Intertwining public memory, community archives, and technology, St. Joseph’s C.M.E Church, the University of North Carolina’s Southern Oral History Program (SOHP), and the Marian Cheek Jackson Center for Saving and Making History documented the legacy of the minority and working class voices within the Northside and Pine Knoll neighborhoods in Chapel Hill, North Carolina. Having preserved hundreds of oral interviews with a social justice orientation, the narratives were transformed into a physical and digital archive. This paper uses a case study approach to explore the Jackson Center’s ethnographic framework and survey methodology used to entice community participation and examines 1) The application of oral and public history to document marginalized communities that may be underrepresented in traditional archival repositories 2) The definition of community archives 3) The role of Community Informatics in galvanizing support for the digital archives and 4) The implications of archival custody and the future for wider use.

Headings:

Community-Centered Archives
Community Informatics
Digital Archives
Oral History
Public History
SAVING AND SUSTAINING COMMUNITY HISTORY ONE BLOCK AT A TIME:
A CASE STUDY ON THE MARIAN CHEEK JACKSON CENTER FOR SAVING
AND MAKING HISTORY AND THE CONVERGENCE OF PUBLIC HISTORY,
COMMUNITY INFORMATICS, AND DIGITAL ARCHIVES

by

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Background Statement:

According to oral historian Nick Salvatore, “Everybody has a history.” As a wider process of interpreting cultural heritage since the late 1970s, Public History and Oral History have been useful for filling in marginalized communities’ historical blank spots regarding their public and private memories, events, and commemorations. Centered on three themes - people’s history, cultural resource management, and applied knowledge - the most important underlying objective of Public History is on making history more usable, accessible, and serviceable to a broader general audience.

Addressing the challenges of practicing “do it yourself” history, this paper examines how the Marian Cheek Jackson Center for Saving and Making History (the Jackson Center) utilized local history, information communication technology (ICT) and community informatics to develop a digital social archive website. Through collaborative networks, adminstrators, scholars, student interns, volunteers, and computer programmers used digital tools to develop audio and video recordings, design GIS mapping systems, and social media networks to increase visibility of their programs and to promote more innovative ways to research and learn about the Northside and Pine Knoll neighborhoods.

In order for a community history archives to document, record, and explore its cultural heritage it is essential that community stakeholders have a sense of authority, control, and ownership of their own projects. Accordingly, the driving force behind the

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Jackson Center’s intent to share and preserve their oral history collection and other materials was not archivists or librarians, but academic scholars and the community members themselves. Fortunately, the results of this activity created a formal partnership between St. Joseph C.M.E. and the University of North Carolina, Chapel Hill, a renown research university. While the majority of the Jackson Center’s heritage projects are tied to physical locations, the implementation of social media networks increasingly allowed the site to function on a web 2.0 platform. While some of the digital materials, such as material objects, maps, artwork, paper records, audio-visual materials and personal testimonies were scanned and uploaded into the database these virtual projects might be considered artificial or ephemeral, yet they nonetheless represent tangible resources that require the consideration of strategies for long-term preservation that have yet to be addressed.2

Based on the assumption that community stakeholders can become empowered and better organized through gained access to information concerning participatory democracy, the Jackson Center’s collection of digital and ephemeral materials inspires and offers more accurate and broadened interpretations of their social and economic history. With heavy reliance on interactive connectivity, the Jackson Center used the Internet, Facebook, and Twitter, held town-hall meetings and conducted interviews, surveys, and focus groups to garner support for its service programs, oral history series,

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2 Dr Andrew Flinn,“Community Histories, Community Archives: Some Opportunities and Challenges,“ Journal of the Society of Archivists Vol. 28, No. 2, October 2007, 4
and community-centric archive. The surveys featured both structured and semi-structured questions that required participants to select fixed responses to the questions. The semi-structured questions were developed to elicit specific responses from the participants. Participants were given the option to either complete the surveys on line, or to manually fill out, print, and mail.

Improving communication is the Jackson Center’s main priority. There were many people who strived to make the community stories more accessible to the public. The oral narratives were recorded as WAV mp3 files. The photographs, personal papers, video, audio, artwork, and other ephemera were uploaded into OMEKA a web-based, open-source content management database system. The Jackson Center chose this application because it is an inexpensive and relatively easy to use software program created for non-profit educational purposes. Users can access and listen to the digitized interviews, read the transcripts, and browse and search through the collections of archived documents, photographs, images of objects, and other ephemera that have been scanned and uploaded.
Purpose of the Study:

While this paper does not distinguish the Jackson Center’s community archive’s archival approach from mainstream archives and archival practices, it seeks to contribute to the ongoing discussion of the authority of community-centered archives. The study maintains the fundamental assumption that applied history can be a useful way to educate and empower the local community and foster social justice activism. I first highlight the communities’ efforts to document and preserve their own heritage using public history, oral history, and technology within online and offline systems.

Using the assumption that technology can enhance positive social development, the study also aims to highlight the communities’ e-social, e-commerce and e-cultural health systems. I concur that the Jackson Center manages operations for its Heavenly Groceries food pantry, active multimedia youth radio program, cultural heritage studies, and civic engagement activities based on the belief that online social media should be connected to offline social services. Lastly, the study examines the methodologies used to digitize the collection of its audio and visual material and how Information and Communication Technologies (ICT) and Community Informatics have redefined the scope of community-based archival practices. The study is situated within the broader scholarship concerned with community-based archival activity, shared digital heritage and technology, and information and library science education.
Research Questions:

1) How does the application of oral history and public history serve to document the history of marginalized communities that may be underrepresented in traditional archival repositories?

2) What is the definition of community-based archives and how is ownership understood by the community of users?

3) What role do Internet Communication Technology (ICT) and Community Informatics play in galvanizing support for the community-centric organizations’ archives?

4) What are the implications for archival custody and the future for wider use?
Literature Review:

In the absence of written histories, public history and oral history have become acceptable methods for preserving the record of individuals who have participated in or have observed past events. By way of definition, Michael Frish contends that the field of oral history is always a living history produced through the auspices of a shared authority between interviewers and interviewees. In oral history interviews, which encompass memory, interpretation, and meaning, interviewers and interviewees are narrators. The works of Donald Ritchie, Paul Thompson, William Chafe, Henry Hampton, Robert Perks, Studs Terkel, Jan Vansina and numerous other scholars demonstrate its usefulness for filling in gaps of underserved communities’ cultural identities, thereby authenticating their aspirations, legitimizing their socio-political agendas.³

Eyewitness experiences and participatory memory of historical events provides testimony that either corroborates or corrects what we know about of the past. Because memory is fragile, Michael Frich articulates how web 2.0 technology has become the most appropriate and effective place to collect, store and disseminate community memories.⁴ Through the process of transforming oral histories into born digital audio and/or transcribed text materials as a way to preserve the aural record for future generations, repositories such as the Library of Congress have long maintained an


abundant array of digitized oral interviews with former enslaved persons, war veterans, survivors of the Great Depression, civil rights activists, elected officials, and other individuals who helped shape or witnessed events or periods that form the American experience of the 20th century. Beyond the efforts of published scholars, the activities of such organizations as StoryCorp and History Makers have successfully popularized the transformation of the human voice into fixed, linear audio/video artifacts.

The existence of libraries and archives date back to histories that are centuries long. The word archive has three meanings. Archives can be records that are collected, the physical space that houses the archival records or the department or unit that manages the archival records. Archivist and author Bruce W. Kirstein defines records as any type of recorded information regardless of physical form or characteristics, created, received, or maintained by a person, institution or organization. While the popular definitions of the term archives and archiving may vary among users and for those in the professional archival community, the Society of American Archivists (SAA) define archives as the following:

1. Materials created or received by a person, family, or organization, public or private, in the conduct of their affairs and preserved because of the enduring value contained in the information they contain or as evidence of the functions and responsibilities of their creator, especially those materials maintained using the principles of provenance, original order, and collective control; permanent records.
2. The division within an organization responsible for maintaining the organization's records of enduring value.
3. An organization that collects the records of individuals, families, or other organizations; a collecting archives.
4. The professional discipline of administering such collections and organizations
5. The building (or portion thereof) housing archival collections.
6. A published collection of scholarly papers, especially as a periodical. 

5 Society of American Archivist [http://www2.archivists.org/glossary/terms/a/archives]
Posting the question, “what are records?” archival educator James M. O’Toole states that “what makes the records archives is neither age nor appearance, but rather content, meaning and usefulness.” The Jackson Center’s collection of correspondence, reports, photographs, maps, artwork, drawings, etc., that exist in diverse formats (paper, wav files, videotape and digital films, computer disk, tapes, or hard drives and CDs) all serve as examples of archival records.

Randal Jimerson insists that, in their role as creators of the documentary record, the role of the archivist is to ensure accountability and to provide a means to verify or correct personal and collective memory through documentation. Adding that archivists are responsible for protecting the rights of citizens to all citizens in a democratic society Jimerson adds, “archives preserve both historical sources and the more ephemeral traces of the past. They thereby perpetuate aspects of human memory recorded in a variety of tangible sources, from textual records to photographs, sound recordings and electronic media.” As much as they are centered on documenting the past, as a constructed space, archival repositories operate on the practices of human rights, social justice, and serve as sites of resistance and subversion. The very fact that community stakeholders establish the terms of who is able to access the materials makes the repository itself a site of power.

As archivists struggle to define themselves and their role in the profession as to whether they share a closer kinship with historians and other cultural keepers, or if they are subsets of librarians, Catherine A. Johnson, and Wendy M. Duff examined the

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professional networks that historians cultivate with archivists and librarians. For them, the discovery of primary resources exists as a form of social capital because of the benefits gained from having access to specialized knowledge. Academic scholars tend to disregard library reference staff in favor of speaking with manuscript librarians and archivists who work with special collections. Johnson and Duff’s study suggests that historians heavily relied on finding aids for context and descriptive information and then consulted with archivists who would highlight the research value of particular collections and/or direct them to other archival resources that would identify undisclosed information. Absent of the finding aids, the archivists’ knowledge may provide access to unprocessed materials that have not yet been recorded in the catalog or the finding aids.8

One of the purposes of conducting oral history studies is to fill in the gaps and absences of marginalized groups’ history and cultural heritage. Yet, too often the interviews are unprocessed, not transcribed, or languish in some undisclosed place like a desk drawer or a shoe box. Unlike the historian, whose goal is to understand and interpret the past, the archivist focuses on the needs of the future. Many academic libraries are growing increasingly motivated to acquire local histories from grassroots communities to expand resources that may not be a part of the library’s special collections. However in the event that they are deposited in an archive or library, the librarians and archivists who are responsible for processing them find that managing these projects can be daunting. With the intent of making resources available for access and posterity, the works of university archivists Caroline Daniels, Kimberly Weatherford Stevens and Bethany Lathan, Morna Gerrad, and Trever James Bond illustrate the procedures and

challenges of making their oral history collections available online. Discussing such issues as keeping track of work flow, description, creating metadata, content design, site navigation, hosting, streaming software capability, and preservation, they explain a variety of situations they faced reformatting outmoded analog cassette tapes to .wav files.\(^9\)

Liberating the narratives of community histories is but one part of what archivists and librarians hope to achieve. Accessibility and ensuring that records are available for long-term use leads to misunderstandings in digitization for preservation versus digital preservation. Although often used interchangeably, the practice is different and not one in the same. Contending that the “fragility of digital files and records requires that archival preservation decisions and actions be recognized early, or at the point of creation,” Helen Tibbo insists that archivists must collaborate with information managers and computer science technicians at the beginning stages of record creation for digital objects in “order to achieve long-term digital preservation in order to achieve true digital archiving.”\(^10\)

In order to achieve long-term digital preservation and thus true digital archiving, theoretical and methodological collaborations must take place among the archival, information science, and computing science communities. Based upon the principles


\(^10\) Helen Tibbo, “On the Nature and Importance of Archiving in the Digital Age,” School of Information and Library Science, University of North Carolina at Chapel Hill, Chapel Hill, NC, 4-6.
essential to the management and preservation of electronic as well as paper records, for archivists, archiving is a complex process that can range across the lifecycle of information and that involves an array of different functions including selecting, acquiring, arranging and describing, preserving (physical preservation), and providing access. The goals of archiving are to preserve and make documents, records, and other data of enduring value accessible. Enduring value stems from a document or records’ intrinsic attributes, the contextual documentation that surrounds it, its relationship to other records and entities, and assurance of its authenticity and reliability. While such born digital files may be well organized, seldom is the effort made to ensure their long term preservation. Tibbo states that a great degree of data lies in limbo, while awaiting “reliable preservation and archival disposition based on the principles of the sanctity of evidence, provenance, the life cycle of records, the organic nature of records, and the hierarchy of records and their description.”

Pondering whether the SAA’s formal definition of archives considerably differs from what defines community archives, scholars and practitioners admit that the definition of community archives is nebulous at best. Archivist Gerald Ham is credited for challenging his peers and the profession to individually and institutionally commit themselves to ensuring that their records document the experiences of all groups in society, not just the socio-political, economic, and intellectual elite. In response, archivists and archival institutions continue to strive to document the history of working class laborers, women, racial and ethnic groups, the poor, the LGBT community, and other marginalized groups, whose activities went largely unnoticed. The origins and

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11 Ibid, 8
12 Ibid, 17
development of community archives demonstrate potential influence of archivists in the construction of memory and accountability that serves the publics’ interests. As more local and oral history and public memory projects increase, archivists can fulfill their proper role in society, to ensure archives of the people, by the people, and for the people. In doing so, archivists help those struggling to resist political power.\textsuperscript{13}

Community archives are not a new development. The term effectively corrals these disparate and variously named research initiatives into one movement.\textsuperscript{14} As the predominate voice in support for independent and community archives in the United Kingdom, Andrew Flinn’s ethnographic approach argues that community-centered archives archival approaches aren’t distinguishable from mainstream archives and archival practices. Flinn states that while similarities, blurred lines, and boundaries have developed among archivist, contributors, and users, community archival activity should not compete against a community’s political agendas or the professional archivists’ aims to collect, curate, and preserve records for posterity for future use. Flinn also argues that community archival activism extends far beyond documentation, preservation, and education because it challenges injustice, while serving as a vehicle for empowerment and social transformation.\textsuperscript{15}

Flinn and co-author Anne Gilliland consider community-based archives as ‘living archives’ because the resources have not been passively collected for preservation and exhibition for some future potential use, but have been collected “so that they can be

\textsuperscript{13} Ibid., 187-189

\textsuperscript{14} Andrew Flinn, “Community Histories, Community Archives: Some Opportunities and Challenges,” 152

actively used, engaged with and be employed in the ‘now’ for the purposes of education, building solidarity, constructing ‘shared community heritages’ to identify with, supporting contemporary struggles, the social production of knowledge, and challenging the absences and misrepresentations in other mainstream collections and public history accounts.” Not only are the materials available for research, but they also act as a backdrop for socio-political activities. More importantly community archives function as emotionally safe and autonomous spaces that offer shelter from “hostile or prejudiced external forces.”

Encouraged by popularization of local history societies, oral history projects, and genealogy, the authors contend the importance for minorities, grassroots organizations, and other under-represented groups to articulate their own message by maintaining their own records:

In support and preservation of community archives, community memory schemes, and oral history projects often have a deep impact on diversifying and democratizing heritage. Adding that their very existence “challenges and subverts the authority of traditional mainstream histories and archives…” it is important not to be afraid to challenge or scrutinize this authority especially when it becomes an acceptable practice of public policy. Practioners also need to recognize that community histories and community identities can equally marginalize or exclude other groups based on class, gender, sexual orientation, etc. as mainstream histories.

With an emphasis on outreach, author Victor Gray highlights the efforts of the Community Archives Development Group (CADG), a coalition of 1,000 and 5,000 community archives in the United Kingdom. Using various community organizations’ cultural resource activities as examples, he makes a case for viewing community archives

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16 Anne Gilliland and Andrew Flinn, “Community Archives: What Are We Really Talking About?” CIRN Prato Community Informatics Conference, 2013, 9-10

17 Ibid., 16
as an important part of the archival fields’ efforts to document and preserve history as a way to promote diversity and social inclusion. Likewise, James Forgerty illustrates the public/professional recognition of grassroots community and local history organizations initiatives to document and preserve culturally diverse experiences and stories that might be otherwise underrepresented by mainstream archives and heritage services in the United States and abroad.18

Braden Cannon’s article “Preserving Communities: A Guide to Archiving for Community Organizations” was published with the intent to help grassroots organizations archive their own records and create social spaces of institutional and public memory. Representing underserved Canadian populations whose histories have been previously ignored or grossly unrepresented, the guide offers practical advice on archiving and the required procedures that are necessary to successfully manage archival records accumulated in both analog and digital formats.19 Articulating on truth, justice, memory and the role of archives, Dutch archivist Erik Keteleer suggests that records speak with multiple voices through many intermediaries. Using emergent technologies to connect those intermediaries with life histories, “social navigation and ubiquitous computing” can transform spaces of memory into public archives. Exploring the concepts of ownership, provenance, trust, and authority he contends that archival contributors believe that the records about them are the same as the records owned by them.

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Exploring the idea that ‘Freedom for my file’ also means “liberating the file from the one and only context of the record creator,” Keteelaer adds that a different perspective is needed to allow the subject of the record to become a party to the record. The authority of subjects’ rights with regard to the record are established by donor agreements and permission rights. As more records are created through participatory interactive dialogs, archival institutions are now beginning to credit contributors as co-creators on their websites. Thus, Keteelaer contends that naming them as co-collaborators transforms the traditional paradigm of the organic nature of records and the principle of provenance. The records maintained on the organization’s server are considered to be held in keeping for the co-collaborators, which allows for the reconsideration of the boundaries between public and private archives.  

As a leading scholar on internet communication technology (ICT), Canadian Michael Gurstein defines community informatics “as a technology strategy which links economic and social development efforts at the community level with emerging opportunities in such areas as electronic commerce, community and civic networks and telecenters, electronic democracy and on-line participation, self-help and virtual health communities, advocacy, cultural enhancement, and others.” While his work does not specifically discuss the praxis of archival theory and cultural heritage, he contextualizes how traditional documentary methods merged with digital technology have enabled underprivileged First Nation communities, who are often marginalized by class, race, and


economic systems of (dis)empowerment and (dis)engagement, to gain access information and increased their participate in shared governance.

The application of ICTs, community informatics, and community archiving are complementary and has been useful in shrinking the “digital divide” because access to information serves the public’s interest, encourages civic engagement, and facilitates collaboration, which consequently leads to greater social, political, and economic equity. Whether digital tools are used to record audio and video, create websites, and scan, upload, store, share, and disseminate materials via social media, CD-Rom, jumpdrives, or the Internet, these emergent technologies have greatly influence the ability for archival repositories to documents and preserve local history. While the conundrum remains as to whether digital networks have brought us together or driven us further apart, Gurstein contends that the application of social informatics methods have drastically altered group interaction and communication.22

Broadly defining community development as a strategy to build local capacity and improve the quality of life, Bill Pitkin contends that community informatics offers a “promising approach for taking advantage of information and communication technology (ICTs) to further goals of community development.”23 Support of citizenship is one of the philosophical ideals behind the community informatics paradigm. Attempting to bridge the disconnection between archival theory and community informatics, Ruth Grossman suggests that they are not diametrically opposed in theory and practice. She contends the roadblocks that impede joint programming could be eliminated if the


assumptions regarding long-term custodianship were de-emphasized in favor of current usage. But whereas community informatics inclines itself more towards a local applicability, the overall credibility of archives has tended to rely upon its ability to stand back from the record. Elucidating “what the role of archives should or could be toward the empowerment of communities,” Grossman argues that the collaborative practices of community archives and community informatics informs the meaning of memory recovery, history writing, and our attitudes about access to records and accountability, thus creating social capital and a currency of trust, which in her opinion serve as the cornerstones of community informatics theory.  

In the *archives* environment, trust is a concept upon which everything else may be tabled. Donations are made to an archives, first and foremost, because donors are able to place their trust in the archives’ capacity to undertake the custodial responsibilities required of its rigorous contract with posterity.  

In examining to what extent have the use of technology driven the social purposes and agendas of community archives, Grossman also added:

The *community informatics* discourse (which seeks ways to activate the potential for community identity-building and networking) and the *archival* discourse (which aims to capture, and represent (no less), a reliable record of the processes and interests of creators over time) appear to have readily found themselves in the same, albeit huge, amphitheatre. But, we may ask, then what? Is not part of custodianship a commitment not only to future users but also to present users? Is not all history written in the present?  

Addressing the issue of connecting people’s stories with public archives, graduate student Noah James Lenstra’s research on the development of a digital library on...  

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26 Ibid., 7
African-American history and culture in Champaign-Urbana used an action research methodology to investigate the roles of cultural heritage institutions in relation to digital divides and digital inequalities. Addressing the central questions, “Can cultural heritage, both mainstream and grassroots, play a role in the construction and maintenance of community-based cyberpower?” “Is it possible for collaborative digitization to extend beyond the walls of libraries, archives and museums, to directly engage with community members, and through this engagement contribute to the production of community cyberpower, which can be used both to sustain community memory/community identity and other self-determined community purposes?” Lentra concluded that more assistance should be given to community organizations’ efforts to embed technology and technological education into their normal workflow. Also, while more small community archivist movements have emerged in archival studies, a continued investigation of what is occurring around cultural heritage and technology at the grassroots level regarding development and sustainability needs to done. Lastly, University archives should be more thoughtful in their interactions with the local communities they serve.27

27 Noah James Lenstra, “E-Black Champaign-Urbana: Community Informatics and Cultural Heritage Information in a Low Income Community,” Graduate School of Library and Information Science, University of Illinois at Urbana Champaign, 2011
Research Design: The Case Study:

Having found very few case studies that outline the practical decisions made to use oral history and public history resources to create digital community-centered archives, this study seeks to examine how the Marian Cheek Jackson Center for Saving and Making History encouraged community stakeholders to collect their cultural heritage in ways that were meaningful to them. The study addresses the following questions: “What is the purpose of documenting and preserving community history?” “Who else besides the community will use the records?” and “How will they use the records?”

To explore the methodology of digital technology used to galvanize support for the Jackson Center’s programs, this study also examines how that technology was implemented to convert paper resources, photographs, and digital interviews, digital objects, and other materials into an accessible digital archive.

A case study is an observation that focuses on “a single case or set of cases” in which phenomenon occur in a natural setting, with the absence of experimental controls or manipulation. Similar to social scientists, information and library science professionals have utilized case studies as useful methods to describe a particular situation or to explore a particular topic or events. The evidence collected from the study can be either qualitative or quantitative or both. Case studies may be used to confirm, describe, evaluate or further explore studies previously conducted though other research methods. The analysis of the Jackson Center’s objectives to develop a digital community archive was shaped in consideration of the following questions:

“Does the phenomenon of interest have to be studied in a natural setting?”
“Does the phenomenon of interest focus in contemporary events?”
“Does the research question aim to answer how and why questions?”
“Does the phenomenon of interest include a variety of factors and relationships that can be defined and observed?”

Benefits of the Expected Study:

Using the Marian Cheek Jackson Center for Saving and Making History as a case study, the purpose of the research is to first examine how the documentary resources deposited into the community-centered archive was transformed into a digital repository using community informatics technology. With the purpose to document, preserve, and disseminate evidence of the Jackson Center’s outreach initiatives and political activism, the project serves to accomplish three goals. As digital technology continues to broaden interests in individual and family lives, places of worship, and workplace spaces, the accumulation of new interpretations of neighborhood stories by community archives and archival institutions will be a positive and useful way to learn about the triumphs and travails of underrepresented communities.

Andrew Flinn contends that “another important incentive in stimulating interest in community history comes when communities go through rapid and significant change and feel that they are in the process of losing their identity or having that identity marginalized or ignored.” Current and previous studies have illustrated the important role community histories and archive initiatives occupy in reconnecting communities that have experienced dramatic or traumatic change, or demographic and generational shifts. Under these circumstances grassroots documentary studies have helped individuals and communities remember and document their heritage and identity, but also helped communities understand how their present day circumstances connect to the past.29

To ensure the best practices of providing access, preservation, and digitization, community archives and archival repositories have a number of considerations in the areas of collection development, access and delivery, project management, public

outreach, and online exhibit design. Highlighting the challenges and successes of meeting users’ needs for access and information while maintaining archival authority, the second objective of the study examines the considerations the Jackson Center took concerning new and future users of their collection before making it accessible on line. Schisms have developed between “professional” archivists, who strive to maintain traditional archival authority, and curators and users of the grassroots repository who feel the resources should be used to educate and build solidarity in the present, not in the future.

Third, the collaborative project examines how academics, students, archivists, librarians, and community stakeholders utilized digital technology to create multi-disciplinary interpretations. Useful for primary/secondary teachers, college and universities, academic scholars, genealogists, curators, archivists, and library managers, the Jackson Center’s resources will develop public outreach programs to educate and empower the users they serve. Individual objectives for participating in these documentary initiatives have varied according to the interests of the groups involved. As the relationships of the community stakeholders who volunteer to build and maintain these collections evolve, it’s only natural that the collections will evolve as well.
Technical Data Analysis:

The development of the World Wide Web and the Internet no longer requires communities to physically meet but allows them to connect with one another in an online virtual environment. Utilizing web 2.0 social networking has increased social participation at the Jackson Center. The development of a number of free open source software packages have made it to build a website, and to collect, store, and disseminate community memories. The core elements of digital archives are access, preservation, and descriptive metadata schemes.

As the host of several digitization initiatives, the University of North Carolina (UNC) Chapel Hill’s library system has the capacity and expertise to provide the technical support needed to design the Jackson Center’s web-based user interface programs, store its educational materials, and display its online exhibits. The library maintains a server space that is actively managed, routinely backed up, and regularly undergoes software updates. The Jackson Center’s series of oral histories were uploaded onto the library website and are also available at the Jackson Center, where they are stored as mp3 wav files and compressed CD-Roms.

Seeking to preserve the collection in digital form, the plan to create and manage the digital archives was dependent on the usability of computer hardware and software systems. The Jackson Center contacted UNC’s School of Library and Information Science to recruit a graduate intern who would use the oral histories, photographs, scanned documents and other ephemera to develop the digital archive. The majority of materials the Jackson Center selected for digital imaging were “born digital.” For example the oral interviews did not begin as analog cassettes but were created in wav
format (.wav file extension). WAV is considered the standard for digital audio file formatting and the storage of digital audio data for a number of reasons. As a Windows-native format, it is widely supported; it is also necessary to store or convert audio files into wav format in order to edit them. Using the .wav as preservation files because they are ideal for storage, editing, and the manipulation of audio, they were encoded into mp3 format that were compressed onto CDs to be used as part of the Jackson Center’s neighborhood walking tours.

For those materials that were not born digital the print materials were scanned in-house by student interns and volunteers. Links were added to the individual interviewers’ page. Bibliographic records were created, uploaded, and the content of the digitized oral history series was migrated onto the library’s proxy server website and catalog. The records process focused on three areas: the scanning and Optical Character Recognition (OCR) of page images; XML mark-up and keyword indexing; and Web presentation. With so many free and open storage platforms to choose from, the Jackson Center downloaded trials of Omeka and DSpace, which are both widely used by academic, nonprofit, and commercial institutions because they are free, open source, easy to install, and customize. The DSpace software platform can manage all types of digital content file formats in mime types including text, images, moving images, mpegs, and data sets. Some of the most common formats currently managed within the DSpace environment are pdf, word, jpeg, mpeg, tiff files.

The site provided full-text summaries of the transcribed interviews largely to satisfy the research needs for academic scholars, geneaologists, and oral historians who heavily rely on them for their studies. The digitized audio files aren’t offered in lieu of
full-text transcripts, but do serve as context for those who prefer digital access they are accessing the transcripts digitally. As previously mentioned the Jackson Center’s oral history collection is available on the UNC’s library website. In the fall of 2014, Oliva Dorsey, a second year information science student at UNC’s School of Library and Information Science implemented the Omeka content management system on the Jackson Center’s server http://www.jacksoncenter.info. Upon digitization of the audio files, a metadata scheme was designed as an item-level database to describe the interviews and provide access points for users to conduct searches. The digital conversions of collected correspondence, artifacts, oral interviews, photographs, and historic maps were categorized into Dublin Core metadata fields. The documents were scanned at a high resolution of 600 dpi at 8-bit, scaled to 50% to reduce file size, and the images were saved as tiff files to ensure archival quality.

The project leveraged existing metadata to created descriptive tags and EAD finding aids for the interviews, photographs, and digital objects including: interview identification number, interview date, the interviewee’s birth name, birthplace, sex, primary occupation, residence, comments, and any information on restrictive content. The full texts of periodical pages rendered by OCR were automatically inserted into flat XML files at each page break. The process allowed both the metadata and full text to reside in the XML files. Users are able to browse the finding aid, or conduct keyword searches, or search by dates, geographic or personal names, and subject headings. Search entries are retrieved from the finding aid, which were linked to the digital objects.

Emphasizing the design of a plan to preserve and catalog oral and visual materials and to create online exhibitions that were in keeping with traditional archival functions,
the Jackson Center’s community-centric archive utilized preservation and descriptive metadata in the development of EAD-encoded finding aids, providing reference services, and using outreach of accessibility to investigate the economic, social, cultural, and political lives of its’ community residents. The EAD-encoded finding aid provides a link to the digital version of each item. The objects were given SGML entity names. UNC’s Wilson Library provided technical support and contributed server space to house the metadata using its existing indexing and delivery system servers. As the project evolves, the library is committed to continually providing advice and expertise about open source tools and the available platforms that are needed.

Implementing on and offline tools, social media, software, and hardware to house the collection of print, audio, and visual media, photographs, maps, student artwork, and 3-D objects the Jackson Center has a basic understanding of the fragility of its electronic records. Hard drives crash, hardware and software becomes obsolete, hours of compressed audio files may be accidentally deleted, and files stored on flash drives, hard drives, and CDs/DVDs can be corrupted. While digital technology provides fast access to information, having access to the resources is not be confused with preservation. Because reformatted analog into digital and born digital materials are hardware and software dependent and technology changes so frequently, the creation of digital archives doesn’t often consider long-term posterity and permanent historical value. Although the digital archival framework is in the early stages of development, as of spring 2015 the majority of resources have been uploaded and are fully accessible and downloadable from the Jackson Center’s website. As the demand for access to primary resources
continues to grow, the same standards and principles of archival design, organization, appraisal, and description of records will continue to apply.
The Case Study

Introduction:

Nestled between the historic African American neighborhoods of Northside and Pine Knolls, the Jackson Center for Saving and Making History located at 512 W. Rosemary Street in Chapel Hill is tucked behind a spacious trimmed grass front yard that is encompassed by a winding chain linked fence. With its roots dating back to 2001, the Jackson Center’s neat, small, white wooden A-frame house with a short front porch is dedicated in honor of Mrs. Marian Cheek Jackson, a stalwart community activist who served as St. Joseph C.M.E.’s historian since the early 1950s. Influenced by Mrs. Jackson’s belief that “without the past, you have no future” the Jackson Center serves as the focal point to house the community's right to memory and belonging.

The development of community scholarly learning engagements relies on the lived and shared experiences of local people and the challenges they face. It requires grassroots groups to believe that through their own efforts, they can influence the fate of their communities through local activism and effective voice. How academics encourage universities and other agencies working in partnership with community stakeholders in thoughtful, reflective dialogue that insists on respecting the diversity of opinions that result from that dialogue. In 2001, while in the midst of conducting an ethnographic field study, Dr. Della Pollock a Professor in Performance and Cultural Studies at the University of North Carolina (UNC) Chapel Hill, was taken aback when local resident Ed Caldwell emoted, “Y’all have studied the hell out of the black community and given nothing back!”
This comment was troubling to Dr. Pollock because customarily she uses her scholarly praxis of teaching and learning through performance, spiritual tradition, and historical studies as a way to stimulate community activism. Emphasizing on “who is saying it” and “what is being said,” she used her service learning backround and a two-year appointment as a UNC Faculty Engaged Scholar to establish the Jackson Center in 2005. In collaboration with community stakeholders, St. Joseph C.M.E., and UNC’s Southern Oral History Program (SOHP), currently it operates as a 501c3 and is the first public history center in the southeast region that works to preserve affordable housing and family-owned housing, empower residents and youth, and build community among neighbors and students.

Not just an average community, the historical roots of the Northside and Pine Knolls neighborhoods date back as far as 200 years. The majority of the long term residents are the sons, daughters, and grandchildren of the teachers, cooks, housekeepers and other blue-collar workers whose sweat equity built and serviced the University, the town, and its surrounding environs. As rapid encroachment and the significant changes of gentrification shrank the physical boundaries of their neighborhoods, the residents felt ignored, marginalized, and were afraid that their sense of identity was slipping away. The residents’ major ire was the disturbing housing trend known as “studentification.” For years landlords and outside investors preyed on working class residents who could not afford rising tax bills. Slowly chipping away at the fabric of the community, they convinced residents to sell their homes below cost. The sold houses were bought, demolished or remodeled into rooming houses and inexpensive apartments. The
increased number of inhabitants, increased trash, haphazard parking, and noise complaints turned these once peaceful neighborhoods into contentious battlegrounds.

Within a span of five years, empirical data showed that among 26 building permit applications approved in the past year, an investor submitted all but one. Single-family homes were 45 percent investor owned, a three-fold increase in the last decade. Forty more were "at-risk," meaning for sale, in transition or owned by residents older than the age of 75.
Developing the Community-Centered Archive:

In a show of solidarity for the local residents who felt socially and economically excluded from the political process, Dr. Pollock used pedagogy and research to make the Jackson Center a hub for scholarly activity and creative civic engagement. Earning the community’s trust by trumping the “take” and “come-and-go attitude” typically associated with academics’ one-sided interactions with grassroots groups, she and her students conducted over 150 life history interviews that focused on advocacy for fair housing, sustainable neighborhoods, education, religion, Jim Crow segregation, civil rights activism, desegregation, economic opportunity zones, and gentrification.\(^{30}\)

As the Jackson Center’s primary partner, the Southern Oral History Program (SOHP) also conducted several dozen oral history interviews related to the Northside neighborhood. The interviews available on the website include: the *Northside Interview Series* that explore the impact of development on the lives of various members of the Northside community; the *History of the Lincoln High School Mighty Tigers*, which featured interviews with teachers, staff, and alumni from the historically black secondary institution education regarding curricula, extracurricular activities, and social life prior to and post-desegregation; *Desegregation in Chapel Hill; Race Relations in Chapel Hill*; and *Chapel Hill Voices* a blog with links to interviews with Chapel Hill residents in the *Documenting the American South* collection.\(^{31}\)

One of the Jackson Center’s most prominent projects was entitled *Facing Our Neighbors*, an ongoing photo/audio installation of hundreds of interviews based on the

\(^{30}\) “Classroom is Community for Pollock” University of Chapel Hill *Spotlight*, January 18, 2013 [http://www.unc.edu/spotlight/classroom-is-community/](http://www.unc.edu/spotlight/classroom-is-community/)

cartography of the Northside neighborhood oral histories about “home.” Other collections included in the archive are the subseries: Nothing Without Our History: On Chapel Hill regarding affordable housing; Marching, which centered on civil rights protest demonstrations in Chapel Hill; Comida y Comunidad, which addressed the importance of food in a community; A Tight Neighborhood that reflected on the history of African-American communities of Chapel Hill and Carrboro; and On Franklin Street, which centered on the interactions with people on downtown Franklin Street. Produced by Alexander Stephens, the Histories of Home: A Walk with Northside Neighbors project was designed as a feature-length documentary of a neighborhood walking tour. Available as an mp3 download, visitors are able to borrow the CD and portable disc player, listen to the narrated audio tour of everyday history-makers from the Northside area, and follow the map of the route from the Jackson Center.32

The growth of the Jackson Center was deeply influenced by the dialogue related to the personal explorations in individual, family, and local history. Such activities not only led to self-discovery, but an intrinsic and holistic recovery of the communities’ history of the streets, business, religious institutions, and architecture. Seeking to make this information more accessible to the community, the Jackson Center formed an archives program spearheaded by Elizabeth McCain, the Public History and Communications Coordinator. With the help of undergraduate student interns from the Bonner Leaders Program the archive will consist of “a digital archive on the website and a physical archive in the community office so people can come and directly interact with

32 Della Pollock, “Doorjambs and the Promise of Engaged Scholarship, “Quarterly Journal of Speech, Vol. 96, No. 4, November 2010, 463. Facing Our Neighbors is an interactive exhibit of hundreds of life history interviews and recordings from neighborhood gatherings, church services, community actions, and meetings that explored what it meant to be a neighbor in the face of rapid change.
the histories of their friends and themselves.” Furthermore, McCain added “We hope that the archive will be online not only for the families here, but for the people who are interested and the community because one of the cool things that comes out of our oral histories is what a lot of old Carrboro used to be.”

Promoting e-commerce economic development, other successful collaborative documentary projects to generate funds included MCJ Productions’ *This Morning When I Rose*, a CD of live performances of twelve songs from five of St. Joseph CME’s choirs and original artwork and *Soul in a Bowl Cookbook*, a living culinary history of intergenerational foodways that includes illustrations, handwritten recipes, photographs, and excerpts of stories about how recipes and family stories were passed between generations. Additional areas of sharing and solidarity events includes a health ministry that focuses on equitable access; *Heavenly Groceries*, a unique foodministry; *Fusion Youth* radio program and spoken word performance workshops; and the *Northside News* community newsletter. Based on the practice of reciprocity, these projects encouraged residents to donate resources to the digital library and inspired students and volunteers to participate in performances, photographic documentary, and collective arts projects.

33 http://www.jacksoncenter.info/get-involved/
34 http://www.jacksoncenter.info/public-histories/
Scholars as Community Activists:

The development of the Greenbridge Condominiums, a Leed-certified building that broke height and occupancy zoning restrictions at 601 W Rosemary St, Chapel Hill, served as the momentum for protest activism. Consisting of 98 residences, retail stores and a two-story underground parking lot, the environmentally friendly mixed-use project’s green roofs, solar panels, rainwater runoff systems, and even a community learning center to teach sustainable living practices were made from recycled and sustainable building materials that represent environmental sensitivity, social equity and economic vitality. While some see the Greenbridge as a blueprint for progress, the residents felt their neighborhood being further eradicated in favor of gentrification, thereby exacerbating long-standing conflicts between older black neighborhoods and the wealthy opportunists.

To rally opposition against how Greenbridge had positioned itself, coalitions of community stakeholders, clergy from St. Paul A.M.E and St. Joseph C.M.E., the National Association for the Advancement of Colored People (NAACP), students, the Jackson Center staff, and EmPOWERment, Inc., canvassed, held community forums, coordinated focus groups, conducted interdisciplinary ethnographic telephone and invitational online and .pdf surveys. Groups of students enrolled in Dr. Pollock’s oral history and local desegregation classes formed UNC Now, while the larger collaboration of members developed the Sustaining OurSelves Coalition (SOS) in 2009. Distributing flyers and holding on-campus meetings, they petitioned for a development moratorium, job training for local youth, and support for businesses impacted by the construction. Seeking to buffer the residents against further dramatic cultural, economic, and demographic shifts,
the SOS outlined their aims as the following: building and preserving affordable housing; increasing enforcement efforts; establishing strict parking restrictions; creating grassroots education programs for long-term residents and student renters; supporting cultural and historic preservation and community advocacy; and changing zoning regulations and planning input processes. Rob Stephens, one of Dr. Pollock's former students who worked at the Jackson Center and took part in the demonstrations remarked:

"Starting out, I didn't want the building to happen, and that obviously has not happened,"..."But for Mrs. Jackson, we've already won. Even a year ago we had already won. We had woken people up. We had made people aware. It hadn't, like so many injustices, gone under the table and been forgotten. And it won't be forgotten. That building has become a part of institutional memory. That building isn't just going to wipe out, erase all the history, all the struggle."35

An announcement on the “Everyone Archives” listserve advertised a Sustaining OurSelves (SOS) town hall meeting scheduled February 22, 2011, at St. Paul AME Church.36 In spring 2011, the SOS in partnership with the Counter-Cartographies Collective (3Cs) developed a series of cartographic maps to illustrate how the streets, parcel boundaries, and buildings had been effected by investor-owner gentrification during the years 2000, 2005, and 2011. The maps' visual impact of bright-red filled parcels, versus solid light gray parcels produced a striking illustration of what would happen to the neighborhood if the spread of investor-ownerships continued.

As a another of Dr. Pollock's students, Hudson Vaughn, Co-Director of the Jackson Center, recalled how they learned to undergird the oral history narratives with


data. With the help of the Counter-Cartographies Collective, community advocates used mapping software technology to see the rapid shift of how many single-family owned homes in the Northside and Pine Knolls, two of the remaining historic African-American neighborhoods, had been converted to investor-owned properties, the number of properties at-risk, and which ones elderly families and others were individually owned. Several weeks later, Chapel Hill Town Council voted unanimously to approve the proposed development moratorium in the Northside neighborhood.

Timothy Stallman’s geography master’s thesis on the Northside and Pine Knolls neighborhoods addressed the usage of community mapping to illustrate evidence of housing gentrification driven by ‘studentification.’ Because of the high potential of rental profit and the lack of historic protections of other neighborhoods near campus, outside investors and developers have targeted these communities. They convinced residents to sell their homes that were either demolished or renovated into cheap student apartments.

By displaying only parcel boundaries, buildings and streets, while ignoring cooperation, social relationships and cultural history the 3Cs maps showed the neighborhood through the eyes of the town administration. They presented a neighborhood in which problems and potential solutions were both reduced to legal questions of property ownership, ignoring the power and potential of the broad-based … In the context of Northside, the town manager, planning department, neighborhood residents, activists, scholars and town council were and are involved in a long-term dialogue with the physical environment of the neighborhood.37

In a June 14, 2011 blog post Vaughan articulated how through the implementation of GIS data-gathering and other digital tools, the Jackson Center acquired sufficient technical prowess to strategize community meetings and present exhibitions of the

37 Timothy Stallmann, Alternative Cartographies Building Collective Power, Master of Arts, Department of Geography, the University of North Carolina at Chapel Hill, 90-96.
communities’ personal struggles, self-sacrifices, and triumphs. Anticipating that a moratorium would allow more time to organize and to figure out how to preserve the Northside and Pine Knolls communities as affordable, family neighborhoods, he explained how the maps were useful for illustrating the shift in the neighborhood’s demographics that changed from 60% African American residents to 34% in just 30 years:

As we started mapping this process, we were blown away by just how quickly the changeover from family neighborhood to student apartments had taken place in Northside. We remembered visiting friends who had lived in student rentals in the neighborhood in the early 2000s, when it was still predominately black families. Looking at the maps, we could see that most of the change had happened in the past 5 years.38

Connections to community networks are heralded as one of the better-known community informatics applications for promising qualitative social interactions that enable all individuals to participate more fully in all aspects of economic, social, cultural and democratic life. Coupled with place making and trust building, the Jackson Center used existing technology, electronic media, and social media workshops on inexpensive GIS and counter-mapping software systems for the purpose of empowering and encouraging residents to gain basic technical skills, and to develop and implement ways to access, exchange and share information. The expansion of the Internet and these new digital tools had a tremendous influence on the Jackson Center bringing diverse residents together to form community histories and community archives.

Positing, “it is clear that community archives, community memory schemes and oral history projects all have the potential, if supported and preserved, to have an impact

38 3Cs Counter Cartographies Collective Fight ‘Studentification’ in Chapel Hill https://countercartographies.wordpress.com/2011/06/14/3cs-fights-studentification-in-chapel-hill/
in diversifying and democratizing heritage,” Andrew Flinn contends that their very existence challenges and subverts the authority of mainstream histories and archives.³⁹

Ruth Grossman affirms how the Jackson Center incorporated digital technology and resources for its community-centered archive by “vocalizing marginal, fringe and entirely absent sectors of the public record.” Embedded within the cultures of authority and social capital, the archive in the business of trust management, serves as an instrument of community, identification, and social justice activism. The social networks on which these broad concepts rest summarized the activities and aspirations of ordinary people. The communication networks by which the residents made the practice of e-democracy an intricate part of their daily lives.⁴⁰

³⁹ Ibid, Flinn “Community Histories, Community Archives: Some Opportunities and Challenges,” 165

⁴⁰ Ibid, Grossman. 22
Conclusion:

Taking into account participatory documentary studies in relation to the standards of archival practices, the goal of the research sought to examine whether the results of academic research when incorporated with digital technologies, produces better informed and empowered communities. What began as an ethnographic study to use oral history to re-balance the historic and cultural legacies of the Northside and Pine Knoll neighborhoods in Chapel Hill, North Carolina, resulted in the formation of the Marian Cheek Jackson Center for Saving and Making History. Focused on themes about civil rights, local city politics, genealogy, environmental history, and demographic change, the oral history series were subsequently used to educate residents about broader political policies. Offering the participants a platform to vividly express their experiences, these poignant and behind-the-scenes perspectives attested to the communities’ complicated stories of cohesion, defiance, and decision-making, while promoting historical social justice campaigns that addressed their socio-economic concerns.

Believing that good public history is centered on the practical understanding of how and why we interpret the past in the ways that we do, the growth and expansion of the Jackson Center is attributed to its community-centric efforts to document and preserve history “from the bottom up.” Using a participatory observational approach that included surveys and focus groups, the Jackson Center’s programs articulate that more than possessing the particular skills needed to interpret historical memories, it is also equally important to maintain the content kept in those emotional places. With the aim of implementing social justice activism as a way to spark new dialogues and to reinvigorate public scholarship, the Jackson Center used a wide range of interdisciplinary and cultural
methods to incorporate memory and heritage with information community technology (ICT). Emphasizing digital creativity and media literacy, the Jackson Center established a number of multi-faceted, collaborative digital projects that included a youth radio program, the recording of life histories documents, and the preservation of photographs, videos, and other materials.

Emphasizing collection, preservation, digitization, and delivery, the goal of the 2005 documentary project was to develop a “living archive” that would educate, inspire, and empower residential stakeholders to play a major role in crafting their own stories. Providing opportunities for stimulating a wide range of grassroots activist campaigns, the Jackson Center’s research projects produced a number of socio-cultural capital gains:

1. The creation of the community archive involved the participation of engaged groups of scholars, students, and intergenerational residents who might not have otherwise met. The Jackson Center’s physical and digital meeting space empowered them with a sense of ownership, cooperation, and cohesion, broadening mutual understanding and respect, while legitimizing their demands to institute a better liveable environment.

Seeking to bring about change within their neighborhood and to offer access to a more inclusive and diverse cultural heritage site, the Jackson Center designed the process of creating a digital archives as participatory, engaging community members from the inception and throughout. Residents were urged to serve as both creators and content curators. All of the collected archival materials were deposited and maintained by the Study for Oral History Program (SOHP) at UNC’s Louis R. Wilson Library, where community stakeholders were granted full access, ownership, and control. In addition to the collection housed at SOHP, the Jackson Center created its own open access web-
based collection of the interviews and other materials using *Omeka*. As part of a field experience assignment, a UNC SLIS graduate student added metadata schemes to the digitized oral history interviews and transcripts.

Pondering what distinguishes community archives and archiving from other kinds of archives and archival activities and what if anything distinguishes community archives from other kinds of community-based heritage activities, museums and resource centers, even though some community-based archives are closely aligned with or even initiated by mainstream institutions, Andrew Flinn and Gilliland state that “often implicit and sometimes explicit in these descriptions of community-based archive activity there is a distinction being drawn between independent and community-based archives and mainstream professionalized bodies.” Stressing the importance of not being lulled into the convenient trap of comparing professional verses non-professional practices because lack of resources and expertise lead community archives to adopt methods that differ from the more formal sectors, I found the following statement to be illuminating:

… while some community-based archives were established as a challenge to the absences and misrepresentations of mainstream collecting institutions, they also seek to model themselves on those institutions, hoping to embody the same authority to represent the community and to articulate communal narratives as is claimed by formal institutions.\(^{41}\)

As egalitarian as the community archives movement purports to be, Flinn contends that it poses significant challenges for archive services, in particular in terms of “professional practice.” Some traditional archivists consider that grassroots organizations collections of oral history materials, diaries, postcards, family photographs, ephemera, and material objects are artificial collections in comparison to more authentic resources.

\(^{41}\) Ibid, Flinn and Gilliland, 12
He adds that “individual and organizational archives don’t fit the narrow and restrictive professional definitions of records and archives and this can invite difficult questions if and when professionals become involved in decisions about what to select for preservation and on what basis, and later on how to properly describe collections.” More importantly, the very existence of community archives, which documents and records the lives of those hidden or marginal to formal archives, challenges the legitimacy of mainstream archival authority. They act as a reproach to the formal heritage sector for not reflecting the story of all and link a questioning of “who has the authority to represent the cultures of others” with the growing assertion of the right to control the ‘writing of one’s own story.’

No archive is ever finished. Collecting, organizing, and describing materials is an ongoing processes that will constantly undergo changes as the participatory process continues. The Jackson Center envisions their web-based community archives and other heritage initiatives will broaden the understanding of the economic, social, cultural, and political lives of those who reside in the Northside and Pine Knoll neighborhoods. Access to the archival materials is determined by the Center’s donor agreement. As a non-profit educational resource, the digital archive would be appealing to local and national communities of K-12 institutions, colleges and university students and faculty, cultural-heritage institutions, genealogists, scholars, archivists, site interpreters, curators, library managers, and the general public because it would foster new and innovative resources for teaching and research.

42 Ibid, Flinn, “Community Histories, Community Archives: Some Opportunities and Challenges,” 166-168
Appendix 1: Literature Search Strategy

In beginning my initial search for literature, I utilized Google Scholar and Articles+ from the online library catalog at University of North Carolina at Chapel Hill (UNC-Chapel Hill). Searching for the terms/phrase “The Jackson Center for Saving and Making History” “community archives and digital technology” and “community informatics and librarianship” yielded a number of newspaper clippings, blog posts, journal articles, working papers, conference proceedings, manuscripts, theses, dissertations, and ebooks, which were greatly beneficial to me. I used the footnotes and references found at the end of each resource to direct me to other sources. I performed a number of keyword searches using a combination of phrases such as information computers technology (ICT), social informatics, community informatics, digital community archives, digital oral history, and digital storytelling. After identifying a number of relevant articles and case studies, I then went back the UNC-Chapel Hill library website and used the catalog and the online databases in order to gain full pdf access to the articles that I found through Google Scholar and Articles+.
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