

A ‘Purpose-driven’ Model to Address Poverty and Injustice in North Omaha

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HistoryModelCommunity

North Omaha 1890

North 24th street had charm and was built by Irish, Scandinavian, and German immigrants. Through the early 1920's it was considered a viable thoroughfare, full of businesses.



The Promise Land 1910

As the southern cotton industry began to fail, many African Americans came north searching for prosperity. Between 1910 - 1920, African Americans enjoyed a nice, modest lifestyle.



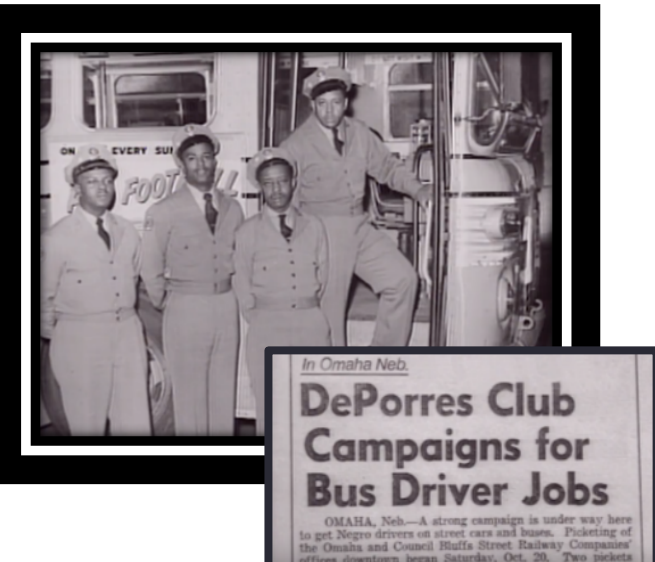
“Black Ghetto” 1930/40

The black population was segregated to North Omaha due to policies set by rental housing, banks, and insurance agencies. Despite this, a tight community was built, attempting to provide goods and services



Civil Rights 1950/60

Desegregation left North Omaha barren. Many business, immigrants, and African Americans who were able to leave, left the area. Those who remained had limited access to resources and jobs



Distress

Today’s “North O”

Objectively and subjectively a “distressed” community (Shultz et al. 2017)



- Once vibrant community
- Desegregation
- Major thoroughfare that spatially divided the community
- Civil unrest
- Exodus of people and businesses

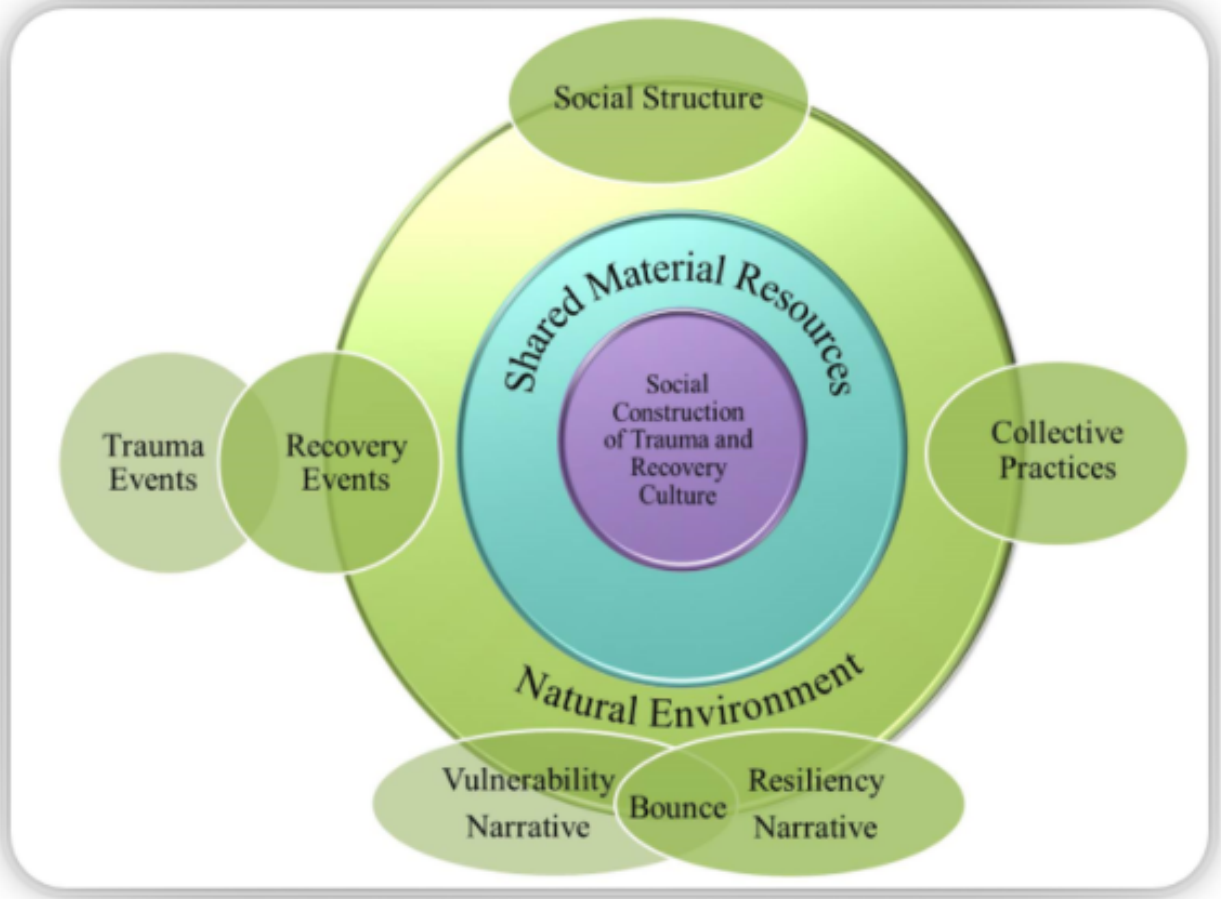
- Highest concentration of poverty in the state
- 26% income <\$15K/year
- 64% identify as African American
- Housing projects demolished in 2008 and 2009



Nebraska had the highest black homicide rate in the country in 2011 and second in 2012 (Violence Policy Center in D. C.).

Who or what is responsible for distress?
Who or what can repair the distress?
How can the distress be repaired?

Extended Cultural Trauma Theory



Baker and Baker 2016

- Illuminates social responsibility and political action
- identifies existence and source of suffering and assigns responsibility (sense making)
- Events do not create cultural trauma; interacting elements
- Collective trauma (them) can build to cultural trauma (us)
- Envisions a process to energize recovery from trauma (Baker and Baker 2016)
- May actively and constructively resist staying in state of trauma
- Identifies role of material resources and culture as important for assessing trauma
- Resiliency narrative essential to move people out of adversity

Moving Distressed Communities to Flourishing Communities Understood through Cultural Trauma Theory (CTT) and its Extensions

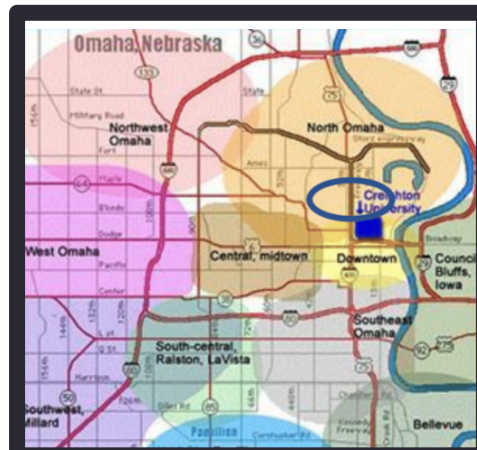
Charity vs Justice Models

Method

Service Learning and Ethnographic Methods



- System of meaning reflected in attitudes and behaviors that aim to maintain the interests of dominate groups (Hirschman 1993)
- Address problems of identity construction and reconstruction and guide decisions on how to resolve conflicts (Baker and Baker 2016; Thompson 2005)
- Community-based marketing plans created by student teams in marketing strategy courses (MBA and Capstone for Ugrad Major)
- Research with student informing my scholarship



12 Neighborhoods within North Omaha

- North Village
- Highlander Village

North Village

- Core assets
- Built from assets
- Community and lives will improve from there
- Theory of social change: prioritize unmet needs and then address sequentially



Highlander Village

- Theory of Social Change
- Change the Ecosystem
- Address unmet needs simultaneously
- Network
- Awarded \$25M Hud grant for revitalization efforts

Finding Purpose

- Uncover Development Logic and Consumption Ideology
- Practices reflect beliefs about suffering and ways to overcome it



Insights

Key Takeaways So Far

Student reflections on the project show they understand the role of marketing in creating a better society



Structural Inequities

- “We” that speaks for “me”
- Us vs. them



Spatial and Social Patterns

- Interstate system
- “Themes”

Theory of Social Change

- Sustaining the vision
- Care assets vs. system

How does collective trauma rise to the level of cultural trauma ('them' to 'us')?



MISSION WEEK