

In a Collective Voice: Uncovering the Black Feminist Information Community of
Activist-Mothers in Chicago Public Housing, 1955-1970

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Abstract

This study chronicles the journey of uncovering a community-based information collective. In 1963, a group of African-American mothers seeking equity of access, voiced to city officials the need for their neighborhood to have a library. One speaker asserted that the lack of access to a library center would hinder community education. This type of engagement provides a lens into the Black feminist activist tradition (Collins, 1998, 2000). The campaign of these women exemplifies what Belenky, Bond, & Weinstock (1999) call the tradition that has no name. This research extends the event by examining the Chicago Public Housing communities they inhabit, as an information nexus. The research addresses the questions: How did African-American activist-mothers residing in Douglass area Chicago public housing build information networks to inform activism? and How does the metaphor of voice support activities in community building? This select historical case study, explores the metaphor of voice in the Black feminist tradition (Collins, 1998, 2000) by uncovering information space(s) and providing context to their collective activism. The theoretical lens is informed by intersections of information and community, social justice, and race and gender. Contextually, the study examines mothers living in Harold L. Ickes Homes and Dearborn Homes Public Housing communities in 1955-1970. The unique presence of Henry Booth settlement house in the public housing communities allow for the discovery of archival data and centralizes community activism. Borrowing from the constant-comparative grounded theory approach (Charmaz, 2011; Corbin & Strass, 1998), uncovering collective voice involved an iterative process of deconstructing data through the development of a three-phase, eight-step evidence inquiry and analysis process. Through rigorous analysis, the formulation of the Black Feminist Information Community(BFIC) model emerged with five meta-level themes (Place/Space, Voice, Information, Belief System, and Self and Community Mobilization). The meta-level themes reflect the importance of collectivism, engagement, and voice in community-based activism. The study significance reflects the recognition of the voice of the researcher and the activist-mothers under study. The BFIC model contributes to the information science theoretical landscape by offering a bottom-up view of information space and demonstrating the representation of information in marginalized communities.

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CHAPTER 1: Introduction

1.1 Seeking Ancestral Community

The African-American link to the ancestral community became popularized in the 20th century with the publishing of *Alex Haley's Roots: The Saga of an American Family* (1976). As a precursor to the airing of the television mini-series, my first-grade teacher assigned a family-tree assignment. I clearly remember sitting on my Grandmother's lap in what we called the TV room, a converted bedroom, adjacent to the kitchen in her ranch style home in Chicago's Englewood neighborhood on the city's South-Side. I knew of Mississippi as a place, but didn't realize there were so many people who came before me. She began with naming the person most precious and significant to her early life, her formerly enslaved Great-Grandmother, Paulina Smith. She called her Mama, because she raised her. Over the years, I would sit with my Grandmother periodically and take notes on the family for personal and academic use. I interviewed her for a qualitative research course on her identity as a church-based missionary. I captured most, but not all my family's story before she passed away in 2000. I thought I knew the woman she was; a respectable, God-fearing, orderly, church-going, community worker who described herself as a natural leader.

Through informed genealogical research, I found my grandmother in what I knew was her past community, Harold L. Ickes public housing projects, on the South-Central area of Chicago. To my surprise, she was listed as the President of a committee of women, mothers in the public housing community, demanding a library for the area. The need for further investigation ensued, and became a passion project aligning with my doctoral research. The exercise became what sociologist Alondra Nelson (2016) describes as reconciliation, "to restore lineages, families, and knowledge of the past and to make political claims in the present" (p. 6). My quest differs in that immersion into the past is not an exercise of biological determinism, but a search for a familiar voice united with the community-collective. In the journey, I found my voice as a researcher, and the value of illuminating my ancestral community.

The research presented in this study uncovers the collective voice of African-American activist-mothers in Chicago's Douglass neighborhood public housing communities from 1955-1970. Uncovering symbolizes searching, finding, and presenting marginal and previously ignored community voices in an information community context. The study takes the position that engaged communities, rather than community engagement, exemplify sites of information where relationships exist in the interest of community betterment through the activities of its members.

1.2 Resistance in Public Housing

In 1963, my grandmother, Mrs. Frances Cummings, voiced to city officials the need for her neighborhood to have a library. She asserted that the lack of access to a library center would hinder community education. She spoke boldly about the city's poor planning and lack of insight in public housing communities ("Blast City for Lack of Near Southside Library", 1963). She was a representative speaker of an organized group of mothers seeking equity of access and justice by using their voices collectively to shed light on the disregard of their community. The nearly eight-year struggle of these women exemplifies what Belenky, Bond, & Weinstock (1999) call the *tradition that has no name*.

The current project is informed by my research examining the case of women fighting for library facilities in 1960's Chicago public housing (Gray, 2015). The case provides the community view of information access while revealing the influence of information community structures. The current project expands this case selectively through an examination of the urban landscape containing the Douglass area Chicago public housing projects, during the first decade and half of its establishment. The project is grounded in information science theory but takes an interdisciplinary social scientific view of a marginalized community in an urban area.

Public housing in this case select study represents a racialized construction of culture in environmental homeplaces (Altman & Chemers, 1980). The research provides historical placement of Feldman & Stall's (2004) work examining resistance work of women in public housing, by demonstrating precedence, continuity, and replication of opposition of women in a Chicago public housing community in a historically different context. The women in the current study dwelled in a national and local civil rights era of struggle, which provided the context of their activism within their daily lives. This study will demonstrate that the formal and informal community-based information structure historically contributed to organized and informal activism.

1.3 Black Feminist Voice in Resistance

The current research explores theoretically the concept of voice, examines voice in the African-American female activist tradition, and highlights the complexity of the strategic usage of voice within the context of urban community cultures. Sojourner Truth supposedly spoke out and declared her Black womanhood proclaimed, 'Ain't I Woman.' Although it is unknown whether she uttered those words, the symbolism attaches to it an affirmative stance. The text by Anna Julia Cooper, *A Voice from the South by a Black Woman from the South* (1892), illuminated the role of African-American women to uplift the race, by challenging institutions that hinder the development of women throughout the Black community.

Voice is utilized or not, as an activist posturing for women. Using the voice strategically is knowing when to speak-up, shout, and be silent. This usage reflects strategy in the lived experiences of women of color. Most notable is the act of breaking silence, this is where "individuals not only reclaim their humanity, they simultaneously empower themselves by giving new meaning to their own particular experiences" (Collins, 1998, p.48). In the lives of the women under study, silence is broken within the collective union of purpose for the care of the community. This type of engagement provides a lens into information communities and theory expressed through the Black feminist tradition.

In, *Women Ways of Knowing* (Belenky, Clinchy, Goldberger, & Tarule, 1986) provide new thinking on the way women engage with the world. Before the text was published it was assumed all genders inhabited the same knowledge structures. The authors interviewed one hundred and thirty-five women, from a variety of colleges and 'invisible colleges' that service women and mothers participated through a variety of community programs. Each woman was asked about her theory of knowledge and found that they equated knowledge with gaining voice, which changed as they developed ways of knowing. This research illuminates voice in African-American women's activist tradition as an information site of resistance.

1.4 Community-Group Formation

The concept of *groups* varies in social science disciplines. This study seeks to expand the community-group dynamic by presenting the women under study as a collective formed in interest of the community. The group of African-American activist-mothers operates within the context of community betterment and purposefully enact in movements to define and enhance their community. The conceptual frameworks of groups help to identify the nuances of group structure and explore how these differing views of groups come together to highlight group structure.

In the discipline of political science, groups are viewed through the lens of their purpose with the government of society. The community as political helps to shape the connection and the purpose of a group. Sociology views groups as a collective of individuals. More specifically groups are the “aggregation of persons...characterized by shared place, common identity, collective culture, and social relations” (Fine, 2012, p. 160). The groups are clarified through a bringing together of shared characteristics. The sociological description of groups by type and action align with the women activists. Building on the sociological concept of group, political science further specifies group types in term of governmental structures and citizens.

The unique role of groups in social movements is the purpose behind interaction among members. The social movement group “establishes and validates meanings that constitute the propriety of action...it is also a community that establishes boundaries and divisions, where inequalities are resisted or reproduce” (Fine, 2012, p. 15). The inequalities are features of large and small groups. The societal level often features inequalities that set the stage for movements to counteract the divisions that become apparent. This aspect of groups is featured prominently in the African-American women activists in public housing. The women are joined in the ideal that equity is crucial to the development of their immediate surroundings. The small community group represented by the women is in opposition with the larger group they belong to as residents of the city.

1.5 Formulating the Case

The current project is a qualitative historical select case study that makes use of a black feminist epistemological frame (Collins, 1998, 2000), utilizing a critical-cultural approach in which the “study of social structures, freedom and oppression, and power and control” (Denzin & Lincoln, 2013, p.210) are central to the examination of various data sources. The historical texts that are utilized provide tools for interpretation of the past using relevant concepts and theories to understand evidence (Bogdan & Biklen, 2007). The case is bounded by the years when the public housing community was first developed in 1955, ending with the closing of the Henry Booth settlement house in 1970, a site for resistance in the community.

A historical case study is organizational or event-focused phenomena over a time. Data sources include interviews, documents, archives, government or municipal records, and photographs (Bogdan & Biklen, 2007; Yin, 2013). Critical-historical research views history as a living process confronting issues of stability and revolution. It challenges long-held confirmed views of what we are and how we came to be (Brennen, 2013). This study borrows from this approach utilizing select documents to explore a community at a specific time and place. The selective nature of the study allows for investigative freedom in the inquiry of evidence for finding voice in a Black feminist information community.

The researcher's role in qualitative examination of historical phenomena utilizing a critical perspective is inclusive, corrective, and emancipatory (Bogdan & Biklen, 2007; Denzin & Lincoln, 2013). The researcher doesn't separate herself from the subject/event under study. The activity of research is not an objective enterprise for the critical historical researcher. Their assumptions include the belief that "power relations are socially and historically constituted" (Kincheloe, McLaren, & Steinberg, 2011, p. 164). This mediates their interpretation of history by examining privilege and oppression in society towards invisible groups. The posture of the researcher is corrective in that analysis of a historical phenomenon involves challenges to traditions.

This study represents information embedded in a historical community whose social knowledge is manifested through experience (Black, 2007). What makes this phenomenon historical is that it reflects the experiences of women previously unknown and that it occurred in the unobservable past (Yin, 2014). Examining their activism provides a critical interpretation of a Black feminist community within public homeplaces (Belenky, 1996; Collins, 1998, 2000) as an information nexus, generating self-determination and agency. The act of investigation and the uncovering of this past are representative of historical revisionism and provide a social, cultural, economic, and political context for current administrative and policy practices that effect similar communities.

1.5.1 Statement of the Problem

This research extends the information paradigm by illustrating what Fisher and Naumer (2006) describe as an information community. The historic location of the research is both autobiographical and functional in that it examines evidence representing a collective of African-American women utilizing the homeplace (hooks, 1990) as a site of resistance. This research takes an information-based view of the complexities surrounding African-American women and micro-mobilization in the context of the civil rights period of the United States. Historically, the research adds to understanding local community-based activities in public housing, and the social role of information grounds (Fisher, Durrance, & Hinton 2004) within a limited geographic space. The case demonstrates that information is located within collectives, not a separate entity that influences community development.

1.5.2 Purpose/Research Questions

The purpose of the study is to explore the information community of African-American activist-mothers in a marginal public housing community. The research examines relationships within community networks by locating women's group(s) and activities that foster agency and development through activism. The research reveals, through select historical case study analysis, a Black feminist information community (BFIC) model. The study explores the dynamics of the metaphor of voice for the activist-mothers in the public housing community.

Additionally, the purpose of the study is to extend theoretically the location of information as a function embedded in community structures. The select case represents information as a tool of engagement in communities and challenges previous notions of information needs and seeking in marginal populations. The study intends to show how information structures are present within grounds of sites of resistance, and should be considered an environment, which fosters collectivity in community purpose, by African-American women.

The purpose of the research is realized through inductive grounded theory analyses of available archival, media, and governmental data. Grounded theory “consists of systematic, yet flexible guidelines for collecting and analyzing qualitative data to construct theories 'grounded' in the data themselves” (Charmaz, 2006, p. 2). This approach to the research allows for discovery through rich description to accomplish the purpose of adding dimension to information frameworks within communities of resistance.

The objectives of the study:

1. Identify community structures found historically in the formation of low-income planned communities represented within early public housing in Chicago.
2. Distinguish relationships (networks) of groups, organizations, individuals and municipal bodies in the community.
3. Clarify the relationship between the African-American activist-mothers’ information community, social activism, and Black feminist voice—towards the creation of the BFIC model.
4. Develop methods to analyze and situate processes, explicate meanings and actions, increase conceptualization, and explore how power, oppression, and inequities affect groups (Charmaz, 2011).

The research seeks to answer:

1. How did African-American activist-mothers residing in Douglass area Chicago public housing build information networks to inform activism?
2. How does the metaphor of voice support activities in community building?

1.5.3 Methodology

The methodology expresses both the abstract and concrete understanding of the select case being examined. It explores how to confront the evidence based on qualitative social science literature and taking ownership (See Figure 1.1) by embracing the iterative nature of the process. Implementing the case required a clarification of what it means to enter the qualitative enterprise from a critical perspective, locating the intersectional influence of community information structures of a public housing community. Chapter four, Qualitative Historical Research, examines theoretically critical-qualitative-historical research in case study approaches. I examine paradigmatically the intersection of qualitative and historical methods of research. Chapter five recounts the Methodology in Practice by presenting an explanation of the utilization of methods through milestones to explore the culmination of tasks suited to the continued development of the exploratory case being examined. Chapter six, provides further analysis and results concerning the development of the BFIC model.

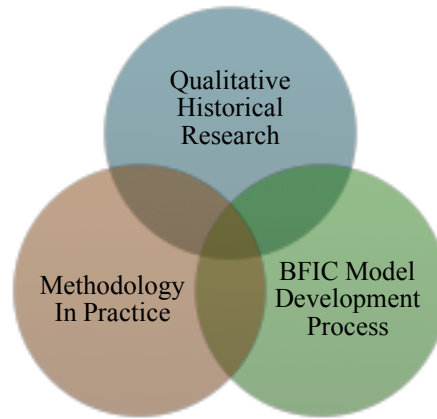


Figure 1.1 Research Ownership

1.5.4 Significance of the Study

Information histories in African-American communities reflect movements centered on desegregation in southern communities and biographical accounts of African-American librarians (Battles, 2008; Malone, 2000, 2007; Fultz, 2006). This study seeks to present a counter-narrative of the institutional and biographical narratives by centralizing the community. The dissertation offers the opportunity to examine a marginalized community, as an active contributor to the realization of community needs through African-American female collective action. The case explores activism as tradition in an information environment, which endeavors to clarify the notion of information as place, or information as community.

The research intends to analyze the African-American female voice in public homeplaces (Belenkey, Bond, & Wienstock, 1999) as a site for information grounds, information personification, and community activism. The select case examines the theoretical intersection of information and Black feminist epistemology (Collins, 2000) by exploring the African-American feminist voice within information spaces. Through inquiry, the research scrutinizes the intersectional social constructed categories of race, class, privilege, and the geo-political process by which the African-American female community activist exists (Collins 1998, 2000). Examination and analysis of the texts will demonstrate the use of the black feminist voice (Belenkey, 1996; Belenkey, Clinchy, et. al., 1986; Belenkey, Bond, & Wienstock, 1999; hooks, 1990; Lorde, 2007), as it is included in terms of information spaces in an urban northern context.

1.5.5 Limitations and Assumptions

Some aspects and issues explored within the study may be transferable to other African-American female activists' information communities. However, because the research takes a grounded theory approach the results are not generalizable (Corbin & Strass, 1998). The research is limited to the case presented, which provides an information-centered view of a social historical phenomenon. The study expands the notion of the community role in the context of information services through public libraries by highlighting the collective determination in shaping the activities of African-American women in protest.

The study includes the following limitations:

1. Limitations are found within data availability and evidence (Ary, Jacobs, Sorensen & Razavieh, 2010). The researcher only can study people from which artifacts survive. This is an issue found in bottom-up histories where the records are not available through institutional means.
2. Access to participants and others associated with them can assist this issue, but the research foci is found limited to available documentary evidence.
3. Documents and artifacts may contain biases and exclude the experiences of minorities and women. They do not reveal beliefs, attitudes, values and meanings (Witkowski & Jones, 2008). This may occur at face value.
4. Close examination and interpretation in analysis can make meaning from a variety of sources. But this limitation influences how study continues.
5. The types of documents included also limit the study. The evidence located in formal archives are only used in the investigation.
6. History in the study is referenced through evidentiary examination, rather than a narrative account of events.

The study makes the following assumptions:

1. The study assumes that archival documents will be in multiple locations in various collections at libraries, institutional archives, and personal collections.
2. My position as an African-American woman with parental roots in the community presents a bias in data analysis and collection. There will be differences in the researchers understanding of what the community represents and what is found in data discovery.
3. Power relations in the community in urban area play a role in activism.

1.6 Chapter Organization

The study is presented subsequently in five chapters. Each chapter begins with a reflective narrative statement bridging chapters topically, situating the content presented, and research insights. Chapter two examines theoretically information science, information community constructs, and the metaphor of voice in Black feminist epistemology and its use in social justice information communities. Chapter three provides a glimpse of the historical context, centering the activist-mothers in post-World War II Chicago migration, urban renewal, and housing. The chapter presents a focused and select historical analysis from a personalized lens. It does not represent a detailed historical account of Chicago public housing, but offers a contextual view of the life of the women under study. Chapters four and five discuss the theoretical and practical aspects of the methodology. Chapter four explores the relationship to qualitative and historical research, and theoretically explains the historical critical-case study approach. Chapter five describes the research journey, securing evidence, and presents a pilot analysis of evidence. Chapter six presents the BFIC model through subsequent analysis forming five meta-thematic areas *Place/Space, Voice, Information, Values, Self and Community Mobilization*. Each area is defined and discussed in terms the evidence and library and information science (LIS) theoretical implications. The last sections in this chapter address

implications for my development as a researcher and how to move the research forward in the discipline of Information Science.

1.7 Definition of Terms

1. Information Networks-Based on the social networks concept of information sharing where individuals, organizations, groups, communities are linked through purpose (Williams & Durrance, 2008).
2. Information Environments-based on information grounds as a place or site where information sharing and exchange occur (Fisher & Naumer, 2006).
3. Information Communities- “constituencies united by a common interest in building and increasing access to a set of dynamic, linked, and varying information resources...partnership of institutions and individuals forming and cultivating an interest around the provision and exchange of information, or knowledge aimed at increasing access to that information or increasing communication, and thereby increasing knowledge” (Durrance, 2001, p. 164).
4. Community Engagement-encompasses a variety of approaches whereby public service bodies empower citizens to consider and express their views on how their needs are best met (Rogers & Robinson, 2004).
5. Engaged Communities-Offers an inverse of community engagement where communities are empowered
6. Activist-Mothers- “Comprise all actions, including social activism, that [address] the needs of their children and community” (Naples, 1992).
7. Homeplace-Is a safe place where black people could affirm one another and heal racist wounds inflicted by racist domination (hooks, 1990).
8. Group/Collective- The African-American women under study are often referred to as a collective. They are defined in terms of a social movement group that “establishes and validates meanings that constitute the propriety of action...it is also a community that establishes boundaries and divisions, where inequalities are resisted or reproduce (Fine, 2012).
9. Voice-This term is used as a concept in understanding knowledge structures “women repeatedly used the metaphor of voice to depict their intellectual and ethical development; and that the development of a sense of voice, mind, and self were intricately intertwined” (Belenky, Clinchy, Goldberger, & Tarule, 1986, p. 18).
10. Social Movement/Activism- “key forces of change in the modern world.” The characteristics include strategic and purposeful guidance, mobilization outside of the establishment, and resistance against the status quo (Johnston, 2014, p. 1).

CHAPTER 2: Select Theoretical Intersections

2.1. Pursuing Meaning

At the beginning of my doctoral studies, I learned through coursework, of paradigmatic frames that shape knowledge and inform how one questions the world. The first semester required a reading of classical theoretical texts that demonstrate the objective and subjective areas of knowledge that clarify *ontology*, nature of reality, the way of seeing the world; and *epistemology*, the way of understanding the world (Denzin & Lincoln, 2013). Understanding both reality and world view would shape my paradigmatic orientation. I rightly assumed early on that I have a Critical paradigmatic orientation guiding my approach to research. Not knowing what all of this meant, I embarked on a search to clarify what theories resonated with my beliefs and how they linked to my interest in investigating African-American activist mothers in public housing.

The case under study is formed by a theoretical web with multidirectional parts intersecting at various points and centered foundationally within information sciences. The threads of the web represent singularly different aspects of the phenomenon and collectively the robustness of exploratory inquiry in the lives of marginalized groups. In the early stages of research, I associated the women in the community through their racial and gendered selves. My focus on race grew out of my desire to understand African-American philosophical traditions. I assumed that the socio-political tenets of critical race theory, especially the notions of *anti-essentialism* and *intersectionality*, suited the examination of African-American activist mothers in public housing (Delgado & Stefancic, 2001). Anti-essentialism rejects the notion of singularity in identifying oppression and intersectionality expresses the simultaneous multiplicity of oppression. This vantage point certainly grounded my research, but eliminated the centrality of information in the context of the community being studied.

While searching for a good information science ‘fit’ I began with the notion of community and information groups through understanding critical information scholars that discuss marginalization, deficit, social justice, agency, and empowerment (Mehra, Singh, Hollenbach & Partee, 2017; Mehra, 2015; Rioux, Mehra, & Albright, 2007, 2009; Rioux, 2010). My theoretical web expanded to be inclusive of information and racial theories. The unifying principle grew out of feminist-cultural studies, where I was introduced to the metaphor of *voice* (Belenkey, 1996; Belenkey, Clinchy, et. al., 1986; Belenkey, Bond, & Wienstock, 1999; hooks, 1990; Lorde, 2007). The disparate lines of race, information, feminism bound together created a complex view of the case being explored in the analytical forming of a Black Feminist Information Community (BFIC) model. Disciplinary focus requires the centrality of information with the conjoining of race, feminism, and social justice becoming integral (See Figure 2.1 Theoretical Intersections).

This chapter magnifies the web by looking at three major areas of the theoretical matrix. First, I explore the notion of information and community by explicating information not as an institutional *place*, but as community *space*. Secondly, the chapter scrutinizes the notions Black feminism and the metaphor of voice as it pertains to activist-mothers. Lastly, social justice-as-theory is addressed in an information context. The web presented provides a holistic view of the phenomena being studied, by postulating a complex overlay of meaning in pursuit of

theoretically situating the research. The complexity not only aids in the explanation of reality, it connects the disparate, which reflects a philosophical maturity in my scholarly development.

2.2. Information and Community

The informational approach to studying a community of African-American mothers in an inner-city public housing cluster presents some challenges. The use of information as a concept is central to the understanding the multi-disciplinary approach to this dissertation. There are elements of information addressed in the case that are central to community activism presented. To better understand how information is reflected in the community under study, focus is reflected in human information behavior, information community constructs, and community informatics, social capital, social networks in community contexts (See Figure 2.2) Information and Community). Each theoretical area discussed provides a foundational understanding of the relationship between community and information. The areas are explored through theoretical explanations found in Library and Information Science (LIS) literature along with relevance to the current case. The purpose is to make the information-based argument to the development of the BFIC model through the extension of current understanding of information and community theories.

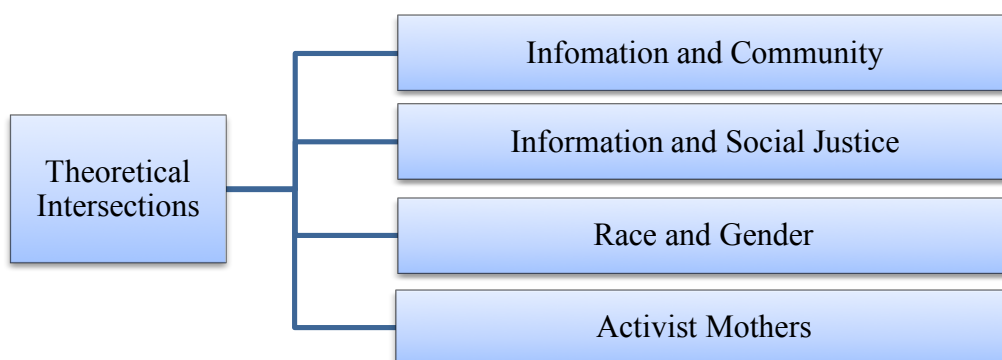


Figure 2.1 Theoretical Intersections

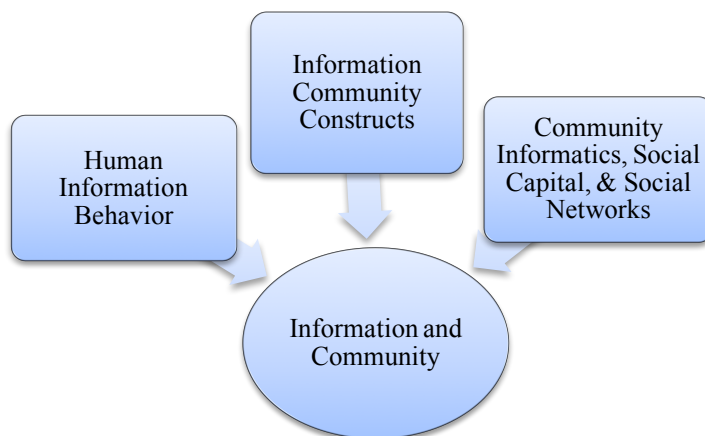


Figure 2.2 *Information and Community*

2.2.1 *Human Information Behavior*

Human information behavior focuses on the transactional use of information by people in all settings in a multitude of circumstances. This encompasses both intentional and passive modes of exchange that is purposeful (Fisher & Julien, 2009; Pettigrew, Fidel, & Bruce, 2000; Wilson, 2000). As defined in the literature, information behavior is a meta-theoretical sub-discipline in Library and information science which conjoins theories related to “how people need, seek, give and use information in different contexts” (Pettigrew, 2001, p. 44). The immediate concern of the current study examines the information behavior of African-American activist-mothers in Chicago public housing from 1955-1970. The context is limited by geographical space, time, culture, gender, and socio-economics. Information in the context of the study is viewed as space, social environment, and knowledge (Buckland, 1991) which is “intangible: one cannot touch it or measure it in any direct way. Knowledge, belief, and opinion are personal, subjective, and conceptual” (p.351). The behavior is examined through activities associated with the community-based activism engaged by the mothers.

Conceptual frameworks of information behavior traditionally are concerned with cognitive, social, and multi-faceted approaches to research (Pettigrew, Fidel, & Bruce, 2000). The current study takes a social approach to information behavior borrowing from related theories in information science including Elfreda Chatman’s (1991, 1996, 1999) *small worlds* concept based on theory of *Life in the Round* and Karen Fisher’s (2006) *Information Grounds*. The theories present information behavior in everyday life contexts and contribute to the development of the BFIC as both social and informational in a community context.

Elfreda Chatman’s “life in the round” theory was developed from her study of the social world of women prisoners. A life in the round “requires a public form of life in which certain things are implicitly understood” (Chatman, 1999, p. 212). Its members are considered “insiders” who are largely unconcerned with events in the outside world as it has little bearing on the insiders’ isolated experience; what carries value is information that can be used within their small world. Social roles and group standards are created and upheld by inside members.

Chatman proposes that there are qualifications for what constitutes a life in the round. A participant of life in the round has a “small-world conceptualization;” it is a world in which the

insiders define limits such as boundaries, social norms, and language used (Chatman, 1999, p. 214). A life in the round is lived out under the close examination of others, and it is a life that is generally routine and predictable, making information-seeking outside of the small world unnecessary and undesirable.

Four concepts associated with Life in the Round:

1. Small worlds- life on a small stage
2. Social norms- accepted behavior in that world
3. Social types- label or classification ability to acquire and use information
4. Worldview- collective of shared beliefs and customs

The small world of the public housing cluster featured in the current study features a stage that illuminates both internally and externally. The internal community structure of families and individuals in the public housing cluster are representative of a population operating within community confines. The external operations of the collective community projects small world community ideals and needs on adjacent areas and the city. The marginal location and status of the small world makes for an information cluster that benefits the members of the community, but unlike Chatman's theory, is networked through external communication structures including media, organizations, institutional, and administrative bodies. This study challenges the internalized, predictable, and limited small world deficit structure, through premising abundance within the world that confronts outsiders.

An abundance perspective of the small world featured reflects the social information propositions of Information Grounds Theory (Fisher & Naumer, 2006). The theory purports that information is inherently social and can occur with diverse people in diverse settings.

Information Grounds Theory Propositions:

- People gather at 'information grounds' for a primary, instrumental purpose other than information sharing.
- Information grounds are attended by different social types, most if not all of whom play expected and important, albeit different roles in information flow.
- Social interaction is a primary activity at 'information grounds' such that information flow is a by-product.
- People engage in formal and informal information sharing, and information flow occurs in many directions.
- Information grounds can occur anywhere, in any type of temporal setting and are predicated on the presence of individuals.
- People use information obtained at 'information grounds' in alternative ways, and benefit along physical, social, affective and cognitive dimensions.
- Many sub-contexts exist within an 'information ground' and are based on people's perspectives and physical factors; together these sub-contexts form a grand context.

Information grounds are present in the communication and learning structures amongst the women in the public housing communities. Information is grounded and not external to the space where community work takes place. Formalized structures represented by building councils and working committees happen simultaneously with informal neighborhood life. The primary use of information obtained from grounds are utilized in this study for the benefit of the collective. Information grounds (2006) is useful in understanding social informational aspects of

community and social justice work and collectives. Information is disparate and dynamic in this context, being resolved through individual and collective action.

2.2.2 Information Community Constructs

The idea of community as a site for information draws on the concept of information community (IC). An information community is described as a “partnership of institutions and individuals forming and cultivating a community of interest around the provision and exchange of information, or knowledge, aimed at increasing access to that information or increasing communication, and thereby increasing that knowledge” (Durrance, 2001, p.64). This definition exists in the realm of internet based online communities. The current study extends this meaning to increase capacity building in the interest of knowledge. This recognizes the mobilization aspects of an information community by incorporating galvanized structures in historic human-contact communities in a traditional geographic space. The emphasis on the application of information creates a nexus of a knowledge-based community system that informs action. A spatial traditional interpretation of information communities, creates a new application and analysis that supplants the virtual with the physical.

Utilizing Fisher, Unruh, & Durrance (2003) characteristics’ I explore how the traditional community activism within geographical space is representative of an information-activist community (IAC) (See Table 2.1). Collaboration is a common feature of IC and IAC applications. The IAC extends IC in that collective use and need for information supports mobilization necessary for activism. Collectivity is the main feature of IAC by viewing the community and its relationship in terms of purpose reflecting a participatory force for the mutual good. Information in the IAC operates similarly to IAC distinguishable by focus and intent. In the context of the activist-mothers in public housing, the application of IC characteristics demonstrates the influence of community-based information systems and structures.

2.2.3 Community Informatics, Social Networks, and Social Capital

In a contemporary view, community informatics is the “application of information and communications technology (ICT) to enable and empower community processes” (Gurstein, 2007 p.11). When examining the parts of the definition for the current study, the phrases most complimentary are ‘application of information’ and ‘empower community processes.’ The ‘technology’ aspect of the definition requires a modern critique of communal liberation through the use and application of materials. Information, is the central tenant of this empowerment process and becomes material, not in a modern technological practice, but instrumental to the activism conducted by community members. The material or technological impetus for African-American activist-mothers in public housing is created within the community structure akin to traditional communication and organizational tools like pen/pencil to paper, the spoken word, and the building of networks to enhance social capital, with agency, to determine destiny. This section looks closely at the function of the community informatics in the social influence of a justice related community empowerment structure. It examines both the development of democratic structure through social capital and social networks within information and community.

Table 2.1 Information Community Characteristics (Fisher, Unruh, & Durrance, 2003) and Information-Activist Community Application

IC Characteristic	IAC Application
Information Communities emphasize collaboration among diverse information providers	<i>Collaboration is a function of information community activist participation—diverse providers include both internal and external sources</i>
Information Communities anticipate and often form around people’s needs to get and use information	<i>Information use and need are purposeful to issues and intentions for the collective good</i>
Information communities effectively exploit the information sharing qualities of available technology and yield multiplier effects for stakeholders	<i>Exploitation of information as aspects of performance in mobilization and galvanization around community participation and activities</i>
Information communities transcend barriers to information-sharing	<i>Information-sharing is democratized and used as a tool for dismantling divides for collective purposes</i>
Information communities connect people and foster social connectedness	<i>Collectivity and connectedness are essential to the social structure and necessary for activist community praxis</i>

Community in the context of the current case is determined by geographical space. The space is limiting and isolated by socio-economic and racial lines. Amongst the individuals within the space is a connection through proximity, commonality, and marginalization. The social space therefore produces communication aspects associated with ‘informatics’ or ‘informing’ the members unifying practices for community good. This view promotes community in relationship with practices, coalescing in democratic participation through activities. The social and information community structure determined by the public housing requires its members to connect through common experience through expressed needs. In contemporary application of community informatics, the mediation of technology as an instrument to community use fosters collective enhancement. In this study, the mediation of human contact through centrality spaces representative of the settlement community house, generate grassroots praxis in expressing a joint community identity for the purposes of development and empowerment. The community system becomes one of collective mutual in-growth negotiated through created systems for actions that perpetuate a consciousness that creates opposition to external influence that marginalize and restrict inclusion. In practice the members become aware of democratic activity and empowerment which enables agency.

The development of activities through social justice practice generates within the information system a social capital internal and external to the community. Social capital in relationship to community informatics is “the extent, nature, and quality of social ties that individuals or communities can mobilize and conduct their affairs” (Zinnbauer, 2007, p. 16). This mobilization is both inherent and a by-product of community informatics. Social capital within the information system developed in public housing, is an out-growth of civic participation through activist and enhancement activities. It is grassroots, micro, and driven by joint consciousness because of economic abandonment. The realization of a community structure built through governmental funding re-locating the individuals of a common race and social and economic class positions the population at a disadvantage. The introduction of community informatics influences a joint effort to secure capital in resistance to imposing governmental structures (Williams & Durrance, 2008).

An extension of community informatics and the building of social capital, is social networks. Social capital as a demonstrative mobilization tool within a community informatics perspective is strengthened by the network of individuals within the information system or structure represented by the community. Social network theory/analysis perspective is defined as a set of nodes (or network members) that are tied by one or more types of relations (Wasserman and Faust, 1994). The relational aspect and collective basis of social networks create a system of influence within a community informatics perspective.

Using a community perspective, Wellman & Leighton (1979) recognize the limits of space and the identification of networks by acknowledging the extant relationship the community or neighborhood has with external entities. This observation repudiates isolationist view of communities specifically within urban space. I posit that in the current case, hegemonic structures influence the position of community, and the bond of the internal networks reflect a community in opposition to deficit perspectives of the community. In describing the social network perspective, Wasserman & Faust (1999) highlight four principles.

1. Actors and their actions are viewed as *interdependent* rather than independent, autonomous units
2. Relational ties(linkages) between actors are channels for the transfer “*or flow*” of resources (either material or non-material)
3. Network models focusing on individuals view of the network structural environment as providing opportunities for or constrains on individual action
4. Network models conceptualize structure (social, economic, political, and so forth as lasting patterns of relations (p. 4).

The community and networked perspectives influence the grassroots connective enterprise found within community informatics. The case of African-American activist-mothers in the public housing cluster, exhibit networked behaviors in the use of information within the space and their linkages to internal and external structures.

Using a community informatics perspective, Williams and Durrance (2008) examine the connection of social capital/social networks. Operating in a context of technology, they offer an alignment to how relational ties found in social networks, is influenced by bonding and ties through those networks in the development of social capital. As stated, this study uses a non-technological mediated environment, organically structured through proximity and commonality. The motivation in the development of relational networks is facilitated by individual and community needs whereby the information environment is joined through the building of social capital within a community informatics perspective.

The modern interpretation of the function and value of technology to support community efforts and sustain practices of connectivity for communal well-being applies to the historic nature of the current case. The notion of development through oppositional justice related activism, demonstrate a social connectivity amongst members within the community space building capital in the operation of a community system. The traditional mediating factors outside of contemporary technology provide the impetus for collective development in the service of community-good. Information as a space becomes grounded, functioning as part of the empowerment structure materializing communal bonds with purpose.

2.3 Information and Social Justice

Literature utilizing social justice theory in LIS helps to inform scholarship and professional practice (Mehra, 2015; Mehra, 2014; Rioux & Mehra, 2016; Mehra & Singh, 2017; Mehra, Rioux, & Albright, 2006; Honma, 2005; Mehra & Srivanivasan, 2007; Mehra, 2004; Rioux, 2014; Mathisen, 2014). The writings contribute to the understanding of the development of the increased interest and application of social justice ideology in professional, institutional, and theoretical contexts. Present in the literature is the notion of communities and libraries as service units, enriched by participatory energies of community members in realizing societal change. This section summarizes the social justice theoretical influence in information and how it is applied in the current study.

Social justice in information science presupposes the function of libraries, as public institutions, for the facilitation of equity centered on access to information materials and communal service and activities (Mehra, Rioux, & Albright, 2006). It counters the corporatization of information centers by providing a community-based framework. The mission of social justice in LIS is to “design systems and services that are equitable, meaningful, and

empowering for marginalized and disenfranchised people” (Mehra, 2015). This perspective embodies the library and community structures that contain them, while recognizing the community information structure in the practice of social justice.

Underlying social justice in an information context is the inherent belief in the challenge of hegemonic discourse, scholarship, and professional practice in information science. It is represented in research on marginal communities, notions of equity, bias in technology, and diversity (CITE These statements...search the literature). This exposes a limitation within the discipline to appeal to structures that promote the othering of scholarship not defined within paradigms that fit in the philosophical confines of information science theories.

2.3.1 Power and Marginalization

The paradigmatic source of social justice research and practice in LIS, is based in a critical perspective. Theories that stem from a critical paradigm involve elements of emancipation that reduce domination of marginalized and oppressed groups by increasing freedom (Bohman, 2005). Historically, it is associated with German sociological theory development of the 1930s which focused on raising oppressed marginalized people, with inquiry based in an ideology of freedom and equality (Dick, 1993; Dahms, 2011). This philosophical dimension allows for a discourse on aspects of society and individuals within it. According to Lincoln and Guba (2011), critical ontology, or nature of reality, is shaped by social, political, cultural, economic, ethnic, and gender value and an epistemology. Furthermore, they relate that a critical view of society encourages a critique of social power and structures, transformation, empowerment, and change, whereby members participate in shaping their future. Therefore, a critical paradigm is where a researcher participates in the liberation of the phenomena being studied and engages at the level of the groups being examined.

Critical theory in LIS is shaped by an understanding of the role of information centers and information professionals to benefit and encourage participatory empowerment and change for individuals, communities, and society. In the information environment, “critical theory requires, as one focus of inquiry, that the library’s diffusion of knowledge role ought to be critically examined in relation to its perceived passive position” (Dick, 1993, p. 58). The alignment of libraries as an equalizer in society provides a much-needed service that informs the masses and provides an opportunity to explore the contexts of political, social, and cultural engagement for all individuals. Leckie & Bushman (2010) encourage researchers to examine critical theory in LIS and emphasize the social aspects of the discipline which contribute to the betterment of society. Societal influence on LIS is undeniable. Information centers function at the community level and have the benefit and responsibility to outreach and assist in the transformation of individuals within their purview and affecting societal change. This societal change and equity rooted in a critical perspective is a central feature of social justice.

2.3.2 Social Justice in an Information Community Context

Social Justice research in LIS is rooted in communities that are serviced by library institutions. Connecting community to research provides another opportunity to exercise within a social justice theoretical framework. The social justice theoretical perspective in LIS collates communal ideals in the service of the collective good. It is at once both philosophical and practical. Using Rioux's (2010, p.13) LIS social justice five metatheory assumptions, I discuss areas of emphasis in examining African-American activist-mothers in public housing with a social justice information community context (See Table 2.2). The assumptions provide a guide for framing how information communities operate using a social justice perspective.

The previous theoretical discussion on information community constructs demonstrate collective community mobilization in naturalistic non-technological mediated environments. Here I extend that discussion from a social justice information perspective. The LIS social justice meta-theoretical assumptions communicate fairness, empowerment, equity, and change agency. The distinction in the activist-mother community context is that information-as-service, is transformed to information-as-collective within natural space.

Table 2.2 Social Justice in an Information Community Context (Rioux, 2010)

LIS Social Justice Meta-Theoretical Assumptions	Activist-Mothers Information Community Context
Assumption #1: All human beings have an inherent worth and deserve information services that help address their information needs.	Information need is rooted in community well-being, is purposeful for action, and inherent in collective space
Assumption #2: People perceive reality and information in different ways, often within cultural or life role contexts. These contexts should be acknowledged when planning or implementing information services.	The perception of information grounded in community space and implementation of social justice activities indicate an understanding of racial, gender, and socioeconomic context of public housing residents
Assumption #3: There are many different types of information and knowledge, and these are societal resources. Widely available access to this information and knowledge is a common good that should be promoted and maintained.	Information and knowledge are accessed through community assembly and integral to the promotion of the common good.
Assumption #4: Theory and research are pursued with the goal of bringing positive change to service constituencies.	Theory-making is generated through social justice related activities—utilizing voice to bring change to the community
Assumption #5: The provision of information services is an inherently powerful activity	Empowerment occurs through naturalistic communal information exchange

2.3.3 Information as a Social Justice Tool

When used as a tool, social justice becomes operationalized in information spaces. It functions within environmental structures that inform practical activities in information centers. The library is often seen as the manifestation of where the tools are utilized in the service of information need, access, use, and evaluation. Within libraries the implementation of social justice is mediated by the physical institution, staff, policies, political, and community structures. The case of the activist-mothers open the concept of operationalization of social justice within community spaces. The current study embodies social justice information frame by considering a community activist structure in the Mehra, Albright, and Rioux (2006), examine research in LIS and provide a framework for social justice research in LIS (See Figure 2.3). The theoretical threads indicated through concepts provide the structure for the framework. The language collectively illustrates the elements present in social justice LIS research and practice.

The information community formed by the collective work of the members require grounding social justice informational tools into an interactional space where they gather. The marginalized homeplace of the activist-mothers embodies the use of information as a social justice tool. This departure from the institutional frame posits a spontaneous informal mechanization of information for in the context of the greater good through social justice activities.

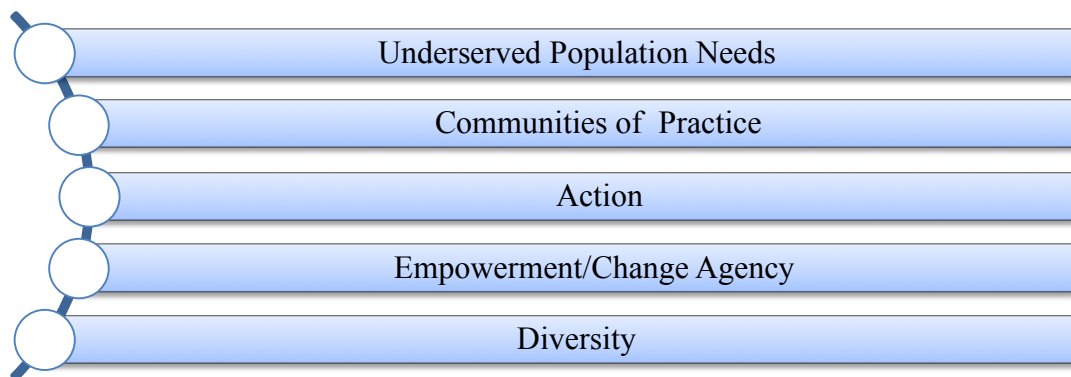


Figure 2.3 Social Justice LIS Elements and Practical Tools (Mehra, Albright, and Rioux, 2006)

2.4 Race and Gendered Voice in Resistance

The case under study theoretically explores the agency of African-American women positioned in a racialized marginal site. The location is at the intersection of poverty, political and social isolation, and collective empowerment. To better examine the informal social networks inhabiting the social resistance the research must scrutinize how theory informs the analysis. The case is in a critical historical period where the racial order present in America was upended by the African-American civil rights movement which made political and social gains for African-Americans and other marginalized groups including women, Native Americans, and Latinos. Being women, poor, and at the mercy of political racial structures informs oppression and resistance among women in public housing. This section examines the complexity of theoretically grounding the activities of the African-American activist mothers building informal social networks, utilizing Black feminist voice in a grounded information community located in a racialized urban landscape.

2.4.1 Racialized Spaces

The geographic location of public housing is in direct relationship to the historic development of racial based lines explained in racial formation. The racial formation theory is defined “as the social historical process by which racial identities are created, lived out, transformed, and destroyed” (Omi & Winant, 2015, 109). The process involves ‘race-making’ or making up people through a process of ‘othering’ whereby categories are ascribed to “situate ourselves within prevailing social hierarchies, and to provide clues that guide our social interactions with the individuals and groups we encounter” (Omi & Winant, 2015, p. 105). Further discussion of the theory examines the definition of race with descriptions of racialization, racial projects, racism and racial politics (See Table: Racial Order Theory).

Table 2.3 Racial Order Theory (Omi & Winant, 2015)

Racial Terms	Descriptions
“Master-Category”	“Is a social category that is either objective or illusory” (p. 109) “Is a concept that signifies and symbolizes social conflicts and interests by referring to different types of human beings” (p. 110) “Is a concept, a representation or signification of identity that refers to different types of human bodies, to the perceived corporeal and phenotypic markers of difference and the meanings and social practices that are ascribed to these differences” (p. 111)
Racialization	“The extension of racial meaning to a previously racially unclassified relationship, social practice, or group” (p. 111)
Racial Projects	“Is simultaneously an interpretation, representation, or explanation of racial identities and meanings, and an effort to organize, distribute resources (economic, political, cultural) along political racial lines (p. 125)
Racism	“Racial project ... as racist if it creates or reproduces structures of domination based on racial significations and identities” (p. 128)
Racial Politics	Racial Despotism (American identity as white, color line of racial division, consolidated resistance); Characterized by the move from despotism to democracy and from domination to hegemony

The theory uses as a basis for its development the political dimensions of the United States, which insinuates the very structure of the country is constructed on racial formation. Public housing for poor African-Americans is the product of a racial project means to reinforce the order of racial lines in the city of Chicago. The theory uses the ‘great transformation,’ where there was a paradigm shift resulting from new social (civil rights) movements of 1950’s and 1960’s.

This movement “rearticulated black collective subjectivity...(and) reframed traditional black cultural and religious themes to forge a new black politics” (Omi & Winant, 2015, p. 165). This description captures both the religious and shared vision of the civil rights movement and the subsequent transformation to a more radical nationalism which stood in opposition to the American white identity which fueled racial reaction. The theory furthers the process (trajectory), historically in its descriptions of neo-conservatism, code words, and hegemonic colorblindness, and post-racial society. This trajectory describes a political context of racial formation within a society that reaffirms itself through racial oppression and subordination through laws and policies. All iterations reaffirm both oppression and resistance even with constant changes of the idea of race in the United States.

In racialized spaces of 1950’s and 1960’s Chicago the colorblind hegemonic trajectory is not yet realized. The United States was on the shifting sands of the civil rights movement where oppressed groups used civil disobedience to claim rights where segregation and Jim Crow laws reigned. The racial project of housing during this time saw the emergence of ordinary women doing the extraordinary task of utilizing collective strength to sustain and improve their community. This active work is the manifestation of Black feminism in praxis (Collins, 1998).

2.4.2 *Black Feminist Voice*

The concept of voice (Collins, 1998; hooks, 1990; Lorde, 2007; Belenky et. al., 1986) is cognitive practice whereby women express through speaking and silences seek justice. The utilization of voice gives African-American women authority over their own experiences. When African-American women break silences, they voice publically that which is known privately within their own community and collective spaces. This type of community engagement provides a lens into informational networks and theory expressed through the Black Feminist tradition.

The conceptualization of voice is found in the groundbreaking text *Women Ways of Knowing* (Belenky, Clinchy, Goldberger, & Tarule, 1986). The study revealed five categories of knowledge:

1. *Silence*—Women experiencing themselves as mindless and voiceless and subject to the whims of external authority.
2. *Received knowledge*—Women conceive of themselves receiving, even reproducing, knowledge from the all-knowing external authorities but not capable of creating knowledge on their own.
3. *Subjective knowledge*—Truth and knowledge are conceived of as personal, private, and subjectively known or intuited.
4. *Procedural knowledge*— Invested in learning and applying objective procedures for obtaining and communicating knowledge.

5. *Constructed knowledge*—Views all knowledge as contextual, experience themselves as creators of knowledge, and value both subjective and objective strategies for knowing (p. 15). The five categories are not developmental or mutually exclusive. They can manifest in different situations at different times in a women's life. The connecting thread throughout the categories was the utilization of the female voice. They found that "women repeatedly used the metaphor of voice to depict their intellectual and ethical development; and that the development of a sense of voice, mind, and self were intricately intertwined" (p. 18).

Hurtado (1998) provides an alternative explication of voice for women of color. She brings to light the multiple identities shared by women of color and how it impacts voice. The multiplicity of the lives of women of color lend s itself to cultural adjustments from moving into and out of spaces where power is muted to a homeplace where collective-relation power exists. This complexity is coupled with intersectional understanding of self. To harness strategy in differing environments recognizing identities, women of color utilize both silence and outspokenness (Hurtado, 1998). Understanding when to refrain and speak out is a useful tool for women of color who negotiate a complex identity web.

The text, *A Tradition that Has No Name* (1999), Belenkey, Bond, and Wienstock revisit the metaphor of voice in poor and minority communities. The discussion focuses on the coming to voice collectively. Through the Listening Partners Program, women come to knowledge and voice through dialogue. The knowledge categories are supplemented with how women are as mothers and with their peers. Knowledge in the text is expanded to examine the collective in relation to activism, especially in the African-American community. The text is inspired by those invisible but not silent women in the civil rights movement who utilize what they describe as skills developed in the public homeplaces to educate and lead and inspire in social movements. Public homeplaces are where women or people come together for the betterment of each other and the community (Belenkey, Bond, and Wienstock, 1999). These spaces have a significant relationship with the roles of women as mothers and providers embodied in the external communities in which they dwell. The metaphor of voice is central to the exploration into a Black feminist theoretical frame within social informational networks representing community engagement in historically marginalized communities.

2.4.3 *Collective Voice*

Belenkey, Bond, and Wienstock (1999) discuss the significance of other or outsider status of African-American women in marginalized communities in the context of a racist sexist society. The outsider status is the source of activism for women in public homeplaces. Patricia Hill Collins (1998, 1999) describes Black women as outsider-within. These women, by their ethnicity, color, and social class are outside of white patriarchal, hegemonic spaces, but have access through work (traditionally cooks and maids). It is like physically being within spaces of those that are privileged, but never belonging. bell hooks (1990) refers to this marginality as place of resistance. These marginal homeplaces as desirable outside spaces, as a place of struggle which invokes courage and strength. Outsiders must stand alone or collectively with others on the outside to bring change. The outside spaces are where African-American women come to voice.

The activism and work of the women in public housing demonstrate the outsider status in resistance and struggle. The collective work in public homeplaces is vital to coming to voice.

Collectivism in dialogue is what Freire (2000) describes as *problem posing pedagogy* in education. In this dialogic learning environment, students/adults come to understand and name what issues and problems are affecting communities. It is a conscious raising activity where people become aware and want to make a change (Freire, 2000; hooks, 1994). The activist mothers in public housing discussed and acted on community needs, which became the aim of their mobilizing activities. The collective is associated with family or community-family. The metaphor of family is emphasized by women in public homeplaces and is central to movement activities.

2.5 Activist–Mothers

The literature reflects the interdisciplinary scope of examining the African-American mothers in protest. The collectivism in resistance, noted earlier, explores how marginal units come together in social protest. This tradition marks a primary feature in community homeplace as a space for resistance. Self-determined agency provides strength to movement building. This phenomenon has been chronicled recently in the literature as being a primary feature of the civil rights era in the United States. African-American women in marginal spaces are the unknown figures within grassroots mobilizing that strengthen communities. The case under study examines this phenomenon through an information lens. The literature reveals areas of community mobilization, collective responsibility, and marginal agency. The following discussion illustrates realization of these attributes in information spaces.

2.5.1 Women, Activism, and Mobilization

The national push for equitable rights and freedoms changed the south and separate and unequal facilities. African-American women took unprecedented leadership in grassroots efforts to change society. African American women “were instrumental as leaders in the recruitment and mobilization process and were effective, influential leaders who elicited loyalty from their followers” (Robnett, 1996). African American grassroots leaders within informal community settings should demonstrate characteristics that involve providing advice, facilitating action, developing networks, active campaigning, recruitment of leaders and participants. The African-American woman grassroots organizer showcases leader potential and development through an innate understanding of immediate needs for a better life. The activist-mother represents the activity of community-caretaking. It lies at the intersection politics, mothering, labor, and community in the lives of the participants.

Women’s clubs and associations are credited with the enhancement of the public library system during the Progressive movement in America in the later part of the nineteenth and early twentieth century. The clubs operated locally and nationally towards the betterment of communities and used agendas to realize social programs and policies for communities. The General Federation of Women’s clubs, a national organization, made the establishment and work of libraries a high priority. The organization created a committee on library extension to assist state and individual clubs in working towards building and running local libraries (Watson, 1996). To create the library institutions the clubwomen used a variety of strategies including fundraising through sales, entertainment, tag days, and other small-scale events. Library materials were purchased and donated by community members and the women took over the administration of these facilities. The trend of women in the creation of libraries for

communities extended through the 1930's when the American Library Association reported in 1933 that 75% of public libraries were founded by women's associations (Watson, 1994).

Women groups not affiliated with women's clubs also worked to create libraries in their respective communities. During the first few decades of the twentieth century, the continued work of grassroots organizations, women's clubs, and federal and state agencies established local libraries. Within communities, women often saw the need for libraries to be located near schools and residential areas. The libraries were an extension of public education and were status for communities that offered access to reading and literacy for community members. Funds were often shared with public schools through the same tax revenues and many of the establishments of libraries often paralleled the creation of schools. The care and education of children were of great importance to women's groups and their tenacity in supporting the education of youth helped spread the growth of public libraries throughout the United States (Watson, 1996).

African-Americans demonstrated the organizing efforts to establish libraries for African-American communities during the civil rights movement. African-American women took unprecedented leadership in grassroots efforts to change society. African American women "were instrumental as leaders in the recruitment and mobilization process and were effective, influential leaders who elicited loyalty from their followers" (Herda-Rapp, 1998, p. 350). African American grassroots leaders within informal community settings should demonstrate characteristics that involve providing advice, facilitating action, developing networks, active campaigning, recruitment of leaders and participants (Robnett, 1996). The African-American women grassroots organizer showcases leader potential and development through an innate understanding of immediate needs for a better life (Stall & Stoker, 1998). The activist-mothers represent the activity of community-caretaking. It lies at the intersection politics, mothering, labor, and community in the lives of the participants. This study captures the power elicited through activist-mothers in organizing to meet the needs of the marginalized communities by becoming visible participants instituting social justice practice for change (Naples, 2014).

2.5.2 Mother Resistance in Public Housing

Resistance is a tradition of the collective utilization of voice of marginal African-American women. Early examples of club women demonstrate a social agency in response to the needs of the race. This is a top-down approach to engender agency. In the grassroots, micro-mobilization occurs among women dedicated to community needs from different perspectives. One of the earliest examples of this is found in the first public housing built exclusively for African-Americans in Chicago. Knupher (2006) examines both the Ida B. Wells homes and Altgeld Gardens homes in 1940's Chicago. These early examples saw organizing in both tenant councils and children programming. Implicit social activism however did not play a significant role in the collective lives of mothers. The women organized around the education and care of children. The historical examination saw housing as isolated and confined spaces where middle-class intervention limited social activism.

Ethnographic studies set in the Chicago public housing during the 1980's demonstrate agency of mothers in public housing to enact social change (Feldman & Stall, 2004; Hart, 2002). The mothers are centralized in these works as activists working on the behalf of their communities. Collective responsibility through domestic and community support was central to sustaining relationships and creating information spaces for resistance. The women essentially

worked where they lived and conceived economic, political and social development for their communities. Naples (1992) research with African-American and Latino low-income women defines the landscape for activist mothering. The labor in community work is viewed as a natural dimension, manifested as an extension of traditional mothering. Issues of invisibility and class subordination reveal strength in understanding how united work influence social change.

These studies inform the current case of women in public housing in the 1960's Civil Rights era. Movements throughout the country informed the position of mothers in community development and social change. The case under study seeks to fill a time and conceptual gap by examining the collective community organizing space as information environment. Like previous examinations the case clarifies poor environments as racialized empowered homeplaces. Even with the change in time and space, the necessity of examining how information-based community environments define and shape the marginal black feminist voice is necessary to explore.

2.5.3 Activist-Mothers in the Research Context

The activist-mothers in the context of this research reflect the tradition of galvanization and vision reflecting collective participation. Uniting the women is the promise of community betterment through the creation of programs and activities promoting communal care. Though formalized in a micro-community context, the work reflects a social movement structure. Johnston (2014) describes social movements as “key forces of change in the modern world” (p. 1). The characteristics include strategic and purposeful guidance, mobilization outside of the establishment, and resistance against the status quo (Johnston, 2014). These features shape how a social movement operates in society. A key component of movements is the role of the individuals formed in groups that influence societal transformation. In a micro-level the movement of activist-mothers in this study reflect agency in the transformation process.

Conceptualizing groups as social movements requires an understanding of the types of influence different groups have on shaping movement structure. The social movements are “organizations, groups of people, and individuals who take collective actions to bring about transformation in society” (Allen, 2011, p. 4). In this structure, the groups are organizing bodies that come together. These groups vary in size structure and complexity. There are three types; (1) *advocacy groups* which are formalized groups that are value-based seeking change on specific issues, (2) *interest groups* which pursue institutional approaches to change, and (3) *grassroots organizations* that are informal and spontaneous collectives formed pursuing meaningful change (Johnston, 2014; Wilson, 2011).

Framing social movement group identification within the context of the African-American activist-mothers in Chicago public housing, they are considered grassroots. The women are individual residents of public housing units that join through established channels through the local Parent Teachers Associations and participation in the local community center ("Mass rally set in fight for library," 1963). The group mobilized around meeting information needs within the community through the establishment of permanent branch library facilities in the community. The grassroots nature of the group is evident in its status as a community group, mobilizing to meet a local need.

This study explores the unique role of this group of women in an informational context through document evidence. The group in the context of this study is a collective enterprise

representing the homeplace in a Black feminist based, social justice information community context. The theoretical web encasing the study, acknowledges the complexity of community life for activist-mothers in this place and time. My ancestral connection, illuminates the desire to understand how theoretical placement is activated through a creative examination of community products. The women are joined in the ideal that equity is crucial to the development of their immediate surroundings. The small community group represented by the women is in opposition with the larger group they belong to as residents of the city.

Chapter 3 Historical Overview: Activist-Mothers in Context

3.1 In Search of a City Home

The context of mothers engaged in activism in Chicago public housing is a tale embedded within the complex plight of African-Americans in the United States. Arno Bontemps, author, poet, librarian, professor, and essayist who wrote *They Seek a City* (1945), chronicled through statistical data, observation, and interviews what many African-Americans fleeing the south faced in search of a place to call home. While studying for his Master Degree in Library Science at the University of Chicago, Bontemps, fascinated by African-American culture and life, recognized both the promise and the limitations set forth systemically to hinder the search for a home. At the age of 22, my grandmother came to Chicago in 1937 from Cleveland, Mississippi, as a newlywed with a young child. Informal discussions about her experience provided a perspective of a young person exhausted with the Jim Crow restrictions of the South. She felt that to be independent and free from oppression, she would make the change in her life to find a new home, a settlement within a city, leaving behind a rural and unjust existence. I imagine the excitement and hope that she must have felt. The first memory she spoke of was the lights, the city lights, that radiated as her train pulled into Chicago. As a migrant, she was joining millions of others who chose to leave for the promise of something other than what the rural South offered. Her experience mirrored what is lamented by migrants featured in early texts reflecting the uneducated, poor, and hardworking African-Americans in the city of Chicago (Drake & Cayton, 1945).

To contextualize the experience of the activist-mothers (See Figure 3.1), I reviewed both secondary and primary source texts to offer a concise view of the contextual influence of life in public housing for the activist-mothers. The chapter takes a socio-political strategy examining the social life, community formation, and housing.

The six areas examined provide a clear view of what brought the women to Chicago and public housing (migration, Public Housing Development, & Ickes and Dearborn Housing Communities) and the influential factors in their lives (Settlement House, Black Metropolis, Urban Renewal). Figure 3.1 shows the contextual factors in a dynamic rather than a linear way. A timeline approach assumes that these contextual factors of influence occurred along a specific timeline. That is true for landmark laws and policies enacted (i.e. landmark housing policy of 1949), but is contained within the context of both migration and lower class life. The historical context presented takes a thematic approach to the dynamic structure of development and the social lives of the activist-mothers in the public housing cluster community.

The public housing communities under study developed out of the need to create housing for the urban Black poor. This *second ghetto* (Hirsh, 1983) is often described as *paradise* by early residents, saw the proliferation of community engagement to enhance the lives of its members (Fuerst & Hunt, 2005). Engagement activities took the form of activism for the African-American mothers in the cluster of housing on the south-central area just a few miles from downtown Chicago. This study centers *information* as a location of engagement and activism for residents, who sought to reimagine public housing as a homeplace dedicated to the well-being of its residents. What makes this work unique is the placement of a settlement house in the community. The settlement house, Henry Booth House, acted as both point of service and a space for agency. A settlement house, is a community-located agency where service workers

reside within the community of service. The case makes the argument that information is not an externalized or separate construct, but an interior dynamic feature of collective African-American women's localized community activism. Information in this study is a nexus for communal justice practice.

The history begins with the momentous movement of African-Americans from the South to Chicago, discusses their way of life of what was known as the Black Metropolis. Policy through urban renewal and public housing development is presented through backdrop of race-based restrictive housing policies. Lastly the development of activism through community citizen-participation in both the Harold L. Ickes and Dearborn homes housing cluster is presented, setting the stage for methodological discussion of data gathering and analysis.

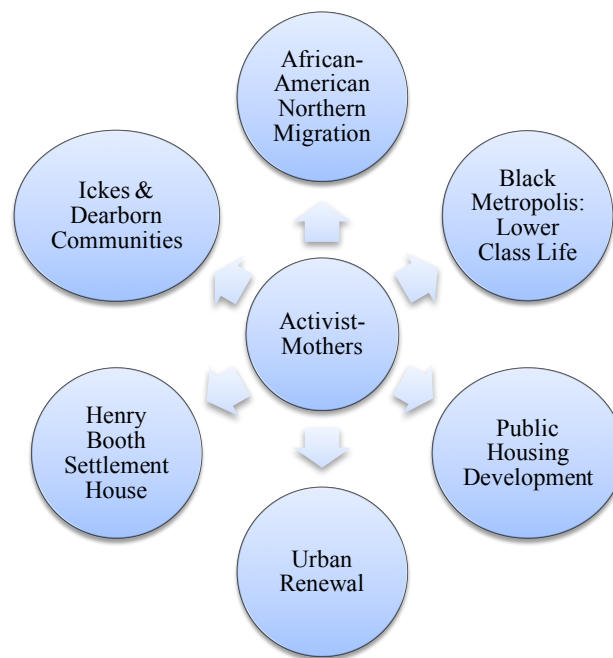


Figure 3.1 Activist-Mothers in Context

3.2 African-American Migration to Chicago

The *Chicago Defender*, an African-American newspaper in Chicago, played a central role in the exodus from Jim Crow South to *New Canaan* (Bontemps & Conroy, 1945). The paper admonished Black southern readers to leave Dixieland where the laws of separation physically and psychologically restricted all aspects of life. The twentieth century movement of African-Americans from rural southern areas to cities like Chicago, transformed the national landscape establishing vibrant communities of African-Americans. Chicago's African American population increased significantly from 1890-1960 (Table 3.2). The migrants to the city were described as "refugees from the bondage of America's cotton kingdom in the south" (Drake & Cayton, 1945, p. 32). Migration meant the promise of a new kind freedom of full citizenship and participation in a self-determined future. The migrants found new opportunities through work, education, and social institutions.

Steady increase of African-American inhabitants occurred in the early decades of the twentieth century. The population doubled between 1890-1900 which coincided with the 1893 Columbian Exposition, the world's fair which became a social and political platform for African-Americans. The event ignited protest because of the lack of representation of African nations and of the African-American experience. Protest by prominent women like Ida B. Wells, Anna Julia Cooper, and Fannie Barrier Williams shone a light on the programmatic substitute presented by the 'Negro Day' as it was deemed by exposition officials (Hine & Thompson, 1998). The exposition and the protests signaled the beginning of the movement of African-Americans into Chicagoland.

From the outset of this swelling there were significant issues and difference among the economic classes of migrants coming from the rural south. Fannie Barrier Williams, the wife of a doctor, prominent club women, and first African-American to serve on the Chicago Public library board relayed the apprehension of middle and upper class blacks to understand the ways of the southern migrant (Hendricks, 2014). The restrictive lines limited the extension of housing for migrants and caused overcrowding in areas south of downtown. Racial discord culminated in the 1919 Race riot where 38 people died, 537 injured and many African-Americans were left homeless (Johnson, 1922). Additionally, from 1917-1921, 58 African-American home dwellings were bombed to prevent encroachment into white areas (Hirsch, 1983).

Table 3.1 African-American Migration Pattern in Chicago (Hirsch, 1983)

Year	African-American Population	Increase	Percentage Increase	Percentage of total Population
1890	14,271	---	---	1.3
1900	31,150	15,879	111.3	1.9
1910	44,103	13,953	46.3	2.0
1920	109,458	65,355	148.2	4.1
1930	233,903	124,445	113.7	6.9
1940	277,731	43,828	18.7	8.2
1950	492,265	214,534	77.2	13.6
1960	812,637	320,372	65.1	22.9

The story of the African American migrants is recounted in *The Negro in Chicago: A study of race relations and a race riot* (1922), a significant study done by the University of Chicago in response to the riots. The text reminiscent of the Philadelphia Negro (DuBois & Eaton, 1899), utilizes qualitative methods to capture life in the sprawling African-American community. The diversity of socioeconomic status, business enterprises, educational intuitions, medical facilities, and places of worship capture a dynamic community separate and independent. Ida B. Wells, the prominent Memphis journalist found a home in Chicago's predominantly African-American south side, after escape from the dangerous South where law was enacted against African-Americans (Bay, 2009). Many others fled for opportunity and the promise of escape from Jim Crow bondage that limited freedom through White supremacist codes that restricted economic and social growth.

Housing shortages for the African-American population continued to be a problem during the population booms before and after WW II. There was little housing built. The South side *black belt* of the city, was described as blighted with extended families sharing spaces in kitchenette apartments in overcrowded converted early twentieth century homes (Drake & Cayton, 1945; Fuerst & Hunt, 2005). Kitchenette apartments were divided large apartments with kitchen and communal bathrooms for multiple units where once White tenants lived. Due to African-American encroachment Whites felt "a sense of helplessness greater even than the fear and desperation" (Hirsh, 1983, p. 35). This racial succession meant perceived deterioration of communities where African-American's were present.

African-American overcrowding in certain areas of the city was attributed to restrictive covenant housing policies and red lining of neighborhoods (Hirsch, 1983; Rothstein 2017). The overwhelming majority of Chicago's African-American population was regulated to certain areas of the city. This permeable color line had the northern distinction of access to education, voting, and jobs with subtle racialized policies and structures preventing full admittance to the city. This complex system of privileged separation insulated African-American life in the city with the perpetuation of estrangement from White population (Kimble, 2015).

The migrant story is laden with the two notions escaping while seeking. The cruel duality of a new kind of oppression under the guise of liberation in Northern cities like Chicago defined the existence of African-Americans. Like many migrants, my grandmother Frances Cummings believed life in the city brought a new economic and social independence for a young person seeking a better life. She recalled during informal discussions with me the fact that there was always work. There was domestic or what she called 'day work,' and factory work in the evenings. She was not immune to vices and participated in the thriving numbers racket, an underground precursor to the modern-day lottery, and poker playing. What was the community like for a southern migrant like her? More generally what was life like for the large population of poor and working class African-Americans in Chicago? This vibrant heterogeneous community helped shape the modern African-American experience in Chicago.

3.3 Chicago's Black Metropolis: Black Lower Class Life

The distinction of the city of Chicago being coined the Black Metropolis is rooted in the extensive anthropological work of St. Clair Drake and Horace R. Cayton (1945) capturing every aspect of African-American life in Chicago. The voluminous work harkens to the earliest study of its kind performed by W.E.B. DuBois in 1899, where he meticulously studied by household

African-Americans in Philadelphia. This brand of sociological exercise is now credited to DuBois, though tradition cites the work of Park and the Chicago School of sociology (Morris, 2015). The study of Black life in Chicago post World War II highlights the metropolis within the city, providing context to the lives of the women of the public housing community. The context offers a peek into the structure of the Black community in Chicago, especially by class, and provides perspective on the meaning of community for the women and socioeconomic forces that reflect the way of life and understanding of justice. Delving into the world divided by the color line offers more than a mere explanation of public housing solving community woes. It brings to light the agency of a people seeking a home in a city.

To capture this, I examine aspects of African-American city life in Chicago before the public housing explosion of the early to mid-1950's. Black lower classes, specifically working and poor, are explored because they overwhelmingly represent the first tenants of public housing. Next the community center concept during Post World War II Chicago in the Black community is discussed to demonstrate the link of a shared sense of social well-being amongst the African-American citizens.

The population of African-Americans in Chicago developed through the steady increase of people escaping oppression in the Jim Crow South seeking a life of freedom and opportunity in a new promised land (Wilkerson, 2010). People came from state systems that denied them access to education, economic opportunity, political participation, which left them bereft of progress. The promise of entering an open and free society was represented by Chicago. Considering the hope, juxtaposed to the reality of life, is apparent in the massive lower class that African-Americans inhabited because of imposed limitations in discriminatory practices found in major urban centers like Chicago. Drake & Cayton (1945) defines lower class as manual laborers where people are understood in terms of their values, including respectable activities, pathological behavior, and illicit actions. They represent 65 percent of the total African-American population, a heterogeneous group locked in a geographical area. The subsets within the lower class, which includes those working and employed, are differentiated by behaviors that exhibit aspiring towards middle class values and those consumed with illicit activities. Most important in their description of the population is that these attributes differ between and within familial structures.

The geographical space is described as having “store-front churches, second-hand clothing stores, taverns, dilapidated houses, and overcrowded kitchenettes” (Cayton & Drake, 1945, p. 600). This bleak description shapes hopelessness within lower class communities. Vibrancy existed through large established church/religious institutions, schools, a hospital, a library branch, community centers, new public housing, the press, and entertainment venues. The community structure most notably in the literature was defined by a diversity of social and economic structures with dividing lines attributed to race and class. The attitudes of those within communities were prescribed along lines of life intent and purpose.

Values dominated the discourse of life choices and suggested a bleakness associated with Black life (Drake & Cayton, 1945). The lower classes were at the mercy of Black middle and upper-class attitudes and the systemic policies that determined economic limitations. Sharp judgement on the persistent decline and stagnation was attributed to pathologies defined by family breakdown, juvenile delinquency, joblessness, crime, and many other societal ills. Within this mired vision were people striving for a better life. The housing crisis of the time saw those

defined by pathological behaviors living alongside and even within the same household as those striving for a better life. Lower class existence was consumed by both an inevitable possibility of a better life and the distinction of deficit. The future residents of public housing carried the contradictions of Black life with them, but also the promise of something better. The neglected environment which dictated life in pre-public housing space, would be remedied with communities providing better housing structures, schools, and community pride. This promise came through federal assistance in the renewal of urban city centers in post-World War II America.

3.4 Chicago's Urban Renewal

Urban renewal in Chicago represented systematic state and local policies to improve housing conditions, expand city infrastructure, and counter urban blight. The experience of African-American inhabitants in Chicago was signified by the promise of improved housing, displacement, and segregationist practices. Urban renewal reinforced separate living through organized public housing and development projects, to reinforce African-American separation. Figure 3.4 provides a selected timeline of relevant urban renewal occurrences effecting African-Americans in Chicago. Beginning with the Neighborhood Redevelopment Act of 1941 brought on by the South-town Planning Association to prevent the spread of African-Americans in city neighborhoods. Blighted areas of 242,000 sub-standard housing coupled with the restriction of African-Americans, encouraged a renewal program of displacement. New housing for African-Americans in public housing high-rise buildings in formerly blighted areas supported segregation in neighborhoods (Hunt, 2009). In 1966, renewal segregationist policy practice came to an end when resident Dorothy Gautreaux brought a case against the Chicago Housing Authority. Local response was the end of the development of new housing projects (See Figure 3.2).

The activist-mothers in public housing were directly impacted by urban renewal development plans for the city. The existence of the cluster of housing projects on the near south side or south-central area of the city was a direct result of slum clearance and housing of many displaced African-Americans (Hunt, 2009). The attention to segregation made the housing communities exclusively African-American which signaled the replication of areas bound by lower classes of African-Americans. Development in their experience brought with it a hope for better lives in new housing, but continued segregation which limited lives in constructed spaces. Their experience reflects the other side of renewal, and the lack of local neighborhood voice in the structure and planning of communities. Significant to urban renewal was the

enactment of replacement strategies that overdeveloped public housing. Chicago's Black Belt became a laboratory for the expansion of low-income African-Americans migrating from the South contained by slums, then replaced by public housing. This made renewal a perpetuation of racist policies (Hunt, 2009).

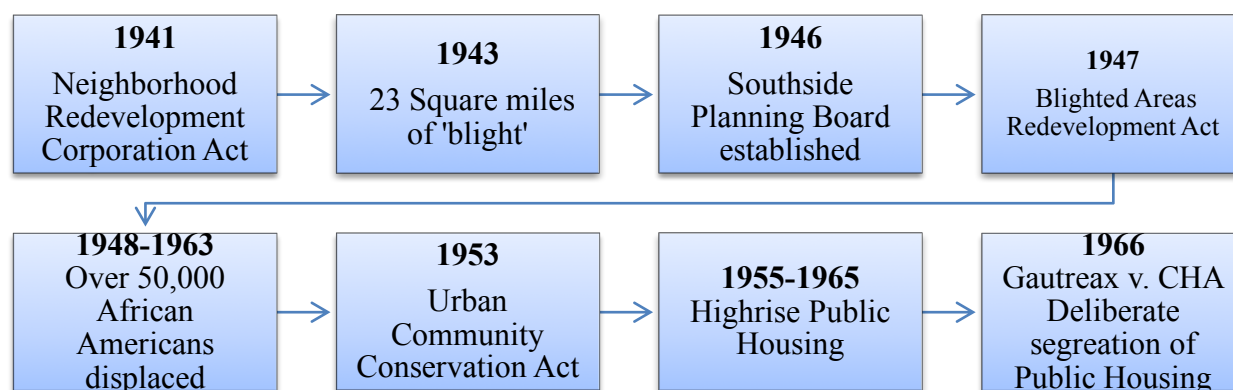


Figure 3.2 Urban renewal timeline in Chicago (Hunt, 2009; Hirsh, 1983; Rothstein, 2017).

3.5 Public Housing Development for Chicago's Black Belt

The contemporary history of Chicago Public Housing began with the congressional passing of the Housing Act of 1937, which granted funds for housing development for low-income residents. The act states the following:

To provide financial assistance to the States and political subdivisions thereof for the elimination of unsafe and unsanitary housing conditions for the eradication of slums, for the provision of decent, safe, and sanitary dwellings for families of low income, and for the reduction of unemployment and the stimulation of business activity, to create a United States Housing Authority, and for other purposes (Public Law 75-412, September 1, 1937)

The Act was a New Deal era policy that had different objectives in mind for policymakers; “progressive reformers wanted an anti-poverty program that would rebuild slums for the benefit of those who lived in them, while modern planners pressed for a nonprofit building program for the working classes” (Hunt, 2009, p. 16). In the case of Chicago, the progressive ideal of slum clearance, alleviating the ills brought on people who lived in those areas became a decades-long argument brought forth through evidentiary research and service to poor communities (Hirsh, 1983). The implementation of this policy in Chicago's Black Belt brought both promise and peril to African-American residents who needed housing solutions, but located within lines divided by race. This section looks at the development of public housing administrative decisions effecting the building and placement of residents in housing projects in Chicago's Black Belt, most relevant to the current case study. It offers a glimpse of the complex history by highlighting material that most effected the lives of the Activist-Mothers under study.

In response to the progressive push for a national housing act, Chicago founded the Chicago Housing Authority (CHA) in 1937 (Hirsh, 1983; Hunt, 2009). In its early days, the CHA made African-American housing a priority, completing a long-awaited housing community called, Ida B. Wells Homes in 1941. This was to be the first public housing site constructed exclusively for African-Americans in Chicago. Early homes built (Trumbull Park, Jane Adams, Lathrop Homes), housed mainly White populations (Hunt, 2009). Adams homes was an exception in that slum clearance included some African-American families and a few families

were regulated to a section in the housing project. Delays to the completion involved political, labor, and economic entanglement in determining site-selection and construction. At its completion, Ida B Wells Housing project had 1,662 units with 18,000 applicants for housing (Bowly, 2012). CHA set maximum family income to \$1,049.00, and only 17% of early residents received relief/welfare and 23% received Works Projects Administration(WPA) payments. Tenet selection “included an office interview by a social worker, employment verification, a check for a police record, a home visit by an investigator, and scoring on a CHA formula giving preference to applicants in substandard apartments with insufficient income to get good housing on the private market” (Bowly, 2012, p. 28). The new residents found that paradise in their new community was represented by of the eradication of slum living.

A hope was created for other African-American families on Chicago’s Southside for a better standard of living. But the precedent set by early public housing, one of acutely maintained racial lines and promoted segregation (Rothstein, 2017). Since the World War II era brought with it more housing projects nearly exclusively for war workers and returning veterans, slum clearance for new housing projects were set aside (Hirsh, 1983; Hunt, 2009). Other housing developments throughout the city were built exclusively for African-American residents: within Bronzeville, the federally owned Wentworth Gardens was completed in 1947. The early housing projects featured two-story garden style uniform homes and 3 and 4 story walk-up apartment buildings (Hunt, 2009).

Post-WWII housing saw a boost in housing development for Bronzeville residents. CHA reinstated the plan of slum clearance, and made its objective to create more housing available to Bronzeville residents. The central debate was the introduction of high-rise communities (Hunt, 2009). The notion in place believed by policy makers was that the communities served by high-rise residence would both modernize and create new community structures organized by high rise structures and shared park-like settings on the ground. In subsequent years, the quality and maintenance of the properties became costly, and overwhelmed the CHA. The first elevated building was Dearborn Homes, and the first high rise community was Ickes homes, both the subject of this study (Hunt, 2009). The administration of public housing saw with it the desire to limit rather than expand community. For instance, the design of the structures was unattractive, and more purposeful in the storage of families rather than the development of a neighborhood or community (Hunt, 2009).

The public housing buildings became a replacement for slums, eventually in subsequent years declining into high-rise depressed living (Petty, 2014). All previous rules governing administration on residential choice, security, and maintenance were ignored. The racialization of housing promoted by CHA, developed into an intra-city community defined mostly by the poverty of the families and individuals that lived there (Hunt, 2009). The development of new high-rise structures in Bronzeville continued throughout the 1960’s with the development of the largest public housing structure in America, The Robert Taylor Homes (Fuerst & Hunt, 2005). Many of the early residents left because of increased requirements of household incomes.

3.6 Harold L. Ickes and Dearborn Homes Public Housing Communities

In a collection of interviews with former residents of public housing (Fuerst & Hunt, 2005), the moniker *paradise* is used to describe the new communities. Vonsell Ashford said of Harold Ickes homes in 1956 that “I thought I was moving into paradise. The building was new,

and they had a beautiful playground for the children. You couldn't ask for a better location. The place was marvelous" (p. 144). This first-hand account demonstrates how the promise of a homeplace for many first and second generation migrant families was fulfilled through the government subsidy of housing community space. Many women like Vonsell Ashford, a young mother of three, used their voice of sustain paradise in the early years. This section describes the origin and early years of the public housing cluster featured in this study. The housing units were chosen through initial discovery of familial ties and its relationship to community programs by residents serviced by Henry Booth Settlement House that offered unique engagement activities. Harold Ickes homes and Dearborn Homes were clustered on the near south-side of Chicago, a little over a mile south of downtown. These two housing neighborhoods were at the nexus in concentrated activism by African-American activist-mothers illustrative of information communities where power in the margins is revealed.

Dearborn Homes, constructed from 1948-1949 has the distinction of being the first public housing unit made up of 7 and 9 story elevator buildings and the eleventh public housing community constructed in Chicago. Modeled after New York City, officials stated that high rise buildings "permits the retention of a high population density within a former slum area [and] provides extra ground space for creating a pleasant, park-like setting" (Buck, 1949). The data describing the units (see Table 3.2), show a relatively small area in the city providing occupancy to former slum residents which would offer a modern way of living. Size distribution accounted for single individuals and families. The community facilities included three recreational rooms, a public health station, and an administration building. A new public school, named for African-American Heart Surgeon Daniel Hale Williams, was constructed in 1951 adjacent to Dearborn homes.

Harold L. Ickes homes, named for the former Secretary of the Interior and Public Works Administrator to president Franklin D. Roosevelt, was completed five years after initial occupancy of Dearborn Homes. The 17-acre space comprised of a five-block tract along 22nd to 25th streets near Dearborn Homes 27th to 29th streets. It was the second public housing community built on the State Street corridor. In time, there would be three (Robert Taylor Homes, Stateway Gardens, Hilliard Homes) other housing developments built on State Street totaling 30 city blocks. The construction of Harold L. Ickes homes was more ambitious in terms of occupancy, variety of unit sizes, and budget. The plan for the units included concrete block partitions, large living-dining-kitchen space, wood kitchen cabinets, curtained closets, and basement laundry facilities (CHA Will Begin 4 New Units this Week, 1952). The development of multi-story public housing units became the norm, making allowance for greater density to house many people within small land areas.

The development of both Dearborn and Harold L. Ickes homes coincided with the post-war boom in housing for American citizens at large in the 1950's (Hunt, 2009). The Negro housing problem in Chicago was believed to be remedied by the construction of virtually sealed off dense communities, where children represented most of the residents. In the early days, plans met with the intentions of a life supported through community building through activities, education, and services. The cultural landscape desired a homeplace where neighbors claimed ownership of communities developed through city, state, and federal funds.

Table 3.2 Harold Ickes Homes and Dearborn Homes Data/Facts

Housing Community	Area	Buildings	Units	Distribution	Population	Initial Occupancy Date	Budget
Dearborn Homes	16.2 Acres	16	800	208- 3 Bed 400- 2 Bed 192- 1 Bed	3287	December 1, 1949	\$9,568,440
Harold L. Ickes Homes	17 Acres	9	803	29- 5 Bed 18- 4 Bed 222- 3 Bed 414- 2 Bed 120 1-Bed	3694	March 30, 1954	\$11,092,700

Building paradise constituted both the desire to curb slum and tenement dwellings while keeping African-Americans in a concentrated city space. Calls for desegregation and previous failed attempts of mixed-race public housing sustained the Black-Belt with newer living quarters (Hirsh, 1983). The Metropolis transformed areas for the poor and working class families. There was a glimmer of hope, which ignited citizen participation for early residents as they continued the tradition of Black feminist familial and experiential practice to the betterment of the community

3.6.1 Henry Booth House: An Illustrative Example of a Settlement Service

Henry Booth Settlement House was founded in 1898, by the Chicago Ethical Society on Chicago's near west side in the service of impoverished immigrant communities. The development of the settlement houses in the city of Chicago and throughout the nation was the brain child of Jane Addams, a philanthropist and social service pioneer. The settlement house movement began with a trip Jane Addams made to London England where she viewed residences implanted in impoverished communities in the service of poor. The *house* served as a residence for community workers and a center of service. Addams brought this idea to Chicago and established Hull House in 1889 (Addams, 2016). Henry Booth House opened nine years later in a neighborhood adjacent area to Jane Addams's Hull House (See Figure 3.3). Henry Booth House was organized to "promote fellowship, understanding and cooperation among the various races and nationalities in the neighborhood...rooted in the idea of helping neighbors help themselves" (Henry Booth House Brochure, 1960). The pioneering work of Settlement Houses, helped to coalesce communities through education, information sharing, and citizen participation.

In the early years, Henry Booth House serviced German and Irish immigrants, and later Mexican and African-American communities. Services included "English as a second language, literacy training, employment preparation, parenting, and family planning" (Henry Booth House, 2018). Urban renewal in the early 1950's brought city infrastructure changes with the construction of a new highway over the neighborhood. The board of directors chose to settle in the newest high-rise public housing projects, Harold L. Ickes homes with a remote office in the adjacent Dearborn Homes in 1955 (See Figure 3.4). The group work philosophy of Henry Booth

House promoted citizen participation in community work, adult leadership programs, and the creation of clubs and youth activities. Collective engagement with community members in the public housing communities nourished the utilization of voice by encouraging agency amongst members which became the link to activist work by mothers in the community. What makes the community under study unique is the placement of the settlement house in the community.

The public housing communities under study developed out of the need to create housing for the urban Black poor. This *second ghetto* (Hirsh, 1983) is often described as *paradise* by early residents, saw the proliferation of community engagement to enhance the lives of its members (Fuerst & Hunt, 2003). This case study centers *information* as a location of engagement and activism for residents, who sought to reimagine public housing as a homeplace dedicated to the well-being of its residents. The settlement house, Henry Booth House, acted as both a point of service and a space for agency. The case makes the argument that information is not an externalized or separate construct, but an interior dynamic feature of collective African-American women's localized community activism. Information in this study is a nexus for communal justice. The proceeding section explores theoretically, the methodological framework used to study the public housing communities.

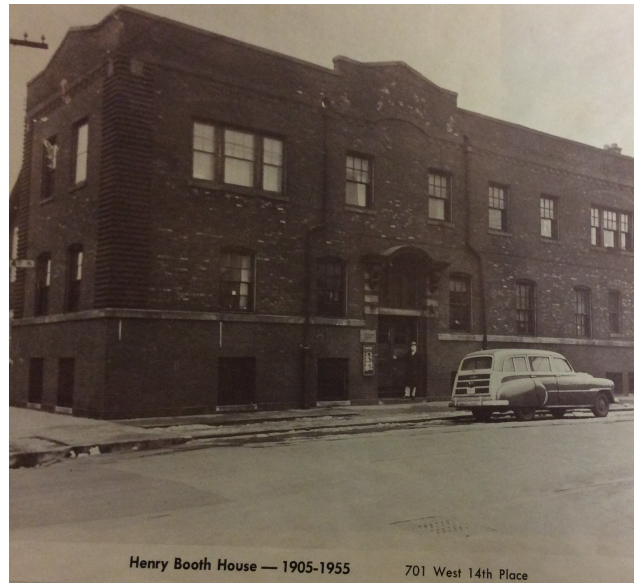


Figure 3.3 Original location Henry Booth House 1905-1955, UIC Special Collections



Figure 3.4 New Public Housing Henry Booth House 1955-1970, UIC Special Collections

CHAPTER 4 Qualitative-Historical Research

4.1 Making the Case

This qualitative select historical case study seeks to reimagine African-American women in public housing and their social activism. The case will examine these women who actively participated in community justice activities in a cluster of federal housing projects located in the Douglass neighborhood in Chicago from 1955-1970. The study makes use of a Black feminist epistemological frame (Collins, 1998, 2000), utilizing a critical-cultural approach in which the “study of social structures, freedom and oppression, and power and control” (Denzin & Lincoln, 2013, p.210) are central to the examination of various data sources. The historical texts utilized provide tools for interpretation of the past using relevant concepts and theories to understand evidence (Bogdan & Biklen, 2003).

A historical case study is organizational or event focused phenomena over a period. Data sources include interviews, documents, archives, government or municipal records, and photographs (Bogdan & Biklen, 2003; Yin, 2013). Critical-historical research views history as a living process confronting issues of stability and revolution. It challenges long-held confirmed views of what we are and how we came to be (Brennen, 2013). This study will revise the grand narrative that privileges the administrative and municipal voice when researching information history and communities of color.

Exploring the history of the women decentralizes information science history away from the institutional and biographical histories persistent in library and information science research. It presents information as a social history of informal information networks through which social knowledge is manifested through experience (Black, 2007). What makes this phenomenon historical is that it reflects the experiences of women previously unknown and that it occurred in the unobservable past (Yin, 2013). Examining the history of their social movement activities provides a critical interpretation of a Black feminist community within public homeplaces (Belenky, 1996; Collins, 1998, 2000) as an information nexus, generating self-determination and agency. The act of investigation and the uncovering of this past are representative of historical revisionism and provide a social, cultural, economic, and political context for current administrative and policy practices that effect similar communities.

Historical research in social sciences is equated with both qualitative and quantitative methodologies (Berg, 2009; Bogdan & Biklen, 2003; Brennen, 2013; Denzin & Lincoln, 2011, 2013; Lindolf & Taylor, 2011; Streubert & Carpenter, 2011; Witkowski & Jones, 2007). Within qualitative research, history is mentioned along with other approaches as a method to examine phenomena that is unobservable and deals with the “dead past” (Yin, 2014). History as a discipline lies within the realm of the humanities and qualitative social science researcher offers historical insight by examining the past through ideological and theoretical orientations associated within various disciplines. Representative historical sub-areas include education, communication, sociology, information studies, and journalism. The resulting research provides a contextual understanding to history from a within-discipline approach. This chapter offers a close examination of where qualitative methods and historical research converge in the social sciences by examining conceptual approaches, technical application, and quality determination. Furthermore, it presents the justification for the use of case study methodology in the

examination of African-American women's activism and community activity in the Douglass neighborhood of Chicago public housing communities during 1955-1970.

4.2 Qualitative Methodology

Qualitative research methods are described as naturalistic, interpretive, and non-numerical observation of phenomena. Quality "refers to the meanings, concepts, definitions, characteristics, metaphors, symbols, and description of things" (Berg, 2009). The descriptions produce *data*, which are collected and interpreted by researchers, the primary instrument of analysis. Phenomena under study are examined and meaning is extracted making visible what is ordinary. Data in the current case are represented by historical evidence collected from various archival institutions with collection representative of both contextual and direct relevance to the African-American women in the Douglass area public housing. Qualitative researchers view reality as being socially constructed and are placed within, not separate, from the social environment under study. Denzin & Lincoln (2013) view the activity of qualitative research as seeking "answers to questions that stress how social experience is created and given meaning" (p. 17). The internal and external impact(context) of the social environment are considered in the current study from the macro super-structural environment to individual residence buildings.

Qualitative research operates within paradigmatic assumptions that shape theoretical and methodological orientations. These philosophical traditions offer form and substance to the investigative aims of a researcher employing qualitative methods. There is a fundamental realization of the mediated ideology, values, and identity of the researcher observing the environment along and how they view and interpret the world. These assumptions are in paradigmatic philosophical traditions identified broadly as positivistic, post-positivistic, critical, constructivist, and participatory. Each tradition informs beliefs about the nature of reality, knowledge, data collection, analysis, interpretation, and research quality (Denzin & Lincoln, 2013; Lindolf & Taylor, 2011).

Denzin & Lincoln (2013) identified five phases of qualitative research, which represent characteristics and process of research done qualitatively.

1. *Researcher as subject*-considers the "socially situated researcher"
2. *Theoretical Paradigms* and perspectives-set of beliefs that inform research
3. *Research Strategies*- research questions, purpose of study, and connection of paradigms to empirical materials
4. *Methods* of collection and analysis-various ways of collecting data
5. *Art, and practices, and politics of Interpretation and Evaluation*-evaluating quality of research; producing research document (p.25)

These phases, described very briefly here, formulate the interpretive structure whereby qualitative research is implemented in social science research. In this study, a critical perspective includes my familial connection to the public housing community and iterative nature of the emergence of questions, methods, and analysis. The bottom-up nature of this study impacts the capture of data by shaping the counter-historical narrative presented, while developing the Black Feminist Information Community Model. The current research takes an inventive approach in the implementation qualitative practice of meaning making of experiences of the community of women under study.

4.3 Historical Research

Historical research functions as a discipline, profession, and method. The method enables researchers to seek, describe, interpret, analyze, and make meaning of the dead past. It is an intellectual effort to make sense of past human experience (Curtis, 1982). In the qualitative sphere, is it often listed as design and strategy alongside of interviews, observation, and case studies (Berg, 2009; Brennen, 2012; Potter, 1996; Denzin & Lincoln, 2000; Bogdan & Biklen, 2003).

Unlike other strategies, historical research makes use of theory and primary source materials to study occurrences of a past period. When using other qualitative research strategies, history is a contextual tool to position the individual, community, or organization under study. In historical research, context provides the situational factors that influence the occurrence or phenomenon being studied. Types of historical research includes biographical or life history, social history, intellectual history, comparative history, and historical case studies (Bogdan & Biklen, 2003; Morse & Field, 1993).

In historical research, philosophy or traditions inform the analysis (Thayer-Bacon & Moyer, 2015). The literature refers to the traditions using various terminologies. Morse & Field (1996) describe two, *historical positivistic* or *neopositivistic* and *idealist*. The neopositivistic school is more quantitative and apt to demonstrate cause and effect relationships. The idealist school “is most concerned with getting inside an event and trying to understand the thoughts of individuals involved in the event” (p. 229). In a similar vein, Brennen (2013) describes the philosophical orientation as *traditional* and *cultural*. Traditional historians have a positivistic or post-positivistic understanding and see history as generalizable facts and offer an objective explanation of events. Cultural historians utilize constructivist or critical theories to focus on the lived experiences of people. They critique the influence of culture and ideology within the document sources.

According to James Carey (1997) and David Paul Nord (2001), both who examine history in journalism, the major impetus for history in communications is primarily a *cultural history* rather than *traditional*. The historical cases or phenomena are examined within a critical paradigm wherein cultural history is identified as “the organization of social experience in human consciousness manifested in symbolic action” (Carey, 1997, p. 97). Nord (2001) furthers this discussion by examining the history of journalism through what he calls *public communities*, where he considers the readers and the communities they dwell in as inclusive to the history of journalism. This view of history widens the context and is inclusive of the communities where analysis can take multiple forms. Information history (Black, 2006), regards the critical historian as practicing a social history reflecting the information lives of community members through theoretical analysis. It is a bottom-up view of history examining structures of power and privilege seeking liberation through struggle (Streubert & Carpenter, 2011; Starrt & Sloan, 2003). A critical-cultural approach to history reflects intersections with qualitative research. Using the five phases of qualitative research (Denzin & Lincoln, 2013), previously discussed, I examine how those intersections manifest.

4.4 Intersections of Historical Methods and Qualitative Research

Qualitative research and historical methods intersect in various ways. An ideal way to approach the intersections is to examine how they complement each other theoretically,

conceptually, and the design of analysis in research. Before entering the specifics of the discussion, I will clarify the location of history within qualitative research. As a mode of analysis historical research is situated in various ways. It can be viewed as research strategy for qualitative researcher alongside others including case study, phenomenology, or grounded theory. Historical research, as in the discipline and practice of history, may be perceived as a separate entity of research with its own philosophy and techniques. The integrative approach demonstrates the convergence of the individual entities overlapping by the event or phenomenon under study. The current study offers a theoretical examination of historical phenomena. The analysis utilizes qualitative techniques to place activist-mothers in historical context through the theoretical representation of the metaphor of voice and the Black Feminist Information Community. This examination into the intersections considers the interrelations of qualitative research and historical methods through the exposition of the similarities and extensions of the two philosophical and analytical approaches to the study of phenomena.

The role of the researcher in using historical methods is described in many ways; a detective trying to decipher and assemble facts, an interpreter documenting evidence, or critical observer of past events (Brennen, 2013). The way that researchers approach their task is revealed through the beliefs and experiences of the researchers conducting the study. This varies by philosophical tradition. Denzin & Lincoln (2013) describe the role of the researcher as inquirer posture or voice. A constructivist researcher is a “passionate participant” and facilitator; a participatory researcher’s voice is manifested in awareness of “self-reflected action,” and the critical researcher is a “transformative intellectual”—advocate and activist. The nature of my research features both the researcher and subject as activist. The activist posture of the research challenges current view of information as an externalized tangible construct to a community based natural occurrence. The researcher counters the theory and narrative of information by examining the experiences of an overlooked and marginalized population. The previous mentioned descriptions position the researcher and reflect on their role within their undertaking of qualitative inquiry. My position is enhanced by the reciprocal uncovering of my voice along with the African-American women in public housing.

History is more than simply a description of events (Morse & Field, 1996). Historical methods like qualitative research, employ descriptive and analysis techniques to view the past through paradigmatic traditions. The current study employs analysis techniques through theoretical reading of past events in the practice of theory building. As mentioned previously the *traditional* (positivistic, neopositivistic) & *cultural* schools of historical research mirror the positivistic/post-positivistic & critical paradigms. These traditions intersect through beliefs, practical issues, and themes of knowledge.

4.5 Critical-cultural Approach to Historical Research

Critical ontology in qualitative research is *historical realism* whereby social and cultural structures that are viewed as actual, is a false notion. The critical-historical research seeks to uncover challenges the structures and envisions a history where the past reveals what is not “readily apparent had the historian followed the traditional patterns of description, chronology, or topical narrative” (Godfrey, 2006, p. 21). The intersection of ideology is apparent when critical-historical research reinterprets the past through theory application and generation to revise structural beliefs.

Qualitative research using a critical paradigm understands a socially constructed knowledge that uncovers historical insights. It is an alternative view of society, where centrality is focused not on institutions but the participants in history. Critical-historical research views history as a living process confronting issues of stability and revolution. It challenges long-held confirmed views of what we are and how we came to be (Brennen, 2013). An example of this is the long-held view that libraries were designated in poor, rural, and racially segregated communities through philanthropic, municipal, and white middle class values being imposed on groups. An alternate view would be the invisible communities seeking to develop libraries, reading, literacy, and other information vehicles through their own means. The resulting history of the former ideologically offers realism or socially constructed knowledge of those in power; the later view demonstrates communities through struggle with freedom to control their destiny.

4.6 Application of Qualitative Historical Design

Historical research and qualitative methods overlap in the research design, and differ slightly in collection, and analysis techniques. In research design, historical research uniqueness is apparent in that there cannot be direct observation of an event that is long past, which limits the design and collection of data for analysis. Table 4.1 identifies various designs mentioned in the literature. The strategies may be implemented simultaneously or individually depending on the focus of the research and availability of sources. The designs described reflect familiar qualitative strategies for data collection. The implementation of design in historical research may shift as research progresses. A common feature of all the design is the use of primary source data to analyze and interpret experiences through a critical lens.

Data collection and analysis techniques are different in historical research. The historical researcher is limited by data from archives, documents, and recollections of individuals. The intersection with qualitative research occurs in the interpretive approach in analysis and reflects the critical paradigm where the perspective of history as revisionist impacts how research is the case is viewed and analyzed. *Historical revisionism*, views the experiences of society away from the conventional structural powers that privilege knowledge in a way that is limited and exclusionary (Denzin & Lincoln, 2013; Godfrey, 2006).

When applied to critical historical research, the design itself is a revision of traditional historical data and knowledge accumulated from the data. Not only is the view shifted from the power, the data is collected from a vantage point of those left out of the grand narrative. This is apparent in the potential use column that looks at my investigation of African-American activist-mothers in public housing in 1955-1970. The data could be collected and authenticated in ways that are non-traditional including documents in homes, interviews of surviving children/community workers/reporters, with the women and their actions remaining central to the design and the research. It challenges traditional library history and places the history in the community, which reflects a historical revisionist knowledge accumulation within the qualitative critical paradigm.

Table 4.1 Application of Qualitative Historical Design

Qualitative Research Design	Design Description	Potential Research Application
Historical Case Study	Can be organizational or event focused. Examines it over time. Data sources include interviews, documents, archives, government or municipal records, and photographs. (Bogdan & Biklen, 2003; Yin, 2013)	View the social movement of African-American activists-mothers seeking a library as a community or library development case. All available documents and individuals are interviewed.
Life History/ Oral History	Biographical history from of an individual including, benchmarks, positions, stages, and thinking throughout a person's life within the context of historical events. First-hand accounts from lived experiences of persons. Can be collective or individual. (Berg, 2009; Bogdan & Biklen, 2003; Streubert & Carpenter, 2011)	Explore the individual or collective oral history through interviews of participants and/or observers of the social movement of the activist-mothers.
Document Analysis	Primary source materials including photographs, videos, films, memos, letters, diaries, case records, & media artifacts. (Bogdan & Biklen, 2003; Yin, 2013)	Collect and analyze all related newspaper, institutional archives, governmental documents, and gray literature, related to the social movement.
Historical-Comparative	Long-term view of history, which "differences in separate time segments [that] can be compared to identify key variations" (Johnston, 2014, p. 119)	Comparative view of the social movement of the women in public housing seeking library facilities women/women of color in similar economic communities at different times.

4.7 Research Design: Critical Qualitative Historical Case

The research design for the study borrows from a variety of approaches to attain rigor. The subsequent discussion details the approach and areas explored in analysis for enacting the evidence inquiry model discussed in Chapters 5 and 6. This study utilizes a select critical qualitative historical case study design explore social activism within the information environment of African-American women in Chicago Public Housing, 1955-1970. Case study is defined as “an in-depth description and analysis of a bounded system” (Merriam & Tisdell, 2015 p. 37). The current case is bounded by the time where the activism took place through the auspices of the settlement house, which was in operation in the community from the availability of the apartments until it closed its doors in 1970. The near south side Douglass community in Chicago is also bounded geographically. This study is a single unit, exploratory, community case study. In case study design the unit of analysis is the entire case (Yin, 2013). In this study, the women activists within the community of study represent the unit of analysis. A community case study “is small enough to permit considerable cultural (or subcultural) homogeneity, diffuse interactions and relationships between members, and to produce a social identification by its members” (Berg, 2009, p. 331). The Chicago Douglas community depicted in the current study and its inhabitants represent a closed community of residents in federal public housing and the activities of the members are what bind it together. This case study focuses on the social justice activities by women within the community, which challenges power and policy structures that influence their lives.

4.7.1 Data (Evidence) Collection and Analysis

I used purposeful sampling of data for use in the case. Purposive sampling “directly reflects the purpose of the study and guide in the identification of information rich sources” (Merriam, 2009, p.78). Data collection is contextual and specific to the Douglass community public housing area and relational groups, organizations, institutions, and municipal bodies. Throughout the process of collection, it is important to be mindful of the contextual and direct relevance of materials. The contextual informs the community understudy and captures the macro view of the micro public housing community.

Data analysis in qualitative research is simultaneous with collection. In the case of historical documents, a database representative of the properties and usefulness of the documents to the study is necessary and relevant to this study. Each document will be catalogued in an excel table with information related to the properties (type, where found, content description). Each document is reviewed to answer the following questions: Who, What, When, Why, How, & Where (Janesick, 2015). Additionally, a reflective journal of notes, thoughts, and perceptions accompany each document and the research process continually. Further analysis use a multi-faceted approach so that theory development is attained. I will use qualitative social network analysis, grounded theory content analysis of documents.

4.7.2 Social Network Analysis in Community Context

Social network analysis is a “set of tools for describing or summarizing data on concrete social ties” (Vera & Schupp, 2006, p. 406). The network is taken directly from appropriate primary source documents that are related the community. Each primary source document serves as a document link. Each document will be examined separately to code for relevant

organizations, groups, institutions, government/municipal agencies, and significant individuals. These signifiers are linked in other documents, thus creating a network. The resulting network creates the visualization of the connections and relationships of municipal bodies to the community. The process of creating a network provides a lens into the stakeholders, individuals, groups, institutions, and organizations that influence a local community. The complexities of a network reveal the relationships within the community and outside with municipal and institutional partners

4.7.3 *Grounded Theory*

Data analysis will also utilize a grounded theory approach described by Corbin and Strauss (2008). Emergent categories will be developed through open coding, axial coding, and category development through questioning of the data and constant comparisons. The analysis involves reading and rereading the documents and transcribing the content into word document for data emersion. Open coding involves “breaking data apart and delineating concepts to stand for blocks of raw data” (Corbin & Strauss, 2008, 195). Second level coding involves axial coding, which relates concepts to one another through comparison while looking for similarities and differences. Coding at both levels involves continually asking questions and constant-comparative, an iterative process, where similar concepts from coding are assigned with the same concept. Codes will be refined into larger categories and higher-level concepts in building of theory (& Strauss, 2008).

4.7.4. *Quality Criteria (Validity and Reliability)*

Various texts (Brennen, 2013; Denzin & Lincoln, 2013; Lindolf & Taylor, 2011; Streubert & Carpenter, 2011) refer to quality or rigor criteria in opposition to the reliability and validity issues found in quantitative research traditions under the heading of *trustworthiness*, which includes *credibility (representative of experiences)*, *dependability (credible findings)*, *confirmability (demonstrates through credibility activities)*, and *transferability (similar meaning to others)*. These determinants of rigor and quality demonstrate information discovery and the representation of experiences of study participants.

Denzin and Lincoln (2013) stress that qualitative research is “endlessly creative and interpretive” (p. 30). Within the interpretations there are criteria for evaluating and determining quality research (See Table 4.2). Each interpretive paradigm, (positivist/post-positivist, constructivist, critical, and participatory), utilizes determinations of quality based on the philosophical and theoretical orientation of the researcher which influence practice. This approach provides the researcher with focus of intent in to qualitative research throughout the research journey.

In critical historical research quality is demonstrated through an understanding of the historical situatedness of the phenomenon or event understudy. It reflects an understanding of the power structures as they are enacted in the lives of the underrepresented. The product will be action oriented in in the case of an historical based study impact the dominant constructions of the historical narrative. Authenticity of historical sources involves locating the source connection to entities related to the phenomenon. Paradigmatically, Johnson, Buehring, Cassel, & Symon (2006) describe critical forms of authenticity that “emphasizes researchers’ and participants’ reflexive and dialogical interrogation of their own understandings and the

hegemonic discourses of the powerful” (p. 143). This challenge previous notions of what is authoritative by seeking transformative change in how the historical narrative is presented.

Practices to ensure quality for the critical historical qualitative researcher include a demonstrated understanding of the history and the historical context of the event or phenomena. In my research, this can be achieved through secondary source and contextual knowledge regarding housing, African-American communities in Chicago during that time, community organization and centers, and governmental policies. During data collection analysis, I borrowed from constructivist practices listed and kept journal/memo detailing activities, assumptions, and biases influencing collection and analysis of evidence. Traditional historical research requires triangulation for the verification of truths, for the critical historical researcher truth is found in “infrastructures of oppression, injustice, and marginalization” (Denzin & Lincoln, 2013, p. 245). The greater or normative objective truth is placed into context of the subject’s social and condition as it relates to social power.

Table 4.2 Quality Criteria (Qualitative and Historical)

Method	Positivist-- Post-Positivist	Critical	Constructivist	Participatory
Qualitative Methods Quality Criteria	Rigor through scientific research (Denzin & Lincoln, 2013) Internal, External, and construct validity, reliability, statistical confidence and objectivity (Johnson, Buehring, Cassell, & Symon, 2006)	Historical Situatedness; Dismantling of privileges and action oriented (Denzin & Lincoln, 2013) Accommodation, and forms of authenticity, dialogue grounded in discursive democracy (Johnson, Buehring, Cassell, & Symon, 2006)	Trustworthiness and authenticity, catalyst for action (Denzin & Lincoln, 2013) Internally reflexive audit trials, credibility, dependability, confirmability, transferability, logical inference (Johnson, Buehring, Cassell, & Symon, 2006)	Congruence of experiential, presentational, propositional, and practical knowing (Denzin & Lincoln, 2013)
Historical Research Quality Criteria	External Criticism, Internal Criticism (Source/Evidence), Authenticity, Historical Context , Document Bias (Ary, Jacobson, et. al., 2010; Godfrey, 2006) Topic Definition, Bibliographic Soundness, Research, Accuracy, Explanation, Historical Understanding , Writing (Startt & Sloan, 2003) Evidence as fact, Evidence as Culture (Brennen, 2013)			

CHAPTER 5: Methodology in Practice

This chapter details the actions of the research process in practice. The section is outlined in four parts; grounded theory in action, uncovering the journey, case development, and pilot study (See Figure 5.1). Grounded theory in action explains the research journey through previous course projects and conference presentation. It narrates the knowledge-building process in application of theory and methods utilized to explicate the phenomenon in the development of the current iteration of the study. Case development explanation culminates previous research experience and demonstrates the non-linear iterative nature of the study. The pilot takes a micro-evidence set to analyze and demonstrate discreet steps of future application to the whole. The totality of practice is a journey in growth and understanding the phenomenon through comparative questioning the story of the journey is outlined with the intent on the development of a Black Feminist Information Community(BFIC) model.



Figure 5.1 Methodology in Practice

5.1 Grounded Theory in Action

The research journey (See Figure 5.2) began with a personal genealogical quest. In search of documentary evidence of ancestors, I followed the advice of Tony Burroughs (2001), a renowned African-American genealogist and explored local newspapers for family members. Using Proquest Historical Newspapers database, I searched the Chicago Defender for my grandmother's name, Frances Cummings. The newspaper was founded in 1908 in Chicago by Robert S. Abbot and specialized in reporting news with specific interest in the African-American community. One can find news stories about local churches, fraternal organizations, politics, community announcements, education, crime, and national happenings reported for an African-American readership. My expectations in discovering something was low, because I assumed that my grandmother did not do anything newsworthy outside of church work.

I knew from family documents that my aunt was once picked the 'Doll of the Day' (1965) by the Chicago Defender, and in the 1980's my mother was photographed at a Hull House summer camp for city children (Hedlund, 1964). I believed that was the limit to the presence of family members in local news. While studying for my Master's Degree in Library and Information Science at Dominican University in 2004, I took advantage of my access to library databases and searched for her name "Frances Cummings," using quotations in the Chicago Defender. Surprisingly, there were six results, two entries described as standalone photos, two news articles, one announcement from the women's editor column "Teese's Topics," and one irrelevant article about a similarly named woman struck by lightning in Aiken South Carolina. The title for the last article on the list caught my eye because it mentioned the word library, the full title "Blast City for Lack of Near Southside Library" (1963) peaked my

interest because, at the time of discovery I was preparing for a career in libraries. I was surprised to read that the article documented her speaking to city planners and Chicago Public Library officials about the lack of library facilities in the community.

According to the article a ‘near Southside Mother,’ ‘blasted’ and ‘loosed a tirade’ on the officials present at a meeting stating;

“We have been told that our neighborhood has no special problems that would influence the building of a library. In an area of high rate of school dropouts, poor reading and educational levels, we view such a statement as a clear indication of a complete lack of insight into community needs.” (p. 5)

The article detailed the plans of a committee of mothers to organize a protest march and meeting. It also detailed that they wrote letters to inquire about building a library, held group conferences, and assessed community needs.

The text contained in the article is both personally inspiring and historically fascinating. In performing genealogical research, I was in search of a part of myself found in the lives of those that came before me. I gleaned from her actions that maybe there was something within me that desired community justice. Historically, this activist spirit within a community of urban poor and working class African-American women in public housing is not told in the context of library history or examined in the context of information environments. The discovery of the document ignited a curiosity fed by the search for myself and an understanding of what libraries meant for African-American communities. I pursued this personal and relevant project in several research projects that served as milestones in understanding methodological approaches, re-representation of data, community analysis, and theory building. What follows is a description of each of the milestones; library campaign history, community information network, and collective determination model. Each milestone is presented with a description of the work, methodological process and challenges, and findings. Each milestone serves as building blocks to the current study and demonstrate an iterative process and journey of discovery of researcher voice and practice in qualitative explorations.

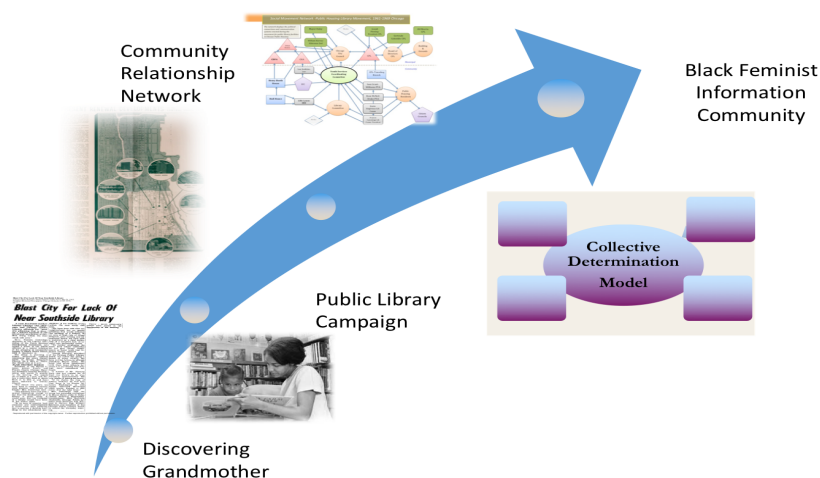


Figure 5.2 Research Journey

5.2 Uncovering the Journey

Each milestone (See Table 5.1) in my research journey provided the luxury of constancy of engagement with the same evidence/data. For consistency, each milestone project used the same data set (Chicago Tribune Newspaper Articles n=1; Chicago Defender Newspaper Articles n=7; Chicago Public Library Archival Manuscripts n=12; Henry Booth House Manuscript Collection n=4). My growth in understanding how to interact and immersive data practice as a researcher allowed for keener analysis, growth in understanding case development, and qualitative methods of a historical phenomenon. My researcher voice developed as simultaneous persistent doubt and passion challenged me.

Phase 1: Library Campaign History. Historical narrative which chronologically examines the activities of the library committee's effort to establish library facilities. This initial exploratory project examines the historical evidence available related to the campaign for library facilities. The project was limited by time constraints and relied on direct access to newspaper database sources and archives housed at both the University of Illinois Chicago and the Chicago Public Library. I had only a week to explore the contents of the archives, and decided to limit document review to those items that clearly related to the community's push for a library. Contextual evidence about the community was noted, but primarily ignored. The study was itself anti-theoretical, but established a curiosity for feminist, specifically Black feminist epistemology, in understanding how the community structures impacted the actions of the mothers of the library campaign. Findings showed a building of momentum and social movement strategies and their effectiveness. It also provided the lens of the community from a non-administrative perspective in terms of the need for libraries.

Phase 2: Community Information Network(Visualization). The project used qualitative social network analysis, by employing an exploratory inductive examination of documents related to an issue. The analysis created data visualization by highlighting the complexity of communication and relationships in social movements (Miles, Huberman, & Saldana, 2013). Data represented individuals, organizations, and political structures that are present in primary source documents that include all aspects of the social movement. (Scott & Carrington, 2011). Each primary source document was analyzed and organized according to communication lines, relationships, influence, and collective attributes. Each document was coded for relevant organizations, groups, institutions, government/municipal agencies, and significant individuals.

Phase 3: Activist Community Collective-Determination Model. The *Activist Community Collective-Determination Model* was development through an examination of documents related to the campaign of library facilities. The study was *exploratory* and empirical in nature, utilizing qualitative analysis of documents. The study used grounded theory techniques (Corbin & Strauss, 2008). The sample contained n=18 documents, newspaper accounts n=11, Youth Services coordinating committee report n=1, and Chicago Public Library Board meeting minutes n=6. Units of analysis included the entirety of each news articles and sections of the meeting minutes applicable to the campaign for facilities. The findings of the constant comparative analysis of evidence texts revealed the following concepts:

Table 5.1 Research Milestones

Milestone	Phase 1: Analysis of Library Campaign History, 1961-1966	Phase 2: Development of Community Information Network	Phase 3: Activist community Model of Collective Determination
Description	Historical examination of the campaign for library facilities in the public housing communities located on the near Southside of Chicago. Examined community efforts and administrative response.	Examines network of grassroots relationships involved in the library movement by activist mothers. Social network and relationships through a social justice lens.	Exploratory study to examine content of documents using qualitative research methods.
Question(s)/ Objective(s)	Explore what happened in the fight for a library in the public housing communities.	Visually express community based activism.	How did African-American <u>activist-mothers</u> residing in public housing seek to <u>establish</u> library branch facilities in their community?
Method	Historical Narrative. Organized evidence in a timeline and considered each document and considered phases in the development and implementation of movement(campaign) activities.	Qualitative social network analysis; exploratory inductive examination of document/data/evidence related to the library campaign. Each document was organized and coded according to relationships of groups, organizations and individuals.	Grounded theory qualitative content analysis. Constant-comparative analysis of evidence.
Findings	Narrative report chronological events noting the inception of movement, activism, disappointed, persistence. Discovered community center Henry Booth House, local mother's committee, dialogue between community and Library officials.	Discovered a permeable line between grassroots organizations and municipal bodies	Collective Determination Model Performance Coalition Building Equity of Access Learning Spaces
Challenges/ Benefits	Limitation of sources, misunderstanding of paper mechanics. Immersion in text; ignited curiosity.	Challenge process of network relationships found in internet links and applying them to historic documents. Provided clarity in community actors.	First time doing grounded theory coding. Limitation of documents helped discover

- Coalition Building: the campaign develops multiple groups allied in community activism by building and sustaining relationships.
- Equity of Access: Highlights the marginalization of the community through lack of needed services by policy.
- Learning Spaces: describes the extension educational development through informal and formal community-based institutions. The library is an extension of schooling and community education.
- Performance: indicates all the activities of social movement or campaign protest to enact change in the communities.

5.3 Case Development

The case explored in this research represents both continued development and the culmination of experience. During the work, each milestone explained the growth of understanding by questioning the data in different ways. I explored the narrative historically surrounding the event and subsequently mapped the community and examined the discourse through an exercise that conceptually grounded the campaign for a library facility in the greater public housing community. In analysis of the process within which this current case resides, I dissected the elements to better grasp past work and the current study. It must be understood here that previous works looked at a single definable issue and that the subsequent study examines holistically information-based community activism. There are seven elements related to case development; idea and inspiration, evidence collection, concept development & pilot projects, exploratory investigation, emerging questions, research objectives, and exploratory evidence gathering. Each sector is representative of research actions, are not mutually exclusive, and occur in no specific order. In other words, the practice is dynamic, meaning that it does not start or begin at any point, or follow prescribed flow. (See Figure 5.3) The developmental aspect of case development is iterative by nature and represents the culmination of previous works, theoretical examinations, and reflection.

The inspiration occurred through the connection of my grandmother to the need for libraries in the public housing community in which she lived. There are subsequent inspiring and idea generating documents which pushed the research forward, for example, the Henry Booth House report on the committee, and the news articles on the planned protests. The gathering and examination of details within documents generated new questions and influenced the objectives of research. For example, the grounded theory examination of media archives which featured the voice of the protests answered questions of how they carried out the campaign resulting in conceptualizing the activities and leading to the current case which examines the information environment. The case development activities represent the exploration of the unknown and learning to trust myself as a researcher. The development is non-linear and requires attention to everything that is known and discovered.

A further brief explanation for the seven parts in the context of the current research:

- *Idea and Inspiration*- Is representative of the genealogical document search and its ties to libraries and communities. Subsequent inspiring finds include the Henry Booth House scrap book of photographs, conference paper written by the social worker Lillian Lynem on the role of the settlement house in a public housing community, adult education leadership class report in archives.

- *Evidence Collection*-Is found in archival and online search of materials that upon closer inspection leads to other materials and further explains the historical-contextual aspects of the public housing community. This is a continuous exercise bounded by research questions and study focus.
- *Concept Development*-Comes out of analysis of evidence and theoretical readings. In this case, readings from Black feminist texts, information theories, sociology, history (geographic and racial), and cultural studies(space).
- *Exploratory Investigation*-This occurs with each examination or study previously mentioned. The diversity of the exercises inspired the research to utilize various types of methodological approaches to develop a framework of the Black Feminist Information Community (BFIC) model.
- *Emerging Questions*-Are found both in the questions informing research tasks and questions of evidence which informs a grounded theory approach,
- *Research Objectives*-Are outlined before each exploration and modified as evidence guides the research.
- *Exploratory and Evidence Gathering*-This happens when evidence provides clues and insights to other document sources. For example, the discovery of the settlement house led to progressive community services in African-American neighborhoods throughout the city of Chicago, mapping the network of the internal Ickes and Dearborn Homes Environment to the greater Chicago Black Community of citizen participation, community education, and social service activities.

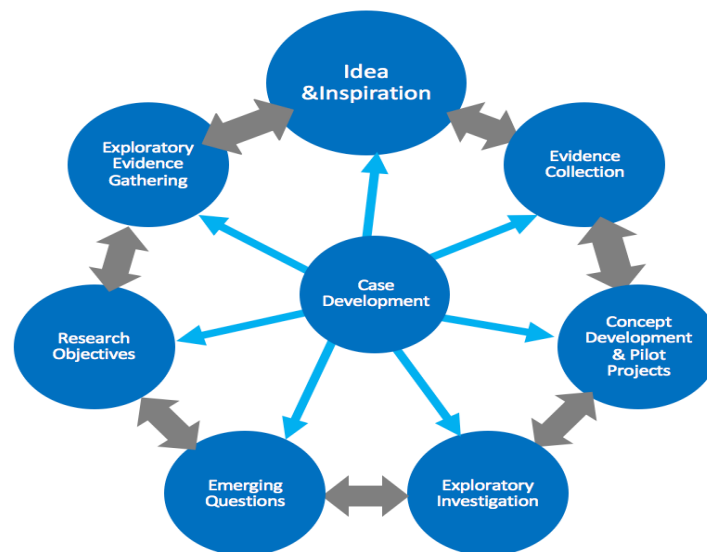


Figure 5.3 Iterative Case Development

5.4 Data/Evidence

Collecting evidence for the study involved immersion in Chicago based archival institutions. Various academic institutions held evidence that were contextual, indirectly related, and relevant to the women in the public housing community. I reviewed and photographed various manuscripts and documents. Source materials including archival manuscripts, municipal documents, newspaper articles, meeting minutes, flyers, annual reports, maps, and demographic data will constitute the bulk of data for analysis. These documents are located at various archival sites throughout the city of Chicago. For limiting purposes of this case, it was impossible to gather all available evidence materials to conduct the study. I identified the evidence used by using the following criteria:

1. Directly related to participants within the community
2. Contextual and relational to the public housing community
3. Directly related to the community for the period specified
4. Flexibility of discoverability within texts of data sources

The discoverability of items depends on prior knowledge from previous research activities and using clues from found evidence. My strategy began first with those collection sites with the least amount; The University of Chicago archives and special collections and The Chicago History Museum. At the University of Chicago I specifically wanted a conference paper written by the Director of the Henry Booth Settlement House in the Harold Ickes Homes during the time under investigation. I found the article, and explored other relevant documents. Various clipping files were found at the Chicago History Museum (Public Housing, Douglass Community) The clipping files helped in shaping the public housing narrative as represented in media during the time under study. The difficult nature of non-indexed newspapers makes research challenging and forces a reliance on what is available online. I only visited the Chicago history museum twice and intended to explore other public housing records there.

The bulk of my time was concentrated at the University of Illinois at Chicago Archives. I took a networked approach to exploring the manuscript collections. I first examined collections of the community organizational super-structures related to Henry Booth Settlement House collections including: Chicago Ethical Society, Hull House, and the Chicago Federation of Neighborhood Settlement Centers, and the Metropolitan Planning Council Records. Affiliated organizational collections included the Illinois Youth Commission. I examined and recorded every document in the Henry Booth House Collection for both historical context and specific activities related to the Harold Ickes and Dearborn Homes Public Housing Communities. My final stop was the Chicago Public Library Municipal Collections. I read and photographed relevant articles in the available Chicago Housing Authority Newsletter and examined indexed available clipping microfiche files of the Chicago Sun-Times Newspaper. There is a total of 2441 data images, 13 collections Manuscript collections (453 Items), 2 digital collection 300+ digital news items.

5.5 Pilot Study

The pilot shapes the development of the Black Feminist Information Community (BFIC) model. The pilot uses an evidence inquiry framework to question items descriptively in initial analysis which allows for subsequent levels of analysis. Inquiry of items asks; Who? What? When? Where? How? and Why? The first four questions are more descriptive in nature with the *how* and

why questions going beyond description to intention of the item and what if any theoretical implications observed in the item. The next level of the evidence inquiry framework examined each question separately, performing singular collective–comparative inquiry where all the *who* questions are aggregated and examined in context with initial concept development. The final level of examination reviewed holistically in terms of the BFIC model development and theoretical implications.

Inquiry framework question descriptions:

1. Who? - Document creator(s); Individual persons; Collective groups, organizations, agencies; Population descriptions
2. What? – Description/Annotation of the document what the players (the who?) are addressing and trying to accomplish
3. When? – The specific date or date range (If available) of document or reference to dates of actions
4. Where? – Event and/or location of item
5. How? – Document activity revealed of the individuals involved and/or interpreted by representative entity
6. Why? – Stated objectives of the document and/or research observation within historical context

The pilot takes a micro-level view of this process by describing evidence collection and analysis of evidence using the evidence inquiry framework and tracking insights for further usage in the dissertation. A complete list of source collections, collection locations, dates, item types, and item numbers organized geographically are made available in the Pilot Materials table.

5.5.1 Pilot Evidence Collection and Selection

To select the pilot sample of evidence (See Table 5.2), I reviewed each of the n=2,441 data images, keeping in mind the geographic collection level code noted by National(N), State(S), City(C), and Community(CM); item type (Report, Minutes, Map, Flyer, Newsletter Article, Newspaper Article, Pamphlet, Photo). The larger case is bounded through geographic lines of the Chicago's south central public housing communities, but spatial influence goes beyond the boundaries of the immediate community. Therefore, contextual documents from national, state and community base collections are used because they directly impact the information environment of the women in public housing and shape activism activities within the Black Feminist Information Community. All collections are represented in the sample. Out of the 453 items from manuscript collections 21 were chosen, from the two digital newspaper collections 4 articles were chosen. Each item is assigned a code reflecting the collection number and item number. For example, a report from the National Federation of Settlements and Neighborhood Centers would be N1-1, the N1 reflecting the national level of organization and collection number and the -1 reflecting the item number. Various document types are represented with varying levels of influence on the community. There was conscious decision to choose documents reflecting the voice of the women. Therefore, newspaper articles that interviewed community members and community developed products are included.

Table 5.2 Pilot Materials

Collection Number	Collection	Selected Pilot Items
N1	National Federation of Settlements and Neighborhood Centers Records	Pilot Item N-1: Report, Workshop on Community Services and Public Housing, General Settlement Services in Public Housing, by Lillie Lynem, Six Page report by Henry Booth House Social Worker at Community Services and Public Housing in Syracuse, New York, 1963.
N2	Commission on Race and Housing	Pilot Item N2-1: Areas Adjacent to City of Chicago, Percent of Population Non-White by Census Tracts, 1950. Pilot Item N2-2: City of Chicago, Percent of Population Non-White by Census Tracts, 1950.
S1	Illinois Youth Commission	Pilot Item S1-1: Pamphlet, Behind Neighborhood Programs Stands the Chicago Area Project, Informational Product Pilot Item S2-2: Report, Illinois Youth Commission Report about the Commission
C1	Metropolitan Planning Council records	Pilot Item C1-1: Report, Urban Renewal
C2	Chicago Municipal Records Collection	Pilot Item C2-1: Newsletter Article, Chicago Housing Authority Times, "Washington Park and Ickes Homes Residents Featured on a TV Show
C3	Chicago Sun-Times	Pilot Item C3-1: Newspaper Article, No Title, by Ruth Moore
C4	Chicago Defender	Pilot Item C4-1: Newspaper Article, Adult Leadership Training Class to Hold Open House May 6 Pilot Item C4-2: Mass Meeting Set to Protest Lack Of Library Facilities
C5	Chicago Tribune	Pilot Item: C5-1: Newspaper, Library Plea Awaits Reply Pilot Item: C5-2: Dynamic Woman is Key to Booth House Success
C6	Chicago Ethical Society	Pilot Item C6-1: Minutes, Meeting of the Board of Trustees Chicago Ethical Society Pilot Item C6-2: Newsletter Article, Women's Club Meets at New Booth House Pilot Item C6-3, Newsletter Article, Henry Booth House News
C7	Chicago Federation of Settlement and Neighborhood Centers	Pilot Item C7-1: Letter, Seeking library Service Pilot Item C7-2: Newspaper Article, "Help People Help Themselves," Chicago Pilot Daily News Pilot Item C7-3: Flyer, United Settlement Appeal
CM1	Hull House Collection	Pilot Item CM1-1: Promotional Material, Henry Booth House, Sometimes Everyone Needs a Someone Pilot Item CM1-2: Photo, A. Paul Holleb Building, Henry Booth House
CM2	Henry Booth House Collection	Pilot Item: CM2-1: Flyer, You are the Building Council Pilot Item: CM2-2: Flyer, Watch This Space, Build a Building Council Pilot Item: CM2-2: Photo, Henry Booth House Scrapbook
CM3	Douglas Neighborhood and Chicago Housing Authority Records	Pilot Item CM3-1: Fact Sheet, Harold L. Ickes Homes I Pilot tem CM3-2: Fact Sheet, Dearborn Homes

5.5.2 Pilot Application

The evidence inquiry framework was applied to each item. The process involved a reading the document, re-reading and answering the questions, and review of the document after answering the questions to ensure each question is completely addressed. Prior knowledge of the case through previous exercises made through the research journey and historical context were considered when addressing the initial answers of the questions. The news article, flyer, and report were examined based on the narrative reported of the players and the stated intentions of those in the story. The flyer also considers visual representation in consideration of aims by the creators. Application across material types, dates, and geographic level of each item is presented with corresponding inquiry analysis worksheet (See Figures 5.4, 5.5, 5.6, 5.7).

The map involved a descriptive and intentional reading of the item. Each answer to the inquiry questions is based on telling what is represented in the visual. Interpretations of the item are limited in answering the questions.

Inquiry of the newspaper article (Figure 5.5) considers previous knowledge of library campaign project (Gray, 2015), and the historical context. A close reading of the text which includes the actual voice of the female residents relates directly to the case. This article is essential in shaping the Black Feminist Information Community (BFIC) model. At this initial level of analysis questions are answered through a lens of prior knowledge.

There are many reports in the evidence used for the research. For example, this report on urban renewal from the Metropolitan Planning Housing Council, is a context item which structures the setting of the women in public housing (Figure 5.6). The search for this item was based on previously reading news articles where one of the mothers referenced renewal and development being denied in the housing project community. The inquiry questions answered considers the report holistically with primary messages related African-American public housing considered for examination.

The flyer (Figure 5.7) is a community produced communication encouraging participation in a building council in the housing project. The item is representative of evidence with a direct relationship with the women featured in the case. It provides clues to community consciousness and collective action required to sustain and develop the housing project residents. The inquiry looked both at the item as project and the message contained within. The use of 'you' and 'your' is particularly interesting in that it engenders community ownership.

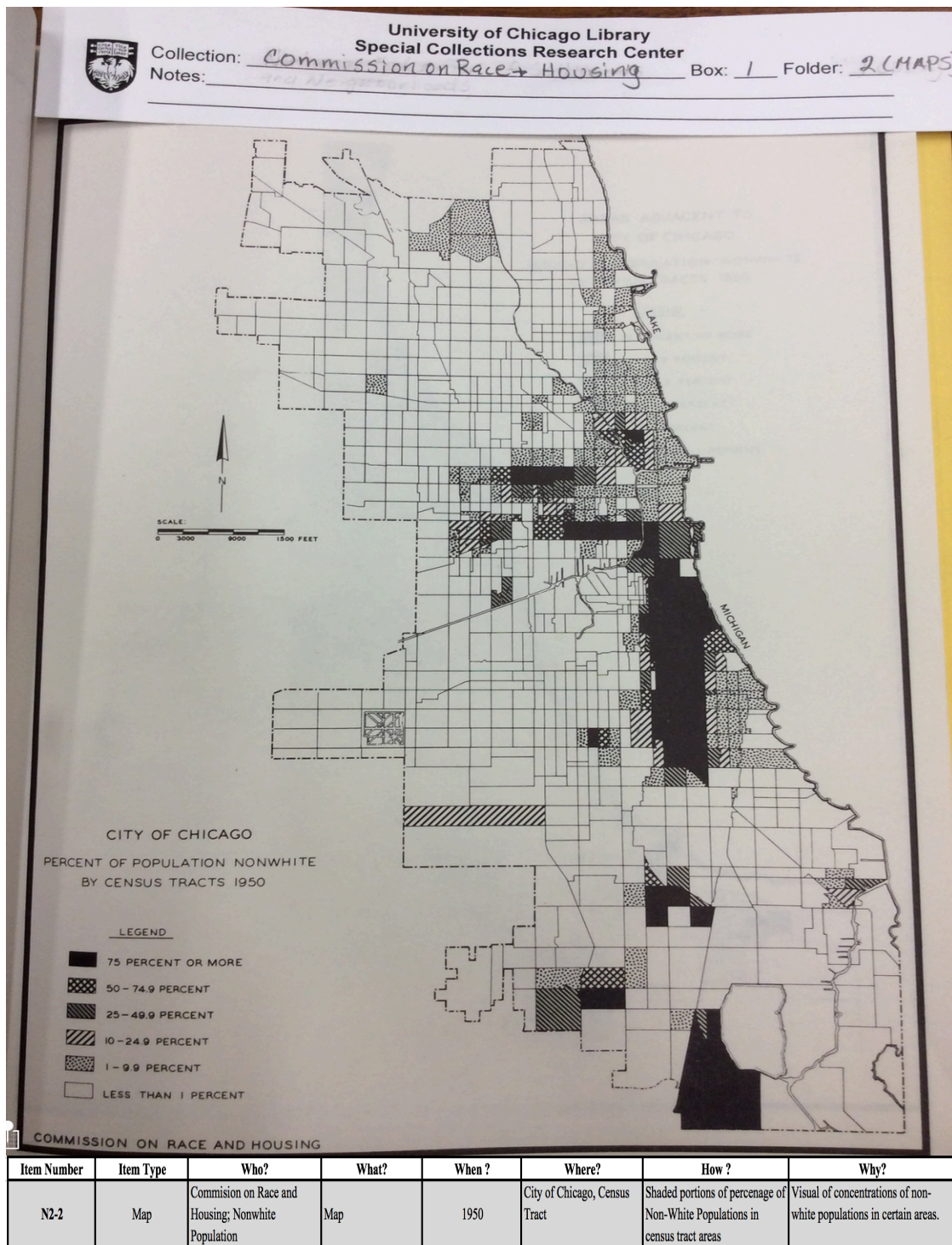


Figure 5.4 Item N2-2 Commission on Race and Housing Map

Adult Leadership Training Class At Henry Booth House To Hold 'Open House' May 6

When the University of Chicago instructed adult leadership training class of Henry Booth House, 2328 S. Dearborn ave., selected a project as a learning method, the group chose a subject that touched all their lives — "the stigma of dwelling in public housing."

As a result of group effort, "A Get Acquainted Day" with the residents of Prairie-Archer-Ickes-Deaorborn homes will be held Sunday, May 6, announces Mrs. Hattie Singleton, publicity chairman.

At Booth House and its immediate area, escorted tours

of typical apartments will be available for inspection from 1 to 3 p. m. Hats designed and made by residents under the direction of Mrs. Dorothy Greuner of the Association for Family Living will be modeled beginning at 3 p. m.

OPEN-AIR BAZAAR

A day long open-air bazaar will enhance the participating organization's treasury. Augustus Scott is chairman of the bazaar.

Junior Patrol boys in uniform will perform policing duties about the grounds, supervised by Granville Cheatham. Mrs. Frances Cummings heads a committee that has initiated an intensive campaign to encourage tenants to wash their windows.

BOY SCOUTS TO AID

Boy Scouts of the community have offered their services to wash the windows for the ill and elderly residents.

Mrs. Jean Washington is chairman of a committee to

formulate plans for selection of a queen symbolizing the creative and talented youths of the neighborhoods.

Charlotte Mock has justified the program by stating, "We hope to change the public's horror of a 'project' with it's almost monotonous sameness of the outside.

"By inviting everyone into our homes we can show what we have done and what is being done to change a low income project into a desirable

housing development.

PROUD RESIDENT

"It is very important that the public understand that we are proud of our homes and that we live here by choice. We want outsiders to visit us and take with them the knowledge that we have parklike communities, imagination, and families where children do go on to college and excel."

Mrs. Carrie Jackson is program chairman.

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Item Number	Item Type	Who?	What?	When ?	Where?	How ?	Why?
C4-1	Newspaper Article	Adult Leadership Training Class; Hattie Singleton, Mrs. Dorothy Greuner, Augustus Scott, Junior Patrol Boys, Boy Scouts, Mrs. Jean Washington, Granville Cheatham, Mrs. Frances Cummings, Mrs. Jean Washington, Charlotte Mock, Mrs. Carrie Jackson.	Open house planned by members to combat 'the stigma of dwelling in public housing.' There will be tours of units, hat show, open air bazaar, campaign to wash windows, patrol boys, queen selection.	30-Apr-62	Henry Booth House; Prairie Homes, Archer Courts, Ickes Homes, Dearborn Homes(Housing Projects.	There will be tours of units, hat show, open air bazaar, campaign to wash windows, patrol boys, queen selection.	"change public horror of a 'project' with the monotonous sameness; "Change low income project into a desirable housing development" "We are proud of our home and we live here by choice" We want outsiders to visit us and take with them the knowledge that we have parklike communities, imagination, and families where children on to college and excel"

Figure 5.5 Item C4-1 Chicago Defender Newspaper Article

The Unification of Urban Renewal Agencies in Chicago

Urban renewal has become the most complex activity undertaken by local government, directly affecting the lives and property of large numbers of people. To deal with the many specialized aspects of the urban renewal process, separate agencies have been created over a period of some twenty years. Coordination of such related but separate programs is extremely difficult, wasteful, and often ineffective.

Many cities, most recently New York City - are now recasting government machinery to give adequate priority to the task of city reclamation. The new national administration has called for the acceleration of urban renewal operations, and is moving towards a unified department for housing and urban development. To mobilize facilities and services needed to save a city rather than a block, a neighborhood rather than a building, integration of the city's urban renewal efforts is essential.

The Metropolitan Housing and Planning Council, long active in this field, is proposing steps for the gradual integration of Chicago's urban renewal operations. After long study and practical experience, the Council believes the following administrative approach offers the best prospect of success in meeting the city's growing and urgent need for conservation and redevelopment: (1) the creation of a Department of Urban Renewal (to administer the functions of the present Community Conservation Board, Land Clearance Commission, and Neighborhood Redevelopment Commission) within the structure of the city government and charged with the responsibility for the urban renewal program; (2) supported by a commission of public-spirited and representative citizens to advise the Department and the Mayor on the discharge of urban renewal functions.

Historical Background

In 1952 the City Council Housing Committee authorized the Public Administration Service to study the problem of organizing for urban renewal. A report recommending functional consolidation was submitted June 30, 1952, and adopted by the City Council, but no further action resulted. Having antedated the conservation program, it failed to take this operation into account.

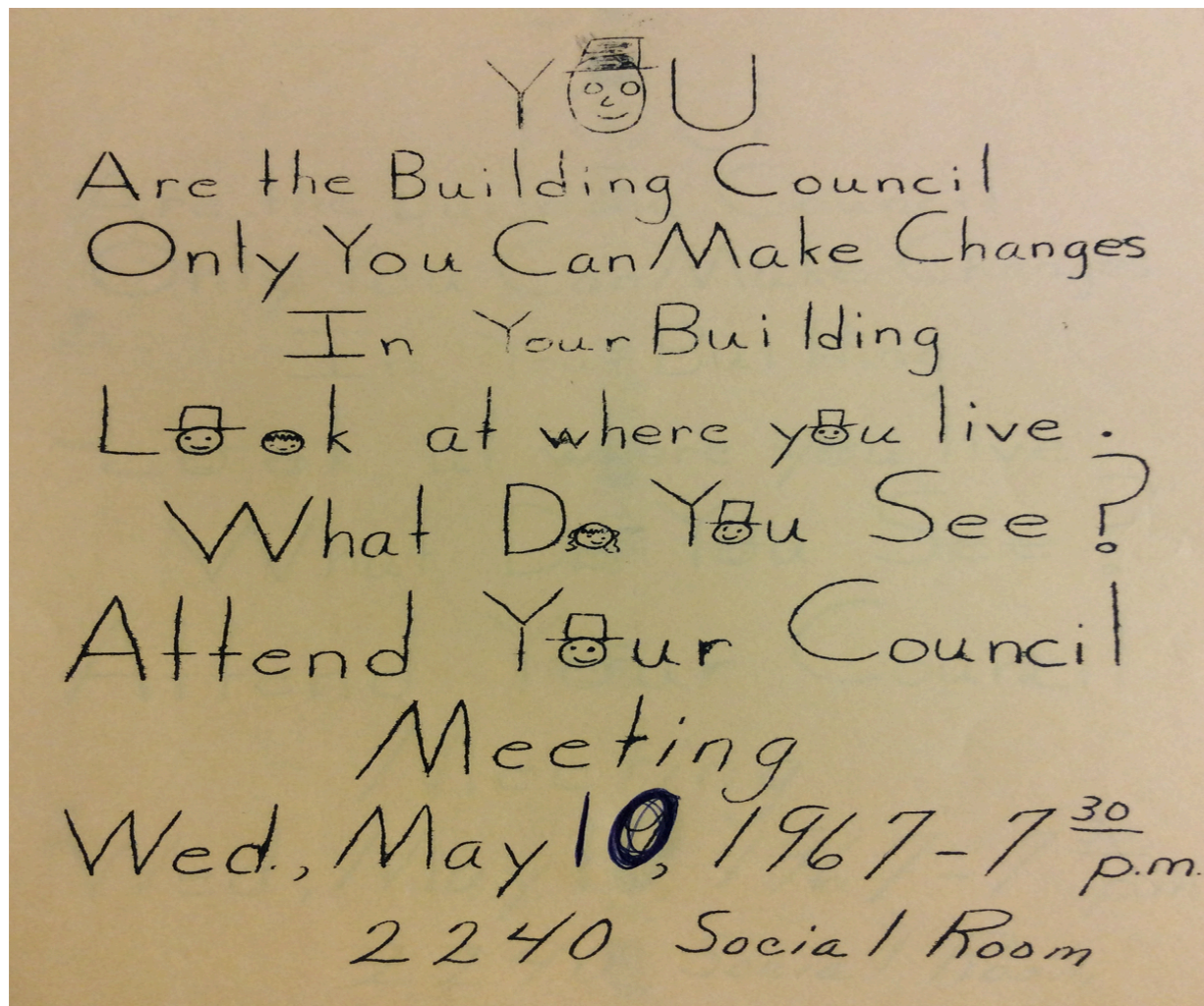
In 1954 the Mayor's Housing and Redevelopment Coordinator employed Louis Brown (formerly Executive Director of the Government Research Association) who submitted a report in September, 1954, which, like its predecessor, advocated unification of agencies. No action was taken on the report.

In 1956 the Housing and Redevelopment Coordinator asked the Housing Council to study the previous reports and recommend legislation to the Mayor. A bill was drafted by the Council and introduced in the General Assembly by Mayor Daley in 1957. However, it failed to pass.

In 1958, after further study of the situation the Council in its Housing Action Report of 1958 again recommended unification of the major urban renewal agencies on a flexible and gradual basis, recognizing the demands of governmental reorganizations already under way in the city. This was implemented in 1959 by a second proposal, based upon then current conditions, for creation by permissive legislation, applicable only to cities of over 500,000, of a City Department of Urban Renewal, including a lay advisory commission of 8 members plus the Director of the agency, with certain duties. The statute

Item Number	Item Type	Who?	What?	When?	Where?	How?	Why?
C1-1	Report	Prepared for unnamed committee for Metropolitan Planning Council. Mentions Land Clearance Commission, Community Conservation Board, Neighborhood Redevelopment Commission, Chicago Dwelling Association, Chicago Housing Authority.	Report on Urban Renewal Operations, accomplishments, planning, and major problems	1960	City of Chicago	Urban Renewal, budgets, accountability of agencies, progress. Confusion among agencies, communication, mistakes, lack of information, unknown progress by general public.	Accountability of various agencies, city's use of federal funds, and actual progress towards renewing city land, space, and the development of communities.

Figure 5.6 Item C1-1 Urban Renewal Report



Item Number	Item Type	Who?	What?	When ?	Where?	How ?	Why?
CM2-1	Flyer	Building Council	Meeting	10-May-67	Ickes Hillard Public Housing Project; 2240 State Social Room	Appeal 'You can make', 'Your Building', 'You see', 'You live', 'Your council';	Solicit residents in building to join Building Council

Figure 5.7 Item CM2-1 Building Council Flyer

5.5.3 Themes and Concept Analysis

The examination of a micro sample of items $n=25$, allowed for a closer look at the evidence. After addressing each inquiry question, inquiry data for all items were collated and separated from item numbers. This section addresses inquiry themes and concepts present within the sample. To demonstrate this process data analysis tables are presented for each inquiry area with the raw data and representative coding of themes and concepts related to the initial evidence inquiry application of each item. Suggestions for the BFIC Model is included in each inquiry question. Coding required both singular and holistic-comparative reading of data. For instance, some coding refers to lines of specific items, the line quoting, 'These are our homes'; 'living in Public Housing is the next best thing for families with low incomes' is coded with *Defining Homeplace* (See Table 5.3). Other codes represent comparisons, questioning, or holistic analysis of the evidence text. For example, the theme of *Concentric circle of stakeholders*, defined as centralizing the individual within the community each level of those mentioned in evidence text forms circular levels of influence, is generated from the entire list of evidence data (See Table 5.4).

A review of the evidence provides clues to a better understanding of the community. The community story is revealed in the evidence. The theme of *Community Restoration* (See Table 5.5) is defined by alignment with the use of renewal, development, planning, and burgeoning renewal terms in the text. Nearly all items feature something about this new community and ongoing development from municipal agencies as well as citizen participation.

The micro-evidence set demonstrate the importance of place and space. Examining the evidence inquiry question Where. The themes, *Mapped relationship network of influence from residence to larger city* and *Isolates public housing community*, show multi-level relationships where the community is both marginalized and connected to the city (See Table 5.6). Initially when questioning the items, I found that who, what, when, and where questions were more descriptive and indexed responses, but under analysis, they reveal interesting insights into how the community was represented.

Coding How and Why (See Tables 5.3 and 5.8), I went beyond the descriptive the answer the question which influence analysis. Themes like *Community ownership*, *Defining Homeplace*, and *Mobilization of community members* reflect the collective voice and actions of the community members, specifically the women. This provides clues into how the women voiced resistance through both speaking and actions, in practical ways.

The suggestions for the BFIC model development were captured by a subsequent reading of all themes within each area of inquiry. Model areas may feature Community, Neighborhood Network(s), Development, and Ownership. The sample is small but robust in that it features different source types, authorship, and origin. For future analysis, there should possibly be distinction from contextual materials and those that directly feature women and other persons and organizations directly associated with the community. It was a challenge in the analysis to examine both the context materials and those that were directly relevant. Levels of coding should be the same, but with collating themes for comparative-questioning to arrive at model concepts. I would also feature the accompanying historical narrative within the context of theory, evidence, and analysis. There should be a multi-modal way of developing the model.

Table 5.3 Inquiry Question: How?

Themes/Concepts	Evidence
<i>Urban renewal accountability-</i> Agencies associated with urban renewal nonfulfillment of capacity to redevelopment of community.	Shaded areas showing percentage of Non-White Populations in census tract areas; Defining Urban Renewal, budgets, accountability of agencies, progress. Confusion among agencies, communication missteps, lack of information, unknown progress by public; Interview with women on life in public housing. "These are our homes"; "living in Public Housing is the next best thing for families with low incomes" Community activities of the women with PTA, board memberships, and work. Tours of units, hat show, open air bazaar, campaign to wash windows, patrol boys, queen selection; 'You can make', 'Your Building', 'You See', 'You live', 'Your Council';
<i>Defining Homeplace-</i> Statement of residents that “these are our homes,” and “living in Public housing is the next best thing for families with low incomes.”	
<i>Community ownership and responsibility-</i> Activities engendering ownership through use possess terms to recruit building council participants and activities for scheduled bazaar.	
Suggestions for BFIC Model Development: Collective belief in the community as ‘Homeplace’ with value. The sense of belonging to a group of neighbors. Possession of community despite known marginal status.	

Table 5.4 Inquiry Question: Who?

Themes/Concepts	Evidence
<i>Observational groups vs. experiential groups</i> -The distinction between the agencies, commissions, organizations outside of the community impacting those that are experiencing race, housing, and redevelopment.	Lillie Lynem; Commission on Race and Housing; Nonwhite Population; Prepared for unnamed committee for Metropolitan Planning Council. Mentions Land Clearance Commission, Community Conservation board, Neighborhood redevelopment Commission, Chicago Dwelling Association, Chicago Housing Authority. Mrs. Artensa Randolph resident of Washington Park Homes and Mrs. Geraldine Jones of Harold L. Ickes Homes, Jim Tillman TV Host. Ruth Moore, Author; Population of "New Town" the South-Central area of the city of Chicago. Adult Leadership Training Class; Hattie Singleton, Mrs. Dorothy Greuner, Augustus Scott, Junior Patrol Boys, Boy Scouts, Mrs. Jean Washington, Granville Cheatham, Mrs. Frances Cummings, Mrs. Jean Washington, Charlotte Mock, Mrs. Carrie Jackson. Building Council; Five Women around table serving another woman food; Robert Murphy Manager, Skidmore, Owings, & Merrill, General Contractors, Joseph J. Duffy Company, Sumner Solitt Company Walter Payne, Manager, Architects, Loelb, Schlossoman, and Bennett, General Contractor, Neilsen
<i>The individual in relationship to community, organizations and superstructures</i> -Individual insiders (i.e. Hattie Singleton and others) and their connection to policy, organizational, and municipal entities.	
<i>Superstructure impact on community</i> -Superstructures, identified by those outside municipal and private entities have impact on the collective community members listed.	
<i>Non-distinct levels within community representation</i> -Women and residents listed as a united group.	
<i>Extension of community from micro to macro</i> —Micro-community members(residents) to commissions, architects, and builders.	
<i>Concentric circle of stakeholders</i> -Centralizing the individual within the community; each level of those mentioned in evidence text forms circular levels of influence.	
Suggestions for BFIC Model Development: Information-collective of women within the grassroots community; Information distinct within superstructures; Information-collective operating within super-structures; Community is inclusive.	

Table 5.5 Inquiry Question: What?

Themes/Concepts	Evidence
<i>Communication on state of the community-</i> External reports along with community voice on defining what shapes the area.	Map; Report on Urban Renewal Operations, accomplishments, planning, and major problems; CHAT, Chicago Housing Authority Times Newsletter Article on residents appearing on "Our People" Program on Public Television, topic life in public housing; Burgeoning renewal area of the south-central area with new housing middle class residents and mixed White and Black populations. Dialog on the city versus the suburbs and what the new housing and residents outprice the lower income population. Open house planned by members to combat 'the stigma of dwelling in public housing; A. Paul Holleb Building of the Henry Booth House. Meeting; Pancake Day; Numbers/Statistics related to the housing project, including occupancy/population, dates of construction, number of buildings, costs of development, description and map of development.
<i>Analysis of public housing reality-</i> Statistical representation of development and residents reporting.	
<i>Policy impact on daily life-</i> Topic of television program on ‘life in public housing’ and ‘stigma of public housing.’	
<i>Public perception of low income communities-</i> Exclusion of public housing in new development.	
<i>Community Restoration-</i> Aligns with the use of renewal, development, planning, and burgeoning renewal. housing developments	
<i>Discourse on income and race based housing communities-</i> Income and racial divides in redevelopment of communities.	
Suggestions for BFIC Model Development: Collective intra-community voice in conversation with external entities.; Assertion of voice in telling experience. (Black Feminist Epistemology); Intersectional perceptions of identity of women in public housing through identification of both space and place.	

Table 5.6 Inquiry Question: *Where?*

Themes/Concepts	Evidence
<i>Location of micro and macro community structures</i> -Concentration of buildings in the low 2300-2400 blocks (just two), juxtaposed to the larger area and city.	Areas Adjacent to City of Chicago; Census tract; City of Chicago; Census Tract City of Chicago; Chicago Public Television Station; Chicago new South Central Area; Henry Booth House; Prairie Homes, Archer Courts, Ickes Homes. Dearborn Homes (Housing Projects. 2328 S. Dearborn, Chicago Illinois; Ickes Housing Project; Ickes Public Housing Project; 2240 Social Room; Ickes Public Housing Project; 2350 State 4th Floor; Henry Booth House; 2400 South State Street, Harold L. Ickes Homes; 2960 South Federal, Dearborn Homes Project
<i>Mapped relationship network of influence from residence to larger city</i> -Includes building addresses, housing developments, settlement house, south-central area, city, and adjacent areas—also including media (Television Station).	
<i>Isolates public housing community</i> -Primary source of information for the study and subject to influence and scrutiny by larger city.	
Suggestions for BFIC Model Development: Isolation and marginality as a place of engagement.	

Table 5.7 Inquiry Question: *When?*

Themes/Concepts	Evidence
<i>Range in time predating community construction</i> -Dates before the case bounds indicative community planning.	1950; 1960; March 1969; June 28, 1970; April 30, 1962; 1960's; May 10, 1967; April 13, 1967; April 22, 1959; June 1955; April 1952
<i>Community and policy activity apex in 1960's</i> - Representation of researcher collection of evidence, and community activities.	
Suggestions for BFIC Model Development: Citizen/Residents response and activities to low income community development over time.	

Table 5.8 Inquiry Question: Why?

Themes/Concepts	Evidence
<i>Community ownership</i> -Pride in community voice women engaged in counter-expectant activities.	Visualize concentrations of non-white populations in certain areas; Accountability of various agencies, the city’s use of federal funds, and actual progress towards renewing city land, space, and the development of communities; Highlight life in public housing from the point of view of active residents particularly women; The area includes recently developed, but cuts off the other south central area where the housing projects are located. Doesn’t mention, the people of public housing ,this area was chosen to receive the new public library branch the residents fought for; Charlotte Mock, "change public horror of a 'project' with the monotonous sameness, " "Change low income project into a desirable housing development, " "We are proud of our home and we live here by choice" We want outsiders to visit us and take with them the knowledge that we have park like communities, imagination, and families where children go on to college and excel"; Tours of units, hat show, open air bazaar, campaign to wash windows, patrol boys, queen selection; Solicit residents in building to join Building Council; Neighborhood social; Engagement of community members; Engagement of women Description of space organization, previous slum, buildings and people.
<i>Reclamation of community narrative</i> -Self-description of community by its members	
<i>Development of counter-narrative</i> - Community members’ assertion of self-definition and actions mirroring outside world.	
<i>Community sense of knowing</i> -Self defining statements by women in public housing community	
<i>Sense of belonging</i> - The use of ‘we’ as self-affirming in describing place.	
<i>Mobilization of community members</i> -Coming together to combat perceptions of the poor and to sustain community.	
<i>Normalcy in margins</i> -Description of the community as park like, with imagination and educating children.	
Suggestions for BFIC Model Development: Homeplace within marginalized community. Information as engagement tool. Reclamation of community narrative.	

CHAPTER 6: Black Feminist Information Community Model

6.1 Uncovering a Black Feminist Information Space

I am finding that further analysis in the development of the Black Feminist Information Community (BFIC) model a daunting task. Each element of the case is complex and goes beyond a narrative and interpretation of that narrative. My relationship to the evidence has forced me as a researcher to uncover my voice, the voice of the women under study, and (re)imagination of library and information science (LIS) theory. My voice as a researcher is shaped by the release from the constant influence of method and approach presented through coursework and the literature. This doesn't signify a severing of ties, but a more distant relationship to the qualitative inquiry canon. My approach is iterative at every step, and allows for creative expression, while maintaining the rigor necessary for an exploratory in-depth select case analysis to contribute to library and information science literature. In making this choice, I followed the lead of the women under study and made a way, under internal struggle, to let the iterative nature of the process flow in the development of the BFIC. This constant tension taught me a lesson in evidence/data analysis application suited for an original project.

The process for me is a constant synthesis of home-grown wisdom, personal historical interpretation, and daring to be creative in the construction of a model. I find that doubt and skepticism in any of these areas is indicative of growth in the complex philosophical exercise of research. I began treading on the specifics related to the path set by the pilot application, by enacting more rigor and discreet analysis to the evidence. The meaning making task requires me to take many misshapen pieces of a puzzle and orientate them to form a new image. Each area is refashioned in a way that makes sense to the study and my interpretation of the data.

The descriptive thematic coding in chapter five is used as a basis in moving the subsequent analysis and model development forward. The chapter begins with detailed description of the eight steps of evidence inquiry and analysis, including the steps taken in the pilot, and the subsequent areas presented in three phases. A more detailed explanation of Phase III which includes the BFIC model development is discussed in terms of theoretical application and interpretation (6.3-6.6). The last two sections (6.7 and 6.8), provide insights, lessons learned, and mapping out future research applications.

6.2 Evidence Inquiry and Analysis

Evidence inquiry is the process by which description and analysis is used to formulate the BFIC. Chapter 5, containing the pilot, provides a detailed explanation of the steps taken in the process of evidence examination (See 5.5.1, 5.5.2, and 5.5.3). In furtherance of that analysis the following steps provided an updated summary description of the process of the evidence inquiry approach in the development of the BFIC model. The summary further explores the importance of previous steps taken in the pilot and provides the way forward in explicit analysis and construction of the BFIC. The eight-step process is conducted in three phases. Phase I: Inquiry, provides a review of the evidence inquiry process beginning with evidence considerations and ending with the aggregation of inquiry components for evidence examined. Phase II discusses the thematic, concept, and model suggestion process. Lastly, Phase III briefly explains BFIC model development which is covered in this chapter.

Phase I: Inquiry

1. Contextual vs. Experiential Evidence: Each evidence item was examined to clarify its relationship to the study. Although the study seeks to uncover the voice of African-American activist mothers of a certain time, located in a geographical space, not all evidence contains the voice of the subjects. To better locate voice in this exploratory study contextual items are included because they reflected the circumstances and lives of the women. Those items are limited within the scope of time bounded by the study, 1955-1970. Experiential items are evidence that reflect the voice of the women through products created (i.e. official reports, flyers, program documents, leaflets) and where the voice is spoken (news articles and minutes).
2. Implementation of inquiry components: The implementation of inquiry question components follows the same process discussed in the pilot (See 5.5 and Photo/Analysis 5.5.2A-D). The questions in subsequent examination become the components under which themes and model insights are developed. This descriptive and indexing technique provided a foundational reading of the document through a systematic questioning. It allowed for the extraction of a description of the item unit for the purposes of analysis at a base level. The concise nature of the questions provided space for elaboration within the confines of the document. This step was the first phase of evidence deconstruction.
3. Collating individual components: The answers to the individual inquiry question components (Who, What, When, Where, How, and Why) were collated under the individual headings (See Table 5.5.3A-F). This simple step brought together individual inquiry question component headings for cross examination. It made the singular comparative of components, and brought the evidence together so that further analysis can take place. The narrative structure of the story of the women was reimagined by further deconstruction where all the actors(who), circumstance(what), time(when), place(where), actions(how), and purpose(why), are aggregated for explicit analysis.

Phase II: Theme/Concept and Model Progress

4. Thematic extracting and definitions: Themes and concepts were extracted through a holistic view of the inquiry question components. This required a reading of the evidence inquiry components borrowing from the constant-comparative approach from grounded theory (Corbin & Strauss, 2008). The definitions of the themes and concepts are developed in relation to the meaning in the context of the evidence inquiry step, through a historical and theoretical lens. The definitions must clearly be related to the context of the study. This step contributed to continued meaning making, which began with the initial implementation of inquiry components.
5. Model Suggestions: Model suggestions were developed through reading of the themes and concepts. They reflected a comparative and holistic view of the themes. A reflective exercise in the model development suggestions was considering the study context. The relationship to Black feminist voice, information, and community is considered along with what the themes and their definitions reflect in the context of the evidence. The model development suggestions brought analysis forward by considering holistically the aspects of thematic interpretation.

Phase III: BFIC Model Development

6. Concrete theoretical application: Concrete theoretical application was the first step in furthering the analysis within a theoretical framework past the pilot phase. Here model development suggestions/insights were paired with themes concepts under each inquiry question component heading (See Table 6.1). Each suggestion was read in relation to the theoretical frameworks of the study and those attributes are listed accordingly. This step used themes, concepts, and suggestions to help construct the BFIC model in alignment with the theoretical web discussed in chapter two.
7. Model suggestion sorting: In this step the theoretical mapped model suggestions, were crossed examined releasing the boundaries of the inquiry components and sorted similarity in meaning (See Figure 6.4). Details of this step are presented in section 6.4.
8. Defining model constructs: Each stack of related theoretically model insights was defined under a heading which captures meaning within the areas of the BFIC.

6.3 Model Development Process

The first step in the model development phase is the practical gathering of model development insights and applying theoretical significance to them. To accomplish this step, I created a table of three columns. The first column contained the inquiry question component (Who, What, When, Where, How, and Why), the second column contained themes and concepts without definitions related to each question component, the last column contains the model development suggestion now insights. To apply theoretical application, I used the headings and context from Chapter 2 and applied them the model development insights. I did this to show the relationship of evidence themes to the theoretical framework presented earlier in the dissertation. The three main areas of theoretical application are presented using different shaped brackets, Information and Community (); Information & Social Justice {}; Race & Gendered Voice []. Each theoretically significant area is listed after each area of model development insight (See Table 6.1). To make sure that theoretical application is relevant I reread the descriptions of the theory and how it relates to the community of African-American activist mothers in public housing.

Theory application allows for the multiplicity of application under different inquiry components represented by model BFIC model insights. In the table I could see how theories intersected within insights. Black feminist voice, race, and information are bound together in a few places in the table. For example, the insight *collective intra-community voice in conversation with external entities*, has a meaningful connection with human information behavior, information community, Black Feminist voice and collective voice. The model development and associated themes express aspects of an information community space where the Information Activist community(IAC) acts on its own behalf in the utilization of voice. Other model insights show more singular theoretical application. The model insight, *assertion of voice in telling experience* is directly related to the centrality of experience in Black Feminist theory, and the utilization of collective voice as an expression of community care and needs. Every model insight reflects this analysis technique of theoretical application based on the meaning associated with the evidence, extracted themes, and inquiry components. The next section explores how these theoretically significant areas are sorted bringing together the initial iteration of the Black Feminist Information Community model

Table 6.1 Theory Significance and Model Suggestions

Inquiry	Themes/Concepts	Model Development Insights
Who	Observational groups vs. experiential groups	Information-collective of women within the grassroots community (2.2.2 Information Community; 2.2.3 Community Informatics) {2.3.3 Social Justice Information Community} [2.4.2 Racialized Space] Information distinct within superstructures (2.2.2 Information Community; 2.2.3 Social Networks) Information-collective operating within super-structures (2.2.2 Information Community; 2.2.3 Community Informatics) {2.3.1 Power and Marginalization} Community is inclusive {Social Justice/Information Community 2.3.2} [2.3.1 Power and Marginalization]
	The individual in relationship to community, organizations and superstructures	
	Superstructure impact on community	
	Non-distinct levels within community representation	
	Extension of community from micro to macro	
	Concentric circle of stakeholders	
What	Communication on state of the community	Collective intra-community voice in conversation with external entities (Human Information Behavior 2.2.1, Community Information 2.2.2) [Black Feminist and Collective Voice 2.4.3, 2.4.4] Assertion of voice in telling experience [Black Feminist and Collective Voice 2.4.3, 2.4.4] Intersectional perceptions of identity of women in public housing through identification of both space and place {Power and Marginalization 2.3.1} [Racialized Spaces/Cultural 2.4.2 Black Feminist Voice 2.4.3]
	Analysis of public housing reality	
	Policy impact on daily life	
	Public perception of low- income communities	
	Community Restoration	
	Discourse on income and race based housing communities	
When	Range in time predating community construction	Citizen/Residents response and activities to low income community development over time. {Social Justice/Information Community 2.3.2, Information as Social Justice Tool 2.3.3}
	Community and policy activity apex in 1960's	
Where	Location of micro and macro community structures	Isolation and marginality as a place of engagement. (2.2.3 Community Informatics, Social Networks and Social Capital) {Power and Marginalization 2.3.1 Social Justice/Information Community 2.3.2, 2.3.3}
	Mapped relationship network of influence from residence to larger city	
	Isolates public housing community	
How	Urban renewal accountability	Collective belief in the community as 'Homeplace' with value. {Power and Marginalization 2.3.} (Social Capital 2.2.3) The sense of belonging to a group of neighbors. (2.2.2 Information Community, 2.2.3 Social Networks) Possession of community despite known marginal status. {Power and Marginalization 2.3.} [Racialized Spaces/Cultural 2.4.2 Black Feminist Voice 2.4.3]
	Defining Homeplace	
	Community ownership and responsibility	
Why	Community ownership	Homeplace within marginalized community. {Power and Marginalization 2.3.} [Racialized Spaces/Cultural 2.4.2 Black Feminist Voice 2.4.3] Information as engagement tool. (2.2.3 Community Informatics, Social Networks and Social Capital) {Information as Social Justice Tool 2.3.3} Reclamation of community narrative. [2.3.1 Power and Marginalization, Black Feminist and Collective Voice 2.4.3, 2.4.4]
	Development of counter-narrative	
	Community sense of knowing	
	Normalcy in margins	
	Sense of belonging	
	Mobilization of community members	

6.4 Black Feminist Information Community (BFIC) Model

Figure 6.1 *BFIC* model provides a visual of the connected model insights across inquiry components. Each component is represented by different colors Who(Yellow), What(Green), When(Pink), Where(Tan), How(Purple), and Why(Blue). The color diversity shows the connected areas across inquiry components. To create the diagram, I first collated similar model insights based on theoretical alignment, language, and implied meanings from themes. I then reviewed each sorted area and framed them under a term that reflected the totality of meaning. This inversion allowed for thinking about the areas without bounds, and bringing analysis across areas forward. Next, I added the inquiry components to each model insight within the defined areas, and color-coded them to see the diversity of alignment under defined areas. This sorting techniques allowed me to see the relationship among model insights, apply theoretical intersections, and name those areas most significant to Black Feminist Information Community model. The areas of intersection are outlined in five areas Place/Space, Voice, Information, Belief System/Values, and Mobilization. Relevant inquiry components are mentioned in each area at the top featured in dark blue. The intersections of components, their characteristics, and relevance are discussed below. Each meta-level theme is discussed in terms of its functional and descriptive dimensions as well as its LIS theoretical significance.

The visual model is a representation of the theoretically interconnected model insights developed, with meta-level themes. As mentioned, the model insights are connected through meaning based on themes from evidence and theoretical applications. It is important to note that although the theory is applied at this late stage, theory is used intuitively throughout the process. This last stage promotes the presence of theoretical significance in the meta-level themes or areas of the BFIC. The historical context is also important when understanding the theoretical significance, in that it shapes the model formulation. In this section, each meta level-theme is discussed in terms of mapping for synthesis using historical context and applicable theories (Black feminism, race, LIS). Each meta-level area is presented with a table to demonstrate the systematic process for how descriptions and analysis emerged in relationship to history and theory. The tables are headed by the meta-level area, on the left are the connected model insights with the relevant theoretical areas detailed in table 6.3, and on the right, are my notes on relevance of the connected model insights. Representing each meta-level this way shows the process used in drawing meaning and connecting all levels of the study.

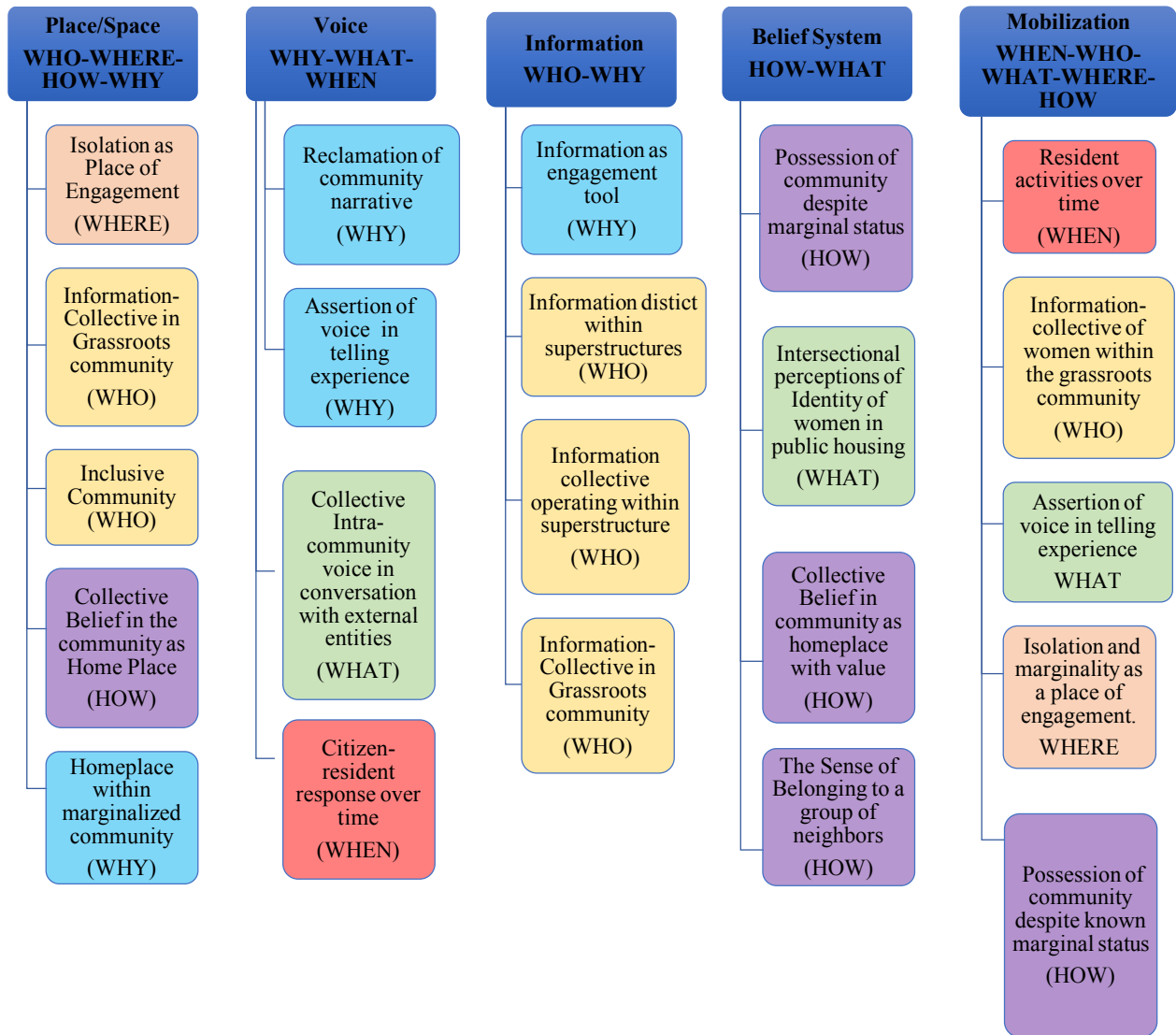


Figure 6.1 BFIC Model

6.4.1 Place/Space

In sorting the relevant BFIC model development macro-themes, I found through reading and rereading the parallel importance of place and space across inquiry components. The four components of Who, Where, How, and Why all express connectedness in the naming and meaning of space. Commonality is expressed in the notion of community simultaneously functioning as collective, inclusive, marginalized, and homeplace (Who, How, and Why). These multiple views demonstrate that not only can community get defined in terms of scarcity, but simultaneously be abundant. Isolated spaces can be engaged, inclusive, and a homeplace. Each component defined place/space in different terms. The component where is an obvious choice for attributing space or place. Most notably is that activist mothers see space/place as both grassroots and inclusive. The component how notes a belief system within the community as home as a springboard for activism, with why designating because of marginality justice engagement is necessary. The connective line across components are that space is a place of a shared home, based in a localized perspective of mutual recognition of community (See Table 6.2).

The meta-level theme of Place/Space denotes the physical manifestation of community structure through historical placement of public housing units as a means of relocating the displaced and the social space (Lefebvre, 1974) created by marginal community members as a empowerment zone. The hegemonic administrative and government structures sought in the production of public housing for African-Americans a reinforcement of segregationist practices under the umbrella for renewal. The interest of both the marginal community masses, progressive policy makers, and governmental structures converged to create a space for the African-American community which was bereft of quality housing (Hunt, 2009; Hirsh, 1983). The community countered this imposition through the collective development of an inclusive information space supported through grassroots engagement dismantling the administrative boundaries. The Place/Space identifier in this study, extends LIS community theories in that information location is redefined, marginality is a place of abundance, and black feminist notion of homeplace is and operational feature of a community information structure.

Information location is challenged by activist-mothers in the public housing cluster community in this study. Location-based information is represented by placement, traditionally libraries, as a tool for information access, need, and usage. Within an information community for social justice purposes the library place and information thing (Buckland, 1991), is nurtured and imposed on community members. In the current study, the activism of the women in the community for empowerment is grounded in community information structures rather than for use as a tool for empowerment. The creation of information space provides the context for an information activist community, cultivated through members informing social justices practices.

Table 6.2 Place/Space

Model Development Insights	Explication
Isolation and marginality as a place of engagement. (2.2.3 <i>Community Informatics, Social Networks and Social Capital</i>) { <i>Power and Marginalization</i> 2.3.1 <i>Social Justice/Information Community</i> 2.3.2, 2.3.3}	Space bounded by location of public housing and the settlement house planted within it—boundary (context)
Information-collective of women within the grassroots community (2.2.2 <i>Information Community</i> ; 2.2.3 <i>Community Informatics</i>) {2.3.3 <i>Social Justice Information Community</i> } [2.4.2 <i>Racialized Space</i>]	Historically planned segregated communities—African-American displacement by urban renewal—hegemonic federal and local structures imposing space by defining community
Community is inclusive { <i>Social Justice/Information Community</i> 2.3.2} [2.3.1 <i>Power and Marginalization</i>]	Community informatics represented by empowerment within spaces informing social justice – interpreted by IAC collective and inclusive space for information sharing informing activities
Collective belief in the community as ‘Homeplace’ with value. { <i>Power and Marginalization</i> 2.3.} (<i>Social Capital</i> 2.2.3)	Black feminist notion of experience and the collective notion of homeplace where voice is manifested—bell hooks marginality as a place of power—related to information accessed through assembly in a naturalistic community space.
Homeplace within marginalized community. { <i>Power and Marginalization</i> 2.3.} [2.4.2 <i>Racialized Spaces/Cultural</i> 2.4.2 <i>Black Feminist Voice</i> 2.4.3]	Marginality represented by racially coded community structure—where information grounds and small worlds are present

In the tradition of Black feminism experience is tied to the sacred homeplace where voice is manifested (Collins, 1998, 2000; Belenky, et. al, 1999). Information now located in a marginal and perceived powerless space, becomes a space of resistance (hooks, 1990). The Black feminist information community in resistance reflects the information grounds (Fisher, 2006), where naturalistic sharing takes place, but enhances this through collective activity in a naturalistic environment. This environment shaped by municipal structures, becomes a space redefined by the presence and information world of community members, countering deficit assumptions of space inhabited by those of a specific race and social-economic class. The viability of Place/Space as a meta-level theme/area/construct for the BFIC reveals a new location of information within communal space noted by counter-hegemonic activist participation, that reflect an empowered community with the shared purpose of voice manifestation to address community problems.

6.4.2 Voice

Voice as a construct within components and associated themes that rise to the top in the description of model attributes. The inquiry areas associated with voice are *why*, *what* and *when*. Voice within the scope of activities by the activist mothers is attributed to timing, self-definition and purpose. The two areas associated with *why* involves both reclamation and assertion. Within this component, the story is owned and told by activist-mothers. The what and when are natural extensions representing the integration of internal and external community and voice usage overtime. The intra-community is represented by the individual voices coalescing in contact with external entities. Timing of voice demonstrate usage. Voice as a common defining construct is situated in a community collective response and proactive ownership of narrative in expressing experience (See Table 6.3).

Voice represents an instrument of knowledge in the pursuance of collective expressive for the good of the community. As discussed in chapter two, the metaphor of voice coincides with self-development which informs usage. For African-American women the experiential expression of voice follows a path of resistance with complex intersecting oppression. The addition of Henry Booth settlement house to the Harold L. Ickes and Dearborn Homes public housing communities continued the tradition of progressive community-embedded social service activities that began in the late nineteenth century. In the modern new public housing communities with a heavy concentration of African-American, the motto of Henry Booth House, “helping neighbors help themselves” (Henry Booth House, 1965), learning space for voice manifestation. The focus on neighbors and neighborhood, encouraged the collective information space needed to have community members service one-another. Voice is cultivated through adult leadership classes, communal pre-school(Tiny-Tot) facilitation, building councils, library campaign, and all community organizing venues. The creation of community structures offer a place where collective information space propels internal mechanisms in relationship to outside entities. Voice is used as an instrument of activism once it is cultivated in the information collective community space.

Table 6.3 Voice

Model Development Insights	Explication
Reclamation of community narrative. [2.3.1 Power and Marginalization, Black Feminist and Collective Voice 2.4.3, 2.4.4] Assertion of voice in telling experience [Black Feminist and Collective Voice 2.4.3, 2.4.4] Collective intra-community voice in conversation with external entities (Human Information Behavior 2.2.1, Community Information 2.2.2) [Black Feminist and Collective Voice 2.4.3, 2.4.4] Citizen/Residents response and activities to low income community development over time. {Social Justice/Information Community 2.3.2, Information as Social Justice Tool 2.3.3	Rooted in black feminist expression of experience and utilization of voice as a representation of knowledge—settlement house activities as learning space and information use, need, access, and evaluation generating response Social justice framework in information associated with collective good and notions of equity translated the unification of voice Outsiders (hegemonic spaces) developing voice asserting openly with outside entities Collectivism in developing community narrative represented through information social justice tools such as empowerment and change agency

In the formation of the BFIC voice compliments the information activist community space in that it serves as a mechanism for community development. In this study collectivism in voice usage reflect the community informatics principle of “empowerment of community processes” through a naturalistic environment not serviced through the information communication technology. The pre-tech instrument of gathering through meetings, educational programming, and neighborhood-based projects fuel voice for community transformation. The results of micro-community and neighborhood-based practices is the expression of collective information knowledge expressed in media and written communications to municipal entities. Voice represents the demonstration of an information community-based tool for social justice which is fundamental in the development of the BFIC model.

6.4.3 Information

The meta-level theme of information is heavily represented by the *who* component. Information is personified and used as a tool. The personification is noted by external bodies and collective-community members. The reference to the superstructures occurs both in the distinctiveness or variety of information between municipal entities, and the collective operating within those structures. The collective uses information as engagement. Information isolated as a heading comes together as both a description of actors and as an instrument for engagement (See Table 6.4).

Information mentioned in place/space and voice, is repositioned in the study of activist-mothers in public housing. In this study, I use a unique and specific time and geographical location as a case study in the development of the BFIC. The study uses information theory as a lens, and challenges the theoretical landscape by offering an alternative view of what social justice looks like in an information community space. My assumptions included the belief that information would be similarly based as it is expressed in information grounds theory (Fisher, 2006) and the reformulated information activist community constructs (see Chapter 2). The evidence reveals the personification of information by the activist –mothers in the public housing community. Traditional perception of information as a tangible thing is replaced by the body. The humanizing of information in this study shapes the relational aspects of communal membership and participation in the pursuit of social justice. The body is more than a carrier of information, but inhabits the space of shared experience and wisdom. The humanization of information is an added dimension of the BFIC model and creates a cultural extension of interpretation of LIS theory.

Humanizing information as an aspect for the source of social capital in the empowerment process of community-based activism. I see this operating in a holistic naturalistic-social space where transformative education and information intersect. The adult leadership class at the Henry Booth House, resulted in a seven-year long campaign for a library to be placed in the community. In previous research, I situated information in the proposed library space, later saw information as a tool within the community, but now see it as grassroots humanistic space. Information in this new context, encourage the dismantling of hegemonic structures from a perspective of abundance by collective-community members. Both collectivism and a humanistic interpretation of information is central to the development of the BFIC model as interpreted through this case study. A dynamic non-linear view of the information activist community space supports the cultural view of the personification of information in a black feminist context.

Table 6.4 Information

Model Development Insights	Explication
Information as engagement tool. (2.2.3 Community Informatics, Social Networks and Social Capital) {Information as Social Justice Tool 2.3.3}	Information is defined as people within a place
Information distinct within superstructures (2.2.2 Information Community; 2.2.3 Social Networks)	Reflective of Information Activist Community(IAC) where information structure lies within community context
Information-collective operating within super-structures (2.2.2 Information Community; 2.2.3 Community Informatics) {2.3.1 Power and Marginalization}	Collectivism denotes grouping being embedded shaping the community and its relationship to each other and the outside entities
Information-collective of women within the grassroots community (2.2.2 Information Community; 2.2.3 Community Informatics) {2.3.3 Social Justice Information Community} [2.4.2 Racialized Space]	Information in contexts provide a form of social community capital demonstrating abundance within marginalized community structures
	Information is a means for dismantling hegemonic structures when represented by grassroots community members

6.4.4 Values/Belief Systems

The values or belief systems are joined by notions expressed that drive actions. They fall heavily under the component of how, which assumes specific activities. But the how here represents values of possession, belief, and belonging (See Table 6.5). Those areas are pronounced within the community and group dynamics, and strengthened by marginal status and homeplace. The *what* extends those notions through perception of identity. The common thread of ideals is foundational to belief system. I did not anticipate the development of this construct, they are brought together as a representation of a philosophy of activism.

The most interesting sorting of the model attributes, is the discovery of values or belief systems of the activist-mothers. Key words like ‘sense’ and ‘belief’ interpreted through expression of voice in community products, descriptive reports, and media representations denote a communal value system. In products word that unify like ‘we’ and ‘neighbors’ are often used as a representation of the community. Descriptive reports acknowledge the community-created programs for youth development (i.e. sewing classes, youth newspaper, clubs, camps, skating trips, etiquette classes, theater, tutoring, etc.). Media representation showcase the influence of Henry Booth House in cultivating support for community projects and capturing the voice of the activist mothers asserting needs. I posit a further interpretation of values/belief systems serving as a community based philosophy rooted in collective pride.

Table 6.5 Values/Belief Systems

Model Development Insights	Explication
Possession of community despite known marginal status. {Power and Marginalization 2.3.} [Racialized Spaces/Cultural 2.4.2 Black Feminist Voice 2.4.3] Intersectional perceptions of identity of women in public housing through identification of both space and place {Power and Marginalization 2.3.1} [Racialized Spaces/Cultural 2.4.2 Black Feminist Voice 2.4.3] Collective belief in the community as ‘Homeplace’ with value. {Power and Marginalization 2.3.} (Social Capital 2.2.3) The sense of belonging to a group of neighbors. (2.2.2 Information Community, 2.2.3 Social Networks)	Galvanizing principles outlined in community awareness of isolationism and marginalization as a source of pride Homeplace as information ground for sharing within community Sense of ownership in racially divided government constructed spaces Social capital within marginal information community spaces Internal social network determining belief systems displaying belonging within the city structure by defining community for themselves

The belief systems/values translate to a sense of ownership, where internal community networks are constructed. For example, in an article in the Chicago Defender, community programming activity (Youth Career Day), featured sponsorship by internal community organizations working in relationship with municipal partners. The creation of such a program for the community involved shared values amongst the activist-mother organizations based in Henry Booth House and social capital developed through networks. Through isolation, marginalization, and perceived powerlessness the persistence of activities and programs for the community demonstrate values rooted in counter-hegemonic determination of self-definition. Values/Belief systems for the BFIC represent the collective understanding of structural oppression, and the importance of an oppositional community consciousness in the communal homeplace.

6.4.5 Self and Community Mobilization

Self and community mobilization is the most diverse construct (See Table 6.6). Each inquiry component plays a role in describing areas of mobilization. These are represented by place, voice, information, ownership, and persistence over time. The common threads are both activity and the representation of a marginal community. The grouping of the model development attributes began with sorting those statements related to actions. The addition of place, time, and values support those actions. The integration of these areas became connected through their description of the totality of the people and what that signifies in terms of self and community. Mobilization becomes varied and defined through space, time and belief systems.

Table 6.6 Self and Community Mobilization

Model Development Insights	Explication
Citizen/Residents response and activities to low income community development over time. {Social Justice/Information Community 2.3.2, Information as Social Justice Tool 2.3.3 Information-collective of women within the grassroots community (2.2.2 Information Community; 2.2.3 Community Informatics) {2.3.3 Social Justice Information Community} [2.4.2 Racialized Space] Assertion of voice in telling experience [Black Feminist and Collective Voice 2.4.3, 2.4.4] Isolation and marginality as a place of engagement. (2.2.3 Community Informatics, Social Networks and Social Capital) {Power and Marginalization 2.3.1 Social Justice/Information Community 2.3.2, 2.3.3} Possession of community despite known marginal status. {Power and Marginalization 2.3.} [Racialized Spaces/Cultural 2.4.2 Black Feminist Voice 2.4.3]	Proactive and reactive posture of resistance within hegemonic structures Mobilization in unifying voice towards the incorporation of community to the larger city Voice as primary information social justice tool in collective activism Information abundance in the face of marginality and isolation Democratizing through collective participation engaging members in micro and macro community issues Diminishment of marginal status through mobilization, voice usage, and information-based community structure

Self and community mobilization offers a combination of previous meta-level themes. It represents the enactment of the personification of information within the collective as a social justice tool, utilizing voice in declaration, and response to oppressive racialized structures. Mobilization is proactive and nourished by the collective community structure fostering unification. The settlement house as the center of mobilization, helps to promote self-awareness by providing space for self-definition, diminishing marginality through abundance work. This information activist naturalistic community environment offers the space for the development of social capital and extend networks in community planning. Most important to mobilization is the recognition of the individual members and the groups that allow for voice expression to be present and supported in community care and development.

6.5 BFIC Model Strengths

The strengths of the BFIC is in direct relationship to the objectives formed on the outset of the study. Meeting the objectives through the research journey and subsequent analysis is determined by the process. The research sought to explore activist-mothers in a public housing from 1955-1970. The study, bounded by geography, time, and scope allowed for an in-depth investigation into the community and the lives of the women in the context of LIS theory and representation of the metaphor of voice. It is important to note that the process of uncovering and the iterative nature of the process, extend initial conceptualization of objectives and research questions, reflecting constancy of adjustment in the research cycle. The following descriptions reveal insights and show how study objectives and research questions are addressed.

The first stated objective is to identify community structures found historically in the formation low-income of planned communities represented within early public housing in Chicago. This objective is met through the historical context, and evidentiary analysis of documents. The contextual history provides administrative, government, and policy structures that influence the lives of the activist-mothers. They set the stage for understanding the marginal realm where public housing existed to both remedy displacement and segregate. Evidence inquiry reveals the collective structures found in the grassroots community structures like the adult leadership class, library committee, building councils and all other groups and organizations grounded in the Henry Booth Settlement house which is a galvanizing structure with Harold L. Ickes Homes and Dearborn Homes public housing communities.

The second stated objective, which is related to the first, is to distinguish relationships (networks) of groups, organizations, individuals and municipal bodies in the community. The explicit nature of the network is foundational to understanding the influence of the community structure on activist-mothers' participation. The network is identified in the research journey, but the current analysis illuminates the relationships through the identification of key themes revealed in the evidence. The relationship of the personification of the collective-information community and the superstructures demonstrate that relationship in the formation of the BFIC. The superstructures, in analysis show complex information configuration whereby the collective of women in the community must negotiate and clarify their community needs. The analysis as presented goes beyond the description of the network to defining the operation of the BFIC in the context of a naturalistic environment.

The next objective seeks to clarify the relationship between the African-American activist-mothers' information community, social activism, and Black feminist voice—towards

the creation of a Black Feminist Information Community Model. This objective is met through the methodological approach of the evidence inquiry process. The process centers the activist-mothers using information, race, and black feminist theoretical lens. Voice as a meta-level theme expresses response, resistance, collectivism, and engagement amongst community members. The BFIC model clarifies the theoretical implications of the utilization of voice by the activist mothers in the community. The methodological approach also helped in meeting the last goal which is to develop methods to analyze and situate processes, explicate meanings and actions, increase conceptualization, and explore how power, oppression, and inequities affect groups (Charmaz, 2011). The approach borrows from a grounded theory in a social justice context, in the attempt at theory creation. The intent is discovery, through uncovering, in a layered inquiry approach to evidence and thematic creation, and definition. The reading of text delineated through inquiry questions, aggregation, and further analysis, provided a comparative framework in the examination of documentary research. The approach more than met the objective to develop methods of analysis.

The study is framed by two research questions. The first asks, how did African-American activist-mothers residing in Douglass area Chicago public housing build information networks to inform activism? This networked based question is extended in the current study, and is represented by a focus on the community environment. Adjustments are made to the singular networked approach to better address the intra-community collective discovered through reading and theoretical analysis of the evidence representing the community information environment. Although there is deviation from the original question intent, the answer lies in the meta-level themes of the BFIC and extended through the acknowledgement of place/space, voice, mobilization, and belief systems. The networked examination extended this way, shows the complexity of the community structure of activist-mothers in the public housing community. The networks or information activist community is built through collective community entities named in the BFIC.

The second research question is supported by the BFIC model in that the model identifies how the metaphor of voice support activities in community building. Voice is manifested through the proclamation of community self-definition and is utilized as an assertion in the collective common good. This is seen in all the meta-level themes of the BFIC. Voice is central as a tool for engagement and for communal galvanization in the information community. Voice in the study signifies the recognition of what is strategically spoken in the context of African-American women organizing for community care and uplift. The question is addressed both in the process and the product. The voice is uncovered in such a way to reveal theoretically how information personified is elevated in marginal communities in resistance.

6.6 Insights Gained and Lessons Learned

The primary question when approaching this study is, how do I honor the voice of the unknown and express my voice as a researcher? The formulaic paces of graduate study bring with it a certainty of understanding within the canon of methodological approaches, theoretical implications, and systemic tension in emerging scholarship that is independent and creative. The iterative nature of my approach allowed me to both shed and embrace social scientific understanding by focusing on the matter at hand. The research began with my intention to honor the unknown lives and practices of activist mothers in a marginal community. The connection to

my grandmother brought an innate understanding of the study, which clouded objective positioning in the research process. The case occurred in a pre-time space in my life, helping me to reconcile what narratives shaped me before I was born. Beyond honoring the past, I figured my closeness to the subject would fulfill a passion of mine (family/genealogical studies), and contribute to the field by conducting original research. My primary goal was to uncover tenets of LIS in grassroots activist practices and showcase a different way of expressing what an information community represents.

My journey detailed in chapter five represents the development and exploration into how one performs research and views a subject matter. I understood throughout the journey of what shapes my world view and the interpretation of that, into discoverability through research. The study became a project without mapped destinations, and flowed from one step to another making meaning and countering discursive knowledge within the research enterprise. The early steps in the journey were an effort to make the text fit into artificially determined modes of research. This imposition upon my practice, limited my engagement with the topic. The central struggle of the study was to appropriate predetermined processes to questions and investigation. My fear was if I did not follow the rubric of identifying aspects by the exact terms that I would not develop the expertise needed to become a scholar in my field. However, I began to recognize the possibility of the work being an act of resistance, allowing freedom in the discoverability of knowledges outside the LIS canon.

I found that with deeper exploration into the case that my efforts to operate within the lines would not allow me to uncover voice. I say this not in rebuke of what I learned, but my anxiety in letting my voice as a researcher own the process. The modern LIS theoretical landscape recognizes information as a thing, tool, space, and place. I challenged this early on, envisioning a grounded information space in the personification of collective experience and activities. Shaping this thought required an understanding of communities and resistance to hegemonic information structures that impose on society, research application, and the subjects being studied. The language based in information community theory and the deficit posture of those who are marginalized, reinforce the notion of lack. This is not to say that discarded or displaced communities are often seen as without, but the acknowledgement of the abundance of value of what information means in their context offers a paradigmatic shift in how we approach the study of information.

Methodologically, I sought to operationalize, implement, and carry out this project. I struggled with scope, approaches, and tools. As I became close to the development of what my intentions were, I struggled to name the approach. I settled on calling this exercise a critical-cultural historical case study. I explored how this qualitative investigation of a historical phenomenon would be represented theoretically in the literature, and decided to detail that journey by deconstructing approaches in the administration of the pilot. With that being done, I furthered my discovery through rigorous analysis by presenting a case that repels descriptive limitations, by seeking to expose the voice of the subjects ensuring their belief systems and values are accounted for in LIS research and discourse. The challenge and struggle became an opportunity to develop a creative and innovative product. The resulting study represents my empowerment as a human being and as a researcher, pushing boundaries of LIS research and theory. I challenged the perceived imbalanced power dynamics on many levels including the content of the topic (i.e. African-American women), what is information science research,

methodology, the role of the researcher (as an objective/neutral observer). In the future, I will continue to trust the immersive iterative nature of revelatory practices through critique of the knowledge structure of the discipline of information science.

6.7 BFIC Forward

Moving the research forward, I must consider both the implications for my future role as a LIS researcher and educator. My future research will be informed by the need to focus on information location in marginal community structures. My goal is to explore the value of information in race and gendered communities. Application of the BFIC can be advanced in technological mediated community environments that thrive in social media. A study of online collective-communities of women of color and their utilization of voice is a potential research project. Extending this to voice and the nature of visual social media outlets for a variety of marginal communities, is a worthwhile investigative path. Using the BFIC as starting point gives future research prospects in LIS an interdisciplinary critical-cultural foundation.

As an LIS educator, I will have direct influence on students in guiding research in directions that critique established patterns, and incorporate new knowledges in consideration of LIS theory application. I can accomplish this through formal and informal mentoring for professionalism and guiding areas of research that are creative and rigorous. In student pursuit of LIS social justice research, I can help them define for themselves what that should look like in communities of practice. It is in this process, through educative means, there can be a manifestation of the innate voice of students.

There are areas that need to take up the study of the cluster community of public housing. A full historical narrative of the communities in context of the settlement house needs to be expressed. The community and its influence on the lives of the people should be addressed. Another future project should involve archival discovery. In the process of the search for evidence I discovered a scrapbook of the Henry Booth House dating from 1898-1966. The book contained photographs of community members, social workers, activities, and the neighborhood from every decade the settlement house operated. This discovery uncovers a social work past and community archival project unique to the urban landscape. My hope is to continue exploring both naturalistic and technologically mediated communities from an abundance perspective utilizing a social justice based Black feminist lens in researcher professional, institutional, and organizational information community environments.

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APPENDIX

Table A.1 Evidence/Data

Number	Collection	Physical/Digital	Dates	Collection Location	Unit Number & Types
N1	National Federation of Settlements and Neighborhood Centers Records	Physical Manuscript	1962-1969	University of Chicago Library	Reports n=3
N2	Commission on Race and Housing	Physical Manuscript	1956-1962	University of Chicago Library	Report n=5, Memo n=2, Maps n=3,
S1	Illinois Youth Commission	Physical Manuscript	1953-1966	University of Illinois at Chicago Archives	Reports n=3
C1	Metropolitan Planning Council records	Physical Manuscript	Relevant Records (1955-1970)	University of Illinois at Chicago Archives	Calendar n=1 Newspaper n=2 Report n=8 Memo n=1 Minutes n=2
C2	Chicago Municipal Records Collection	Physical	(Inclusive research 1955-1970) And relevant pre-dated materials	Chicago Public Library	Newsletter n=25
C3	Chicago Sun-Times	Microfilm Newspaper	1955-1970	Chicago Public Library	Clipping File=12

Table A.1 Evidence/Data Continued

Number	Collection	Physical/Digital	Dates	Collection Location	Unit Number & Types
C4	Chicago Defender	Digital Newspaper	Relevant Dates 1955-1970	Proquest Historical Newspapers	Booth House n=300 Ickes n=100
C5	Chicago Tribune	Digital Newspaper	Relevant Dates 1955-1970	Proquest Historical Newspapers	150+
C6	Chicago Ethical Society	Physical Manuscript	Relevant Dates 1955-197	University of Illinois at Chicago	150+
C7	Chicago Federation of Settlement and Neighborhood Centers	Physical Manuscript	Relevant Dates 1955-197	University of Illinois at Chicago Archives	Reports n=20, News n=10, Letter n=20, Minutes n=2, Other n=11
CM1	Hull House Collection	Physical Manuscript	Relevant Records 1959-1970	University of Illinois at Chicago Library	Minutes n=12; Memo n=4; Letter n=4, Report n=8; Budget n=5; Brochure n=4; News n=4; Fact Sheets n=4
CM2	Henry Booth House Collection	Physical Manuscript	1898-1966	University of Illinois at Chicago Archives	(Scrapbook--Photos n=100, Reports n=2, Newsletter article n= 1) Reports n=15; Photos n=42; Flyers n=20; Letters/Memo n=25; News =23; Other n=27

Table A.1 Evidence/Data Continued

Number	Collection	Physical/Digital	Dates	Collection Location	Unit Number & Types
CM3	Douglas Neighborhood& Chicago Housing Authority Records	Physical Various Reports, Photographs, & Minutes	1955-1970	Chicago History Museum	Newspaper n=14 Government n=2 Letter n=1 Brochure n=2 Directory n= 1 Reports n=3

VITA

LaVerne Gray was born on February 15, 1971 in Chicago, Illinois to Francine Gray and Donald Gray. She spent her childhood on Chicago's South-Side attending St. Martin Elementary school and Kenwood Academy High School. She was always a good student and found time to participate in Park District dancing and tumbling. She also participated in her church's youth activities including the Young People's Division (YPD) of the missionary society and the junior usher board. After high school, LaVerne attended Wilberforce University in Wilberforce, OH, where she majored in Rehabilitation/Child Development. After graduating with magna cum laude, LaVerne worked in a child Development center. She then pursued graduate studies in Educational Psychology at Northern Illinois University. She received her MEd. in 2000, and worked in Chicago Public Schools, in preparation for Peace Corps service. She served in both Cote d'Ivoire and Togo, West Africa from 2001-2003. She was an educational volunteer serving literacy needs of the local villagers, and a girls' education and empowerment worker. Her greatest accomplishment while serving as a collaborator on the implementation of a peer education training institute in the Kara region of Togo. The local village need for a library inspired LaVerne to enroll in a Library and Information Science Program. She earned her MLIS in 2005 at Dominican University in River Forest, Illinois. As a student, LaVerne was awarded the Association of Research Libraries' (ARL), Initiative to Recruit a Diverse Workforce Fellowship. She secured her first position at the University of Tennessee Knoxville as a diversity resident librarian. There she was mentored by experienced professionals and had the privilege to rotate in different library departments, serve on numerous committees, and present at national conferences. Her career took her back to Chicago where she worked at the University of Illinois Chicago Campus as an Assistant Professor/ Assistant Reference Librarian. There she thrived among a team of individuals servicing the reference and information literacy needs of the university community. Her next position was at Texas A&M University, where she worked as an Assistant/Professor Learning and Outreach librarian. While there, she engaged with many non-academic campus unit, including the graduate school and programs servicing international student populations. As a librarian on the tenure track, LaVerne published collaborative works, presented at national and international conferences, and served on committees with both the American Library Association(ALA) and the Association of College and Research Librarians. She was inspired to pursue doctoral studies through her participation in ARL's Leadership and Career Development Program for mid-career research library professionals of color. She was accepted into University of Tennessee's College of Communication and Information and was supported by ALA's spectrum doctoral fellowship program. She earned her PhD in May 2019, in the College of Communication and Information, with a concentration in Information Science. Her dissertation is entitled; *In a Collective Voice: Uncovering the Black Feminist Information Community of Activist-Mothers in Chicago Public Housing, 1955-1970.*