or neighbors to the site growing food, personal or otherwise?

If so, for what time periods?

Who stewarded the space before and after you?

What was your relationship to these individuals?

Who owned the space you stewarded?

What was the nature of your relationship to the owner?

What did your role encompass?

Who did you interact with across the year?

What was the nature of your interaction with XYZ?

How has this relationship been maintained or the network sustained?

What is your knowledge of indigenous tradition in Bush Mountain?

Are you currently stewarding a greenspace?

A.2 Consent Form

Key Information for Research on Greenspace Change

What Am I Being Asked To Do? You are being asked to be an interviewee for research purposes. This page will give you key information to help you decide if you would like to participate. Your participation is voluntary. As you read, please feel free to ask any questions you may have about the research.

What is This Research About and What Procedures Will You be Asked to Follow? The purpose of this study is to qualify greenspace change through an environmental and historical lens to support a community science framework. Researcher will ask a series of interview questions. The interview inquires on your involvement with greenspace you have stewarded. Your participation in this interview will be no longer than 2 hours.

Are There Any Risks or Discomforts you Might Experience by Being in this Research? There are no anticipated risks beyond those associated with daily activities. Some interview questions may be difficult for you to answer.

What Are the Reasons You Might Want to Volunteer For This

Research? You are not likely to benefit in any way from this research. However, your participation in this research may benefit the community you have directly or indirectly served and resided.

Do You Have to Take Part in This Research? It is fully your decision if you wish to be in this research or not. If you choose not to participate or choose to participate and then decide you no longer wish to, you will not lose any rights as a result of your withdrawal. Your participation in the research is completely voluntary.

CONSENT DOCUMENT FOR ENROLLING PARTICIPANTS IN
RESEARCH STUDY
Georgia Institute of Technology A Study on Greenspace Change

Investigator: Janelle Wright

Protocol & Consent Title: How Is Place Kept Amidst Greenspace Change

Purpose of Research The purpose of this study is to qualify greenspace change through an environmental and historical lens to support a community science framework. The study aims to build a foundational greenspace ethnography that grounds present and future management of natural public space, culture, and history. This information will inform community practice.

Procedures You will complete an interview survey about your experience stewarding a greenspace. You do not have to participate if you do not want to, and may change your

mind at any time with no negative consequences. You may withdraw your permission at any time.

Potential Risks The risks involved are no greater than those involved in daily activities such as public speaking. Some questions may make you feel uncomfortable. You may refuse to participate at any time.

Benefits There are no direct benefits to you.

Costs The costs to you include time for participating.

Storing and Sharing your Information:

It is possible that your information/data will be enormously valuable for other research purposes. By signing below, you consent for your de-identified information/data to be stored by the researcher and to be shared with other researchers in future studies. If you agree to allow such future sharing and use, your identity will be completely separated from your information/data. Future researchers will not have a way to identify you. Any future research must be approved by an ethics committee before being undertaken.

Confidentiality Measures I will not be putting any names or physical descriptions on the interview questionnaire. I will be reporting responses all together, so any one person's answers will never be publicly available. Only the researchers and the Georgia Institute of Technology IRB and the Office of Human Research Protections may look over study records during required reviews.

Your Rights as a Research Participant

- Your participation in this research is voluntary. You do not have to be in this research if you do not want to be.

- You have the right to change your mind at any time without giving any reason and without penalty.

- Any new information that may make you change your mind about being in this research will be given to you.

- You will be given a copy of this form to keep.

- You do not waive any of your legal rights by signing this consent form.

If You Have More Questions If you have questions, contact Janelle Wright at (404)545-8287 or email at jwright354@gatech.edu

Signature _____

Date _____

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