

Policy and Plurality

Final Report



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Executive Summary

This research project was initiated to investigate the ways policy is being used to address conceptions of trust in the context of evolving socio-technical change (e.g. shifting tools, media, sources, political powers) and the relationship between plurality and policy in facilitating trust assertions in online environments.

When first conceptualizing the project the team was concerned with how the ubiquity of the Internet as a platform for knowledge creation, dissemination and storage was influencing ideas of trust in relation to information in digital form. The Internet, and particularly current retrieval tools, afford for the on-going de- and re-contextualization of information. Material can be retrieved, stripped of relevant context, and placed seamlessly into entirely new contexts (Lessig, 2004; Mayer-Schonberger, 2009). Emerging and evolving technological platforms facilitate “networked publics” and the content created, stored and consumed within networked publics has a whole host of new affordances and attributes; this content is accessible, replicable, and malleable. Such attributes contribute to context collapse, blur public and private spheres, and allow for invisible audiences to become the creators of new context (Boyd 2010).

“For most of the transactions of everyday life, trust must inhere in relationships between agents who are significantly unequal in power, resources or autonomy” (Kohn, 2008). The relationship between trusted and trustee is a negotiated one based on assumptions made about the information available and the perceived trustworthiness of that information. Those making the trust assertions must be armed with sufficient and appropriate provenancial and contextual data for their particular community. Accepted thinking around this topic assumes that there is a required level of trust necessary to form acceptable trust assertions and that these will depend on the community in which the actions are taking place and the socio-cultural protocols and policies, including laws and regulations, that influence the community. Protocols and policies also highlight both the rights and responsibilities wrapped into establishing trust.

This project concentrates on a case study in a politically fraught area where historical fractures have disintegrated trust. We set out to investigate the development of policy related an endeavour to share records related to an oppressive government initiative online. Specifically, we focus on the National Centre for Truth and Reconciliation (NCTR) in Winnipeg, Manitoba. We originally asked a number of related questions based on the initial assertions of the NCTR around transparency and accountability. Is policy being used to negotiate plural conceptions of trust? If so, how? What are the challenges and opportunities for the policy design process and the infrastructure around it to mediate plurality and facilitate trust assertions by diverse stakeholders?

Specifically, the project has undertaken:

- Literature reviews (trust; Indigenous materials in archives; plurality in archival discourse; policy analysis; online access and dissemination of cultural heritage materials, models of archival representation, etc.);
- Case study (semi-structured interviews, document analysis, analysis of online environments/products);

- Policy analysis
- Systematic collection of NCTR website data over a period of months

Research team

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Background

Case Study: Canada’s National Centre for Truth and Reconciliation

Canada’s Truth and Reconciliation Commission (TRC) was an unique government funded entity in the nation’s history. The Commission’s activities in part served to record systemic and systematic harms to Indigenous peoples committed by the federal government and church organizations. TRC records and digital surrogates of records (both collected and created) are now held by the National Centre for Truth and Reconciliation (NCTR). This case study provided an opportunity to investigate how contemporary processes of digitization, digital representation, and dissemination and use

through the Internet may counter or support plural interpretations of trust around the records that are made available by the National Centre for Truth and Reconciliation; particularly for parties who hold very different conceptualizations of how trust relates to these records, their stewardship, its management, and supporting technology. What roles is policy playing in negotiating plural conceptions of trust?

This case study set out to investigate how archival content is mediated by both technology and professionals, in order to understand how its trustworthiness is negotiated: technology greatly increases the potential for use and dissemination of the resources but at the same time poses new challenges to the identification of their identity and integrity. Archivists and other professionals have developed sound methodologies and techniques aimed at representing the multidimensional context of the resources but their action is unavoidably shaped by their social, cultural and political position. What is the influence of their positionalities on questions of trustworthiness? How might policy help to design a framework where these issues are dealt with in a consistent and explicit way, so that trust can be grounded upon it?

Project Delays

Progress on the project was hampered by a number of unforeseeable events, some within the team and many others outside of our control. Most critically, policy development by the NCTR was significantly delayed. We only know some of the factors that we believe exacerbated these delays including the delayed opening of the physical Centre, delayed hiring of staff (e.g., head archivist hired after NCTR opening), and delayed release of its online databases. All of these events happened either months or years behind schedule. We decided to proceed with the work even though we were not able to complete our stated data collection goals because of these delays.

GRA Participation and Training

Ten graduate research assistants (4 MAS, 4 Dual, 2 Ph.D.) received funding through InterPARES Trust to contribute to aspects of this project (e.g., literature review, web crawls, media searches), with a number of them incorporating aspects of the project directly into their coursework. Additionally, one MLIS student contributed to writing up project findings for publication without InterPARES funding. All students received additional ethical and historical preparation and training (e.g., assigned readings and group discussions) to better ground them for work engaging the ethical complexities of the project.

Research questions

The research team chose the National Centre for Truth and Reconciliation as a case study aimed at exploring questions surrounding the design, management, and use of a digital archive of traumatic collections. While the research team refined its research questions as

the project progressed, a few key concerns persisted throughout the duration of the project. These key concerns are reflected in the research questions below.

- What role is policy playing in negotiating plural conceptions of trust in multi-cultural contexts of digital archives of traumatic collections?
- What are the challenges and opportunities for the policy design process and the infrastructure around it to mediate plurality and facilitate trust assertions by diverse stakeholders?
- How do existing socio-technical arrangements and designs support or conflict with policies that aim at advancing pluralism in these collections?
- How is the socio-technical infrastructure of the NCTR developing (with a particular focus on policy) in a national climate of high expectations and conflict?

Methodology

Data Collection

Literature Review

The literature review situated our project in relation to the growing (but still small) archival literature on plurality. Ideally, it allowed us to identify an existing gap in the literature (particularly in relation to online trust and policy) that our project aims to make a bit smaller. The research team completed an annotated bibliography alongside an analysis of relevant documents (agreements, policies, government reports, media reports, etc.) and media articles leading up to the establishment of the TRC and NCTR. The final product of the annotated bibliography and these document analyses is a narrative literature review that situates the TRC and NCTR in its historical and socio-cultural context. This narrative literature review is included in the ‘Products’ section below.

Web capture

The research team began capturing pages from the National Centre for Truth and Reconciliation (NCTR) website in November 2013 with the aim of capturing policy developments and announcements (e.g., staff hires, governing circle information) as they were posted. Beginning in March 2015, the research team began a more systematic, twice-weekly capture using Adobe Professional to record the growing number of pages devoted to announcements and policy developments. These twice-weekly captures were terminated in November 2015, when the NCTR was opened to the public.

Semi-structured interviews

Over a period of two years, the research team conducted a series of semi-structured interviews with professionals associated with the development and/or management of the NCTR. The interviews were intended to elicit the participants' opinions on the development of the NCTR's collection, particularly in relation to the policy development process. The interviews took place face-to-face or through video conferencing applications. The research team completed two rounds of conversations: round one with 12 participants and round two with five repeat participants and one new person. After each interview, the participant was provided with a transcript for corrections and clarification. The interviews were analyzed using NVivo software and informed by Charmaz's interpretation of grounded theory (Charmaz, 2014).

Findings

By using grounded theory (Charmaz, 2014) as a framework for data analysis, the research team identified multiple challenges related to incorporating plurality into the design, creation, and use of a national archive of traumatic collections such as the NCTR. Such challenges related to the intersection of policy and plurality at the NCTR include:

- Who should own and maintain records housed within the NCTR database
- The trade-offs between privacy and access to these sensitive records
- The balance that needs to be established to satisfy competing information needs of researchers, survivors, affected communities, and the general public
- The affective dimensions of interacting with these records and the affective impacts on archivists and archival work
- The possibility of creating an archive that not only preserves cultural memory but also helps affected communities and broader society understand, heal, and move forward towards a society in which plural cultural understandings can co-exist

One conflict object that underscores many of these challenges is the NCTR's clearly articulated aspiration to privilege access for Indian Residential School (IRS) survivors, their families and communities. Through NCTR policy documents and publications, the professionals associated with the design and management of the NCTR espouse policies that will enhance access and participation from Indigenous communities, including metadata that incorporates Indigenous perspectives on description and participatory practices such as user annotations of records (UoM, 2012; Loughheed et al., 2015). However, the NCTR faced an enormous challenge in the collection of records from seven different databases using six different metadata schemas, none of which afford users with the ability to add their own descriptions and commentary to the original descriptions provided by the Government of Canada, Library and Archives Canada (LAC), and various church archives around Canada.

In the lead-up to the NCTR going live in November 2015, its staff were forced to make a policy decision whereby priority was given to the normalization of existing metadata

schemas through field-to-field metadata mapping, XML crosswalks, and name authorities (Lougheed et al., 2015; NCTR, 2016). This policy decision created a phased approach to metadata: the first phase consists of normalizing metadata based on church and LAC standards (e.g. EAD) while the second phase will consist of incorporating user-generated metadata (Lougheed et al., 2015). This first phase of metadata normalization does not allow for the integration of alternative approaches to information management. For example, the metadata schema as it exists does not support a reconceptualization of provenance that positions IRS survivors as co-creators of records rather than subjects of the records. Furthermore, the metadata normalization phase does not support participatory practices such as user annotations.

There are many other conflict objects that we identified in our data analysis. There are many tensions surrounding collection development at the NCTR, particularly concern about whether the records housed in the NCTR database will adequately convey the descriptions of the originals housed in repositories across the country, from small church archives to Library and Archives Canada. The data also revealed a tension around the impossibility of establishing trust in a federated structure such as the NCTR when there are hundreds of First Nations, Metis and Inuit across Canada with distinct cultures, histories, and viewpoints. Moreover, our data reveals significant tension surrounding privacy concerns and the management of affect in a federated structure such as the NCTR.

Full Dissemination Activities to Date

- Poster of project presented at SLAIS iSchool Research Day 2014, February 2014
- Presentation of the project at “Memories, Identities and Communities” conference in Dundee, Scotland, April 2014
- Participation in workshop dedicated to privacy, access and copyright of the NRC in Winnipeg, April 2014
- Presentation of working paper to “Trust in the Age of Data (big or small)” SIG-IFP workshop at ASSI&T conference, October 2014
- Attendance at “The Archive and Reconciliation: Re-Membering the Residential Schools Experience” symposium in Winnipeg, November 2014
- Paper presented at iConference 2015, March 2015
- Poster presentation at SLAIS iSchool Research Day 2015 March 2015
- Presentation at *UC Davis Art History and Native American Studies Colloquium Series*, Davis, CA. February 2015
- Paper to ACA annual conference in Regina, June 2015
- Paper to ICA annual conference in Reykjavik, Iceland September 2015
- Presentation to 4S, Denver, November 2015
- Poster presentation at SLAIS iSchool Research Day 2016 March 2016
- Nathan, L. P., Shaffer, E., & Castor, M. (2016). Stewarding Collections of Trauma: Plurality, Responsibility, and Questions of Action. *Archivaria* 80, 89–118.

- Invited talk: Australasian InterPARES Symposium. Title of the Talk: Colonial Legacies in the Design of a Digital National Archive of Traumatic Collections. December 9, 2016. University of Victoria, Wellington, New Zealand.
- Poster Presentation at SLAIS iSchool Research Day 2017 March 2017

Conclusions

We quote from the main publication that has come out of this work to date. Through this work we identified:

“(…)systemic frictions faced during efforts to steward collections of trauma ethically in a conflict-ridden world. We engaged recent scholarship on the concept of archival pluralism. We agreed that pluralism is a strong conceptual tool for professionals who esteem the work of generations of archivists, while they recognize significant inequalities, silences, and absences in previous professional approaches. Yet we have pointed to the difficult practical questions that remain: the questions of action. We reflected on initial discussions with those involved in the development of the NCTR and our ongoing review of websites, reports, court documents, and media accounts related to the TRC and the NCTR. We highlighted how those involved in the NCTR’s development are participants in and descendants of Canada’s legacy of colonizing initiatives, as is the research team. Through the writing of Iris Marion Young, and the Canadian scholars who continue to build upon her work, we demonstrated that political responsibility is something that is taken up by individuals, yet it cannot be fulfilled without conjoined efforts with others. We identified frictions related to the questions of conflict, capacity, plurality, and distrust that underlie collections of trauma. These reflections guide our ongoing investigation, and we offer them for other scholars and designers to question, refute, engage with, and build upon.

It is critical to acknowledge the harms perpetuated through historically dominant archival theories and practices. Yet we propose stepping away from the immobilizing nature of guilt and blame, which can easily overwhelm those working within the context of an institution such as the NCTR. Those working in this space need to focus on the practices they are currently engaged in and the histories of these practices, and question how they can work toward shifting them when moving forward. (Nathan, Shaffer & Castor, 2015, p. 116)

Products

Narrative Literature Review

Introduction

Canada's Indian Residential School Settlement Agreement (IRSSA) signed in 2006 was the culmination of over a decade of civil litigation. The agreement included Schedule N, an extra-judicial component of the settlement, which mandated that Canada engage a truth and reconciliation commission and fund a national research centre to preserve the commission's findings. With Schedule N, the coalition of residential school survivors—First Nations, Inuit and Métis peoples represented by the Assembly of First Nations—defined the residential school program as a policy of systematic human rights violations, requiring more than jail time or financial penalties for historical redress. Indeed, the Truth and Reconciliation Commission has generated public discussion and action around reparations, reconciliation, and healing.

Background

In 1842, the Bagot Commission produced one of the earliest policy documents to recommend education as a means of “aggressive civilization of the Indian” (Miller 1996). The proposal recommended the creation of technical and agricultural training schools located far away from the influence of Indigenous¹ families and communities. The recommendations of the Bagot Commission were followed by laws and reports that promoted a similar strategy: the Gradual Civilization Act of 1857, the Act for Gradual Enfranchisement of the Indian in 1869, and *The Davin Report* in 1879. *The Davin Report*

¹ The authors use Indigenous as an umbrella term that refers to the diverse populations that inhabited Canada before European contact. As such, Indigenous encompasses First Nations, Inuit and Métis peoples, all of whom were forced to attend residential schools. Indigenous is capitalized as a sign of respect for these communities.

recommended the creation of a nationwide system of schools in which Indigenous children would be intentionally separated from their parents to reduce the influence of their own cultural traditions (Stanton 2010).

In 1892, the Government of Canada passed an order-in-council that mandated the operation of residential schools run by the Catholic, Anglican and Presbyterian churches of Canada (Aboriginal Healing Foundation, 2005). In 1920, Duncan Campbell Scott, Deputy Superintendent of Indian Affairs, made residential school attendance compulsory for children between the ages of 7 and 15 (Miller 1996), and by the 1930's, over 70 schools were in operation throughout the country (Troniak, 2011). Federal agents were responsible for monitoring Indigenous communities to ensure attendance, and parents who resisted were jailed or forbidden to leave their reserves.

There were schools in each territory and province except for Newfoundland, Prince Edward Island and New Brunswick. It is estimated that over the course of the Indian Residential School program's history around 150,000 children were forcibly removed from their First Nation, Inuit and Métis communities and placed in the care of church-administered schools, which were financed by the federal government (Milloy 1999).

Duncan Campbell Scott's expressed goal in mandating compulsory attendance for Indigenous children was to "kill the Indian in the child" (Miller 1996). Students were discouraged from speaking their native languages and practicing cultural traditions. If they were caught, they experienced severe punishment. Throughout the years, students lived in substandard conditions, endured physical and emotional abuse, and rarely had opportunities to participate in family life. Most were in school ten months out of the year,

while some were forced to stay year round. All correspondence from the children was written in English, which many parents could not read. Brothers and sisters at the same school rarely saw each other because all school activities, meals and dormitories were segregated by gender (Miller 2003).

Culpability

When the Assembly of First Nations Chiefs called for a federal investigation into the administration of residential schools in 1989, they sought to challenge the prevailing narrative of the Indian residential school program, which up to that time had characterized residential schools as a misguided but benevolent attempt to help Indigenous peoples adapt to an increasingly modernizing society. When Indian Affairs Minister Thomas Siddon rejected demands for a public inquiry he reasoned: “What's the purpose of a public inquiry? To find out that governments didn't, 20 or 30 or 40 years ago, do things the right way? I think many of us, if we look back to earlier times in our lives, would wish a lot of things had been done differently” (Winnipeg Free Press 1990).

Indigenous communities pieced together a more comprehensive history by challenging the state narrative that portrayed the harms resulting from residential schools as ‘crimes of benevolence.’ Included in this history is Duncan Campbell Scott’s suppression of Dr. Peter Bryce’s *Report on the Indian Schools of Manitoba and the Northwest Territories*, which in 1907 documented the high death rates among children in the residential school system (Milloy 1999). As Chief Medical Officer for the Department of Indian Affairs, Dr. Bryce criticized the churches and the federal government, stating that the deplorable conditions at the schools went far beyond specific cases of negligent school administrators and indicated a systemic failure to ensure

adequately funded education and health support for Indigenous children. Furthermore, documents obtained by the Truth and Reconciliation Commission indicate that a number of schools carried out nutritional experiments on malnourished students in the 1940s and '50s with the federal government's knowledge (Globe and Mail 2014).

While there were undoubtedly caring teachers and administrators within the residential school system, the effect of the schools on many students was to prevent the transmission of traditional skills and cultures without substituting a socially useful Canadian alternative, as educators had proposed to do. Those who escaped physical or sexual abuse suffered the trauma of separation from family, the confusion of being taught that their culture was inferior, and the loss of their language and spirituality. Eventually the government concluded that the schools were not successful tools of assimilation. In 1969, the government withdrew from its partnership with the churches, and administration of the schools began to be transferred to Indian bands (Miller 1996).

Community Organizing

The federal directive to enact disciplinary authority as a tool to systematically assimilate children resulted in the vigilant policing of student behaviour. Most Survivors² express experiencing a sense of isolation and shame in which they viewed themselves as inherently flawed because of their Indigenous identity. However, many Survivors were able to transform the solitude that followed from feelings of shame into a shared awareness of collective injustice. This unfolding public awareness can be seen as part of the broader emergence of allegations against the churches that administered residential schools. The secrecy resulting from shame and trauma eventually gave way to a widespread

² The term Survivors is often capitalized as a way of representing residential school survivors as a varied group sharing a common experience of trauma.

acknowledgement that these instances of abuse resulted from institutionalized conditions that made such acts possible.

The mobilization of groups of Survivors across the country became central to raising awareness and creating the momentum that led to civil litigation. In Nova Scotia in 1987, Nora Bernard began welcoming former students of the Shubenacadie Indian Residential School into her home, leading to the establishment of a group called Shubenacadie Indian Residential School Survivors. In 1998 this organization, now comprised of 900 members, brought a class action lawsuit against the Canadian government (Niezen 2013).

In 1992, Chief Edmund Metatawabin of the Fort Albany Cree Band hosted a three-day ‘healing conference’ at the James Bay Cree Community School in which over three hundred Cree people shared private testimonies about the abuse that they had experienced at St. Anne’s Residential School in Fort Albany, Ontario. The healing conference was advertised as an attempt to ‘exorcise the demons’ after learning that the federal Department of Indian Affairs would not be demolishing the building and replacing it with a new school building as promised. After the healing conference, thirty former students who had experienced abuse at St. Anne’s Residential School agreed to share their stories with a community-organized panel. The panel consisted of two Cree elders, a justice of the peace, a deputy grand chief and two health officials. The purpose of the panel was to investigate the lasting impact of the residential schools on the Cree community and to produce a report of its findings (Globe and Mail 1992).

The watershed moment of public awareness about the dark history of residential schools was ushered in by a public disclosure by Phil Fontaine, leader of the Association

of Manitoba Chiefs. This organization, together with the Roman Catholic Church, set up a committee to decide how to deal with alleged incidents of sexual, physical and emotional abuse at the thirteen church-run residential schools in Manitoba. Fontaine demanded that the church acknowledge the abuse that students suffered at residential schools, and he proceeded to speak about the physical and sexual abused that he had experienced while attending a residential school (Bianchi 2001). The news coverage of this event reached a national audience, including many former students.

Thus, the movement towards civil litigation and the Indian Residential School Survivor Association (IRSSA) began with former students recognizing their position as Survivors and sharing their experiences with others. The networks that Survivors developed created the momentum to transform the perception of residential schools from a misguided enterprise of the past to a shameful chapter of Canadian history of which the effects are widespread and ongoing

Justice Lobbying

We might consider Indian Affairs Minister Thomas Siddon's 1990 rejection of a public inquiry into allegations of abuse within the residential school system as a historical baseline for understanding the government's gradual acknowledgment of its role in the victimization of students. Part of the evidence that moved the Government of Canada toward acknowledgment came from the Royal Commission on Aboriginal Peoples (RCAP). In 1991, four aboriginal and three non-aboriginal commissioners were appointed to investigate the issues surrounding Canada's Indian policy and advise the government on their findings. The Commission's report, released in 1996, devoted an entire chapter to the residential school system. The ultimate recommendation of the

RCAP was a public inquiry into the history of the residential school program (RCAP 1998).

Rather than initiate a public inquiry, the government delivered an official acknowledgement of the harm that occurred in residential schools, published and posted online under the title *Statement of Reconciliation*. It must be noted that the word apology does not appear anywhere in the statement and that many Indigenous communities felt that the *Statement of Reconciliation* was a calculated attempt to avoid an admission of guilt (Stewart 2001). In spite of its shortcomings, the *Statement of Reconciliation* encouraged a wider public discussion about abuse in residential schools. However, Prime Minister Stephen Harper did not deliver a State Apology until ten years after the *Statement of Reconciliation*. The apology was a condition of the IRSSA.

Civil Litigation

Long before the Truth and Reconciliation Commission began its work, the courts became the most important venue in which an alternative narrative about Indian residential schools began to take shape. Starting in 1989-90, prosecution of former residential school staff took place in British Columbia, Ontario and the Yukon Territories, initiating a widespread launch of investigations, indictments and prosecutions across Canada.

The most prominent of these cases involved the Alberni Indian Residential School and Sechelt Indian Residential School in British Columbia and the St. Anne Indian Residential School in Ontario. In the case of the Alberni Indian Residential School, *Blackwater vs. Plint* (1995), the Supreme Court of British Columbia found the government liable for abuse committed by Arthur Plint, a dorm supervisor convicted of assaulting sixteen boys. Justice Hogarth stated, “as far as the victims were concerned, the

Indian residential school system was nothing more than institutionalized pedophilia” (Niezen 2013). The Supreme Court of Canada echoed this sentiment and determined that the federal government retained 70% liability for crimes committed at residential schools contracted to churches for administration.

It is clear from these court decisions that the government’s skepticism concerning the harm resulting from residential schools had become untenable. The practice of deflecting guilt onto specific individuals or extraordinary circumstances was undermined as court judgments continued to accumulate. In 1998, with the failure of the government to adequately address the RCAP’s recommendations, Survivors lost hope for a political resolution to the issue. This frustration with the lack of a political response prompted residential school survivors to again turn to legal remedies for the harms they had suffered, a strategy that ultimately led to a negotiated solution. By October 2002, over 11,000 legal cases had been filed against the federal government and churches involved in the administration of residential schools (Llewellyn 2008).

Collective healing

Part of the federal government’s strategy to address the RCAP report’s recommendation for a public inquiry—without having actually to engage in a public inquiry—was the establishment of the Aboriginal Healing Foundation (AHF), along with a dedication of \$350 million to support community-based healing initiatives (Blackburn 2012). Through the AHF Indigenous communities were able to articulate the concept of ‘intergenerational survivors’ and research the impact of residential schools on former students as well as

their families and communities. From 1998-2012, the AHF engaged in research on the widespread impacts of residential schools, including post-traumatic stress disorder (PTSD), intergenerational trauma, substance abuse, depression and suicide, and the abuse of students enacted on fellow students.

Indian Residential School Settlement Agreement

The RCAP report, together with mounting accumulation of testimony and evidence gathered through civil litigation, led to a reformulation of the Canadian government's strategy in addressing Survivors. In 1998, the government engaged in exploratory dialogues to discuss alternative models of litigation (Flisfeder 2013). The resulting Alternative Dispute Resolution (ADR) process was an attempt to remedy the challenges of civil litigation through expediting casework and avoiding the retraumatization of victims through examination. Unfortunately, the ADR ultimately failed to provide a streamlined and effective process to address Survivors' needs. Furthermore, the legal mechanism of the ADR did not provide a significant platform to bring the residential school legacy to public attention, or to adequately address the historical injustices created by the system.

In May 2005, the Canadian government, the churches and the Assembly of First Nations (AFN) signed an agreement in principle to negotiate a settlement to resolve the legal cases. After these negotiations deteriorated in August of 2005, the AFN launched a class action lawsuit against the federal government, which sought twelve billion dollars in general damages; twelve billion dollars for negligent harm, breach of fiduciary duties and treaty obligations; and twelve billion dollars in punitive damages. Although the settlement negotiations are ongoing, the submission of this suit was a strategic measure to

ensure that the AFN would, as plaintiffs, be a legally vested participant in the process (Nagy 2013). Through this position of strength, the AFN was able to mandate the inclusion of the Truth and Reconciliation Commission, and its repository, the National Research Centre (now the National Centre for Truth and Reconciliation).

One of the outcomes of the Settlement Agreement's background of litigation and negotiation is that the federal government and the churches sought finality for judicial process and reparations, a circumstance that favoured limiting the judicial powers of the TRC. Under the terms of the Agreement, the TRC is prevented from holding formal hearings, acting as a public inquiry, or conducting any type of legal process. It did not have subpoena powers, and it had no legal mechanism to compel attendance or participation in any of its activities. It is prevented from identifying any person involved in its activities or reports without the consent of that individual—whether that individual is a participant or is named by an individual in the course of their participation.

The TRC is not concerned with identifying perpetrators since it is prevented from using its reports or testimony to recommend that either civil or criminal charges be sought. It has been from the outset deprived of any legal authority to pursue information about allegations of abuse or mistreatment beyond what is gathered through Survivor narratives. A goal of the IRSSA was to create an alternative to future litigation through the Common Experience Payment, which is applied to anyone who attended a federally operated Indian Residential School, and through the Independent Assessment Process (IAP), which adjudicates specific claims of abuse.

Although separate from the Commission's mandate of information gathering, the IAP has served as a focal point in the process of remembrance. Former students seeking

compensation for particular abuses that took place at a recognized Indian Residential School are eligible to submit a deposition along with supporting evidence. These IAP records constitute narratives of personal experiences and conditions within the schools, shaped by the legal structures of abuse allegations. In April 2016, the Ontario Court of Appeal upheld a decision by the Supreme Court of Ontario that ordered the IAP records to be destroyed after a 15-year retention period, unless Survivors provide their consent for the documents to be transferred to the National Centre for Truth and Reconciliation (*Fontaine v. Canada* 2016). More recently, the federal government has asked the Supreme Court of Canada to overturn the decision by the Ontario Court of Appeal, arguing that the IAP documents and testimonies are ‘government records’ and should remain in control of the government. At the time of this writing The Supreme Court of Canada has agreed to review the federal government’s appeal (Toronto Star 2016).

The NCTR

The mandate of the National Centre for Truth and Reconciliation as defined in Schedule N is to create a “research centre... accessible to former students, their families and communities, the general public, researchers and educators who wish to include this historic material in curricula” (Schedule N 2006). While truth and reconciliation commissions have become an essential tool for recognizing human rights violations and avoiding their reoccurrence, there is no clear pathway for managing the impact of these events on Survivors and the rest of the nation. At the same time, there is no single answer to the organization, preservation and dissemination of information gathered through the TRC’s activities.

The National Centre for Truth and Reconciliation must now operate as a realization of the over two decades long journey to reform the state's dominant narrative of the Indian residential school program. As such, it is important to conceive of the policy decisions of the NCTR as direct embodiments of this historic struggle. Under these circumstances, the NCTR faces some major challenges: it must convince non-Indigenous Canadians that the history of residential schools affects more than just Survivors, and it must convince the public to bring the history of residential schools to life through education and national remembrance.

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Appendix A: Annotated Bibliography, Definitions, and Templates

Pluralism Definitions

<i>Definitions</i>	<i>Citations</i>	<i>Page Number</i>
<p>"Pluralism is an aspirational concept that is not easily achieved and, perhaps, is not even achievable. Like social justice, it always out of grasp, a "phantom" that "must always be coming" (Harris 2007, p. 249). It is contingent, contextual, and culturally informed; there is no universal path to or plan for pluralism, but rather it must be derived in situ from much effort, reflection, self-evaluation, and iteration. Pluralism is a process rather than a product; this article constitutes a small step in furthering that process conceptually in archival studies."</p>	<p>Caswell, Michelle. "On Archival Pluralism: What Religious Pluralism (and its critics) Can Teach Us About Archives." <i>Archival Science</i> 13 (2013): 273-292.</p>	<p>p. 275</p>
<p>"Pluralism is the view that there is more than one set of values that is legitimate and worth pursuing, but not an infinite number."</p> <p>"What matters in pluralism, however, is that an ongoing conversation about the boundaries of the moral is maintained, and that this conversation meets certain criteria, perhaps, most</p>	<p>Ruitenber, C. (2007). "That's Just Your Opinion!" - "American Idol" and the Confusion Between Pluralism and Relativism. <i>Paideusis</i>, 16(1), 55-59. Retrieved from http://journals.sfu.ca/paideusis/index.php/paideusis/article/view/99</p>	<p>p. 56</p>

<i>Definitions</i>	<i>Citations</i>	<i>Page Number</i>
importantly that the interlocutors understand the difference between preferences and judgements, that they provide reasons for their judgements, and that all judgements and reasons are open to interrogation by others.”		
“Pluralism is not the sheer fact of diversity alone, but is active engagement with that diversity ... real pluralism requires participation and engagement ... The dynamic of pluralism, however, is one of meeting, exchange, and two-way traffic.”	Eck, D. <i>From Diversity to Pluralism</i> . Retrieved from http://pluralism.org/encounter/challenges	p. xxx
“both a descriptive and prescriptive theory of individual participation by social association in the political process”	Eisfeld, R. “Pluralism.” <i>International Encyclopedia of Political Science</i> .	p. 3
“pluralism does not privilege any one community or group. It acknowledges that considerable “messiness” and nuance need to be exposed, addressed, and engaged. Additionally, use of this term over others that are frequently employed in such discourse strives to give equal footing to the range of perspectives explored, encompassing such considerations as culture, race...”	The Archival Education and Research Institute, “Educating for the Archival Multiverse,” <i>American Archivist</i> , 74 (2011): 69-101	p. 72

Reading Summary Template

GRA/RA expectation for reading you undertake (while clocking time for the project) you will answer the following questions using the Mendeley notes feature, 2-3 sentences per question.

NOTE: Without notes for us to return to your reading time is lost.

1. Purpose/argument of article?
2. Methods? (e.g., case studies, interviews, thought piece, survey)
3. For articles on [Trust] (insert “participatory archives, plurality, conflict” for trust in other articles) is [trust] discussed as a subject, process or practice? How? Please include page number(s)
4. Author’s understanding/definitions of key concepts (e.g., definition of [trust] or distinguishing between plurality and relativism, policy vs. legislation) with page number(s)
5. Novel ideas related to project (e.g., Durant et. al’s discussion of their work at the Kigali Genocide Memorial - how strong positions related to the Rwandan genocide are unavoidable in many (all?) systems related to trauma. Other positions are not welcome and would challenge, disempower those who created the collection/museum/archive. This is novel within the archival scholarship on plurality).
6. Potential Contribution to our project? (e.g., Connections you see to other work you have read for this project or conversations we have had or should have)
7. Citations noted for future hunting.
8. Your initials (may have a few sets of initials if multiple people edit the notes which is great!)

Annotated Bibliography

Caswell, Michelle. "On Archival Pluralism: What Religious Pluralism (and Its Critics) Can Teach Us About Archives." *Archival Science* 13 (2013): 273-292.

This article by Michelle Caswell begins by tracing the emergence and development of the concept of archival pluralism in the literature to date. She engages in particular with the work of Anne Gilliland, Sue McKemmish, and Verne Harris. Caswell then turns to concepts of religious pluralism, outlining some of their strengths and weaknesses and how such principles can inform a conceptualization of archival pluralism. More specifically, Caswell argues that archival pluralism can draw from four basic principles of religious pluralism—energetic engagement, understanding, strengthened commitment, and dialog—while avoiding four major perils—claims of universality, inattention to power, silencing dissent, and collapsing difference. She concludes by suggesting further research into archival pluralism.

Caswell defines archival pluralism as “acknowledgement of and engagement with, multiple coexisting archival realities--that is, fundamentally differing but equally valid ways of being and knowing--most commonly made manifest in the archival realm by (sometimes) irreconcilably divergent--but still credible--ways of defining, transmitting, and interpreting evidence and memory ” (277). Archival pluralism should be “*marked by energetic engagement with diversity and not just the mere observation of the existence of diverse memory practices*” (284-285). Archival pluralism requires serious intellectual effort to learn about memory practices different from our own as archivists (285); it requires us to “strengthen our responsibility to the archival enterprise rather than paralyze us into inaction” (286); finally, it “must cultivate a culture of critical self-reflection, debate and dialog in order to foster constant self-improvement” (286).

Caswell, Michelle. "Rethinking Inalienability: Trusting Nongovernmental Archives in Transitional Societies." *American Archivist* Vol 76:1 (Spring/Summer 2013): 113-134.

This article is referenced in Jesse’s Thesis in the September 30, 2013 entry on “The Urban Aboriginal History Project: Building Trust Through Participatory Archiving.” Caswell argues that trust rather than inalienability—“records generated by state or government institutions rightfully belong in the custody of state operated or governmental archives” (114)—is a more useful ethical lens through which to view custody disputes. Using the case study of the contested custody of the Khmer Rouge archives in Cambodia, Caswell argues that non-governmental agencies can be trustworthy stewards of records. She discusses DC-Cam, which through its “demonstration of organizational capacity, a proven track record of preservation in the

face of political threats, and unwavering commitment to public engagement” (123) has earned the right to be a steward of the records. DC-Cam has also built trust “through the organization of public forums throughout the country where victims can express their opinions about the current tribunal and record their stories for inclusion in the archives. This participatory, inter-active nature has built DC-Cam’s credibility among survivors” (123).

Caswell concludes the article by arguing for a broadening of the “archival notion of provenance as it applies to records of human rights abuses to include survivors as key stakeholders and shifting the conceptual relationship between archives and survivors of human rights abuses from one of custodianship (in which archives maintain custody of records) to one of stewardship (in which archivists steward records on behalf of communities)” (115). She describes the reconceptualization of provenance as “an ever-changing, infinitely evolving process of recontextualization, encompassing not only the initial creators of the records, but the subjects of the records themselves; the archivists who acquired, described, and digitized them (among other interventions); and the users who constantly reinterpret them” (129). Although she does not use the word pluralism, this expansion of the idea of provenance creates room for pluralism in the archives.

[Crowder, C. G. “Pluralism.” In *Encyclopedia of Political Theory*. Edited by M. Bevir. Sage Publications, 2010.](#)

This entry from the *Encyclopedia of Political Theory* provides multiple definitions of pluralism. In particular, Crowder defines:

a) Political Pluralism

Involves multiple interest groups and political parties contesting for power in a democracy.

b) Pluralism of Belief

Anchored on the works of John Rawls. Belief that different people believe in different things on issues relating to religion, morality and politics.

c) Cultural Pluralism

Multiple cultures within a political system. In a liberal form, involves tolerant inclusion of other cultural perspectives. In non-liberal form, will lead to moral relativism. Focus is on toleration or respect. Differs from Eck’s article on diversity to pluralism, which argues that pluralism involves more than just tolerance but a dialogue and engagement with

other groups.

d) Value Pluralism

Does not make an empirical claim about the variety of people's actual beliefs. Involves a number of elements - that moral values are objective and universal, values such as liberty and freedom are concepts that are distinct from each other. Belief in reasonable disagreement and personal autonomy.

Eck, Diana. "From Diversity to Pluralism." Retrieved from <http://pluralism.org/encounter/challenges>

Web link providing excellent definition of the concept of pluralism. The author makes a distinction between concepts of pluralism and diversity, particularly in the context of religion in the United States. Eck defines pluralism as: the "engagement that creates a common society from all that diversity" and "active engagement with that diversity" to demonstrate commonalities and differences. Pluralism involves engagement whereas diversity invokes isolation. Pluralism requires knowledge and not just tolerating diversity. It involves "genuine commitments and real differences" through engagement with one another "acknowledging, rather than hiding, our deepest differences".

Eck, Diana. "Our Mission: Pluralism Project." 2017. Retrieved from <http://pluralism.org/about/mission>

This website outlines the pluralism project conducted by Harvard University. The project aims to investigate the changing demographic nature of American religious communities, their engagement with civic institutions and the implications of America's religious pluralism. The project adopts the perspective that the existence of diversity by itself does not imply that there is plurality.

Farrell, Henry. "Institutions and Midlevel Explanations of Trust." In *Whom can we trust? How groups, networks and institutions make trust possible*. Edited by Karen Cook, Margaret Levi and Russel Hardin. New York: Russel Sage Foundation, 2009. Retrieved from <http://muse.jhu.edu.ezproxy.library.ubc.ca/books/9781610446075/>

This article by Farrell argues for the need to investigate trust relations at a macro and meso level and to map the relationship between institutional rules (meso level) with individuals involved in trust relationships (micro level). Farrell states that it is at the meso level that allows "actors from different social groups to navigate relations in contexts where broadly based impersonal institutions offer imperfect guidance as to what they should or should not do" (p. 128). Trust is defined as a set of expectations about whether

another party may be expected to behave in a trustworthy manner over a particular issue or set of issues (p.129). One problem with this article is that the author does not provide proper definitions on the definitions of macro, meso and micro levels of trust relations. Nevertheless, his concept on the definitions of trust relations is useful as a theoretical framework.

Flinn, Andrew and Mary Stevens. "It is noh mistri, wi mekin histri" Telling our own story: independent community archives in the UK, challenging and subverting the mainstream. In J. Bastian & B. Alexander (Eds.), *Community Archives: The Shaping of Memory* (pp. 3–27). London: Facet, 2009.

Flinn and Stevens examine independent community archives as social movements and identify individuals working in community archives as political and cultural activists against racism and discrimination. The authors focus predominantly on groups of African and Asian heritage in the UK through case studies of three independent community archives: the George Padmore Institute, the Institute of Race Relations, and the Black Cultural Archives. Flinn and Stevens attempt to identify the significance of community history activism in transforming narratives of British history and the impact of such initiatives on the complex area of identity construction and articulation (p. 4).

According to Flinn and Stevens, while community archives are "willing to work in partnership with a range of mainstream heritage and other bodies, experience has made them often cautious about such relationships." The community archives' strong desire for autonomy "may be inspired by either a distrust or antagonism towards mainstream institutions" and motivated by "the (real or perceived) failure of mainstream heritage organizations to collect, preserve and make accessible collections and histories that properly reflect and accurately represent the stories of all society" (p. 6).

The definition of *community archives* may be useful: "the (often) grassroots activities of creating and collecting, processing and curating, preserving and making accessible collections relating to a particular community or specified subject" (p. 5). This "grassroots" element, Jesse Boiteau argues in his blog on the NRC at the University of Manitoba, should be the basis for participatory archiving; the initiative should not come from the institution.

Gilliland, Anne and Sue McKemmish. "Pluralising the Archives in the Multiverse: A Report on Work in Progress." *Atlanti: Review for Modern Archival Theory and Practice* (2011): 177-185.

Gilliland and McKemmish advocate for an archival multiverse to support issues relating to human rights, social justice and social inclusion (p. 178). The authors also outline the research agenda and streams of the Archival Education and Research Institutes (AERI), which supports plurality in archival education and research. Gilliland and McKemmish propose a concept-based approach in archival curriculum such as trust, evidence and ownership rather than on archival functions.

Gilliland and McKemmish define archival multiverse as "pluralism of evidentiary texts (records in multiple forms and cultural contexts), memory-keeping practices and institutions, bureaucratic and personal motivations, community perspectives and needs and cultural and legal constructs " (p. 178). The authors based their definition of multiverse from William James, an American philosopher and psychologist. Multiverse means a "hypothetical set of multiple possible universes" (p. 178). Interestingly, although the term pluralism is used in this article several times, the concept is not defined.

Green, C. L. W and S. L. Mercer. "Participatory Research." *Encyclopedia of Health and Behavior*. Edited by N. B. Anderson. Thousand Oaks: SAGE Publications, 2004.

This entry from the Encyclopedia of Health and Behavior offers a very basic, introductory definition of participatory research. Participatory research can be defined according to a core set of 3 components: "1) systematic investigation 2) involving the intended beneficiaries and users of the research 3) for purposes of education and taking action or effecting social change" (p. 2 of 8). Participatory research involves a "reworking of the power balance between researchers and the researched... [the latter] gave their knowledge and experience to help develop the research questions to be asked and the methods to be applied to their communities... they became active partners in identifying key problems... and then in interpreting and using the research findings in program development, monitoring, and evaluation and in advocating for policy and program changes" (p. 4 of 8).

Hamilton, Carolyn. "Why Archive Matters: Archive, Public Deliberation and Citizenship." In *Becoming Worthy Ancestors*. Edited by Xolela Mangcu. Johannesburg: Wits University Press, 2011.

Hamilton discusses archives in relation to reconciliation, development and social cohesion. The article calls for public engagement in defending/reimagining the archive and the possibilities that emerge from it. According to Hamilton, "public deliberation

about the past that underpins reconciliation, development and identity politics requires *more than security and open access*. It also requires intensive contextualizing of all archives...” Archives should be sites of dialogue (as UofM envisioned the NRC). Many of the ideas compliment those of “postmodern” archivists e.g. Terry Cook and Verne Harris.

Huvila, Isto. “Participatory Archive: Towards Decentralized Curation, Radical User Orientation, and broader Contextualisation of Records Management.” *Archival Science* 8 (2008): 15-36.

Huvila defines participatory archiving as involving: “decentralized curation, radical user orientation and contextualization of both records and the entire archival process.” Huvila, following Terry Cook, Brien Brothman and many more, understands that the neutral/objective archivist is a myth. Huvila wants “inclusion and greater participation ... to reveal a diversity of motivations, viewpoints, arguments and counterarguments, which *become* transparent when a critical mass is attained.” The participatory archive, as explained by Huvila, does not have a “predetermined consensual community.” This is probably the most radical discussion of participatory archiving found in the archival literature. It contains a brief discussion of *trust/trustworthiness* (31). Huvila suggests that the collective may be more trustworthy than the individual.

Klassen P, Bender C (2010) “Introduction: habits of pluralism”. In Bender C, Klassen P (eds) *After Pluralism: Reimagining Religious Engagement*. Columbia University Press, New York, pp 1–28.

The authors explore religious pluralism, which they define as “a commitment to recognize and understand others across perceived or claimed lines of religious difference” (2). Taking this definition as their starting point, the authors explore how pluralism works, “casting prescriptive norms of identity and engagement, creating new possibilities and curtailing others” (2). Pluralism “has gone global, creating the paradox that with its expanding reach, invocations to celebrate difference may themselves breed a hegemonic unity” (8). In the Canadian context, pluralism as a term is not very common; generally “diversity” and “issues of multiculturalism or cultural recognition” are discussed (10). Finally, the authors conclude that “the norms and practices of pluralism are as much about reifying difference and autonomy as about confusing or challenging such claims. Recognizing this imaginative failure, [the authors] suggest that thinking after pluralism requires careful attention to the ways in which yearning for transparent and authentic communication across lines of religious difference has long been a goal of Western theories and practices” (22-23).

Peterson, Bhekizizwe. "The Archives and the Political Imaginary." In *Refiguring the Archive*. Edited by Carolyn Hamilton et al. Dordrecht: Kluwer Academic Publishers, 2002.

According to Peterson, the political imaginary is "the intellectual and cultural horizons that shape our grasp of personal and social identities and histories: where we come from and where we are destined." Peterson insists "that we must strongly resist the lure to underplay the imperative to discover and construct the canons of previously marginalized groups, whatever the limitations that come with canon formation." Peterson advocates for more "creative encounters" between archival materials and communities. Archival material should be more accessible and "imaginative." Peterson believes "archival projects should enrich the various ways in which personal and social memories are made, giving space for different and differing recollections of the journeys that we have travelled and those that still lie ahead" (35). This fits nicely with existing literature on *participatory archiving* and with the NRC's commitment to a participatory and community driven approach.

Yakel, Elizabeth. "Balancing Archival Authority with Encouraging Authentic Voices to Engage with Records." In *A Different Kind of Web: New Connections Between Archives and Our Users with Web 2.0*. Edited by Kate Theimer. Chicago: Society of American Archivists, 2011.

Yakel argues that authority is a "non-rival good" and is "not a finite property and, when authority for the description and representation of digital object is shared ... it simply means that more parties are drawing on the limitless available supply of authority." Yakel, drawing on the work of David Lankes, notes "participatory information networks allow visitors to assess the credibility of information through 'conversations' with other users. This, in turn, decreases the need for pre-established information authority." Potentially, then, authenticity and trust can be crowdsourced. The wisdom of crowds can substitute for the single/authoritative archival voice. Very relevant to any sort of participatory archive project (such as the NRC).

Appendix B: Data Collection

Letter of Invitation for Interview Subjects

[Date]

Dear [Name],

We are members of a research team based out of the University of British Columbia. The purpose of our study is to investigate the development process of the information system(s) that will house materials associated with Canada's Truth and Reconciliation Commission (TRC). Specifically, the research aims to understand how issues of trust related to the preservation and use of materials in an online environment are addressed through the development of information policy. The work will draw on the professional perspectives of individuals involved in the decision making process of developing these systems to inform our understanding of the role policy can play for systems that hold socially, politically and personally fraught materials, that operate in an online environment.

We would like to invite you to participate in our research study by agreeing to be interviewed. The interview would take approximately 60 minutes and will be arranged at your convenience. No preparation is necessary for the discussion. With your permission, the conversation will be digitally recorded and transcribed into print format. Your participation is voluntary, and you may end the interview at any time. **You will be provided the opportunity to review (clarify, change or remove) the information within the transcript. Your contributions will be confidential and anonymous.** The interview questions will cover topics related to the TRC-related records and the development of an information system to house and provide access to these records.

Thank you for considering our request. Please contact us through either of the emails below if you would like to take part in the study or require further information.

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Policy and Plurality Interview Guide

Each interview will begin with a reiteration of the research goals, purpose of the interview, date, time, location, and name of the interviewer and interviewee.

The researcher will revisit the participation/ethics statement and ensure the interviewee understands that she or he can end the interview at any time, and that the interview will be recorded (digitally and/or manually) and transcribed. Digital recording will not begin until consent has been provided.

Introductory Questions

1. Please summarize your role in relation to the development of the National Research Centre (NRC)
 - a. Did you have a role in the TRC record collecting process? If yes – please expand on that work.
2. How has your role with the NRC evolved?

NRC Goals & Objectives Questions

3. What is your understanding of the goals of the National Research Centre in terms of the development of an information/access system?
4. What is your understanding of the NRC's roles and/or responsibilities in relation to the records that will be in the information/access system? [issues, challenges, concerns] IAP

Subsequent Interview Questions

7. Who is currently involved in the information (management) policy development process (NRC)
 - 7a. What is the relationship between the NRC and the TRC in terms of information policies?
 - 7b. Is there influence from other stakeholder organization's policies/processes? (e.g., University of Manitoba) If so, how?
8. What roles do you think will be involved in developing information policies for the NRC the future?
9. What do you see are the challenges and opportunities for developing information policies for the NRC?

10. Does the [planned] policy development process involve community partners? Which stakeholders are involved?

11. The NRC proposal states the Governing Circle will be involved in policy development and approval. Is this happening? If so, how?

11a. At what level of the policy process will they be involved?

Closing Interview Questions

13. From your perspective can you speak to the role of trust in relationship to the NRC (prompts: between users, records, institutions)?

14. If you were able to direct the future decisions/actions of the NRC, what would you do to support trust relationships between the NRC and ... interested parties?

15. Anything to add?

Transcription Protocol

Transcription Checklist

STEP 1: Beginning Transcription

Please only engage in transcription work from the GRA office at SLAIS:

- Key lock: 198
- Desktop Login: RA; Password: gr31gl4b
- Use PC #42

Put the USB drive into the computer (#42) —any and all files related to the interview live on the USB drive and are not copied or saved onto the desktop of any computer!

STEP 2: Preparing Transcription

1. On the USB Drive the interview should be save ad an MP3 file
2. Open the audio file in transcription program
3. Open a Word Document for transcription

STEP 3: Transcription

*The **transcriber** shall transcribe all individual interviews using the following formatting:

1. Arial 10-point face-font

2. One-inch top, bottom, right, and left margins
3. All text shall begin at the left-hand margin (no indents)

Individual interview transcript shall include the following labeling information at the top of the document:

- Interview Subject:
- Location of Interview:
- Date of Interview:
- Name of Interviewer:
- Number of Attendees (if known):
- Name of Transcriber:
- Length of Interview:

***Start of Interview**

The transcriber shall indicate when the interview has begun. A double space should precede this information. It is vital that the transcript reflect the subject's consent to be interviewed and the terms by which the interviewer and subject have agreed to the recording of interview as well as its usage and ownership.

Example

START OF INTERVIEW—(TIME 0:00)

I: OK, before we begin the interview itself, I'd like to confirm that you have read and signed the informed consent form, that you understand that your participation in this study is entirely voluntary, that you may refuse to answer any questions, and that you may withdraw from the study at anytime.

P: Yes, I had read it and understand this.

P: I also understand it, thank you.

I: Do you have questions before we proceed?

***End of Interview**

In addition, the transcriber shall indicate when the interview session has reached completion by typing END OF INTERVIEW in uppercase letters on the last line of the transcript along with information regarding the total number of audiotapes associate with the interview and verification that the second side of the tape is blank. A double space should precede this information.

Example:

I: *Is there anything else that you would like to add?*

P: *Nope, I think that about covers it.*

I: *Well, thanks for taking the time to talk with me today. I really appreciate it.*

END OF INTERVIEW—(TIME 0:00)

STEP 4: Reviewing the Transcription

1. The transcriber/proofreader shall check (proofread) all transcriptions against the audio file and revise the transcript file accordingly.
2. The transcribe shall adopt a “three-pass-per-tape” policy whereby each audio file is listened to three times against the transcript before it is submitted.
3. All transcripts shall be audited for accuracy by the interviewer who conducted the interview.

STEP 5: Saving the Interview Transcription

1. The transcriber shall save each transcript as a text file rich text file with an .rtf extension.
2. The title should include the subject’s identification label and the date.
3. Save the Transcript on the USB drive
4. Email Lisa informing her that the transcription has been completed so that she can audit the transcription and erase the audio file
5. Remove the USB drive from the Computer
6. Return the USB drive to the Binder and return the Binder to Locker #81

General Notes for Transcription

FORMATTING

The transcriber shall transcribe all individual and focus group interviews using the following formatting:

- Arial 10-point face-font
- One-inch top, bottom, right, and left margins
- All text shall begin at the left-hand margin (no indents)

PROTOCOLS

Labeling Interview Transcripts:

Individual interview transcript shall include the following labeling information at the top of the document:

Example:

- Interview Subject:
- Location of Interview:
- Date of Interview:
- Name of Interviewer:
- Number of Attendees (if known):
- Name of Transcriber:
- Length of Interview:

Transcribe:

- Audio files shall be transcribed **verbatim** (i.e., recorded word for word, exactly as said), including any nonverbal or background sounds (e.g., laughter, sighs, coughs, claps, snaps fingers, pen clicking, and car horn).
- Nonverbal sounds shall be typed in parentheses, for example, (short sharp laugh),(group laughter), (police siren in background).
- If interviewers or interviewees mispronounce words, these words shall be transcribed as the individual said them. The transcript shall not be “CLEANED UP” by removing foul language, slang, grammatical errors, or misuse of words or concepts.
- If an incorrect or unexpected pronunciation results in difficulties with comprehension of the text, the correct word shall be typed in square brackets. A forward slash shall be placed immediately behind the open square bracket and another in front of the closed square bracket

*Inaudible Information

The transcriber shall identify portions of the audio file that are inaudible or difficult to decrypt. If a relatively small segment of the file (a word or short sentence) is partially

incomprehensible, the transcriber shall type the phrase “inaudible segment.” This information shall appear in square brackets.

Example:

The process of identifying missing words in an audiotaped interview of poor quality is [inaudible segment]

If a lengthy segment of the tape is inaudible, incomprehensible, or is “dead air” where no one is speaking, the transcriber shall record this information in square brackets. In addition, the transcriber shall provide a time estimate for information that could not be transcribed

Example:

[Inaudible: 2 minutes of interview missing]

***Overlapping Speech**

If individuals are speaking at the same time (i.e., overlapping speech) and it is not possible to distinguish what each person is saying, the transcriber shall place the phrase “cross talk ”in square brackets immediately after the last identifiable speaker’s text and pick up with the next audible speaker.

Example:

Turn taking may not always occur. People may simultaneously contribute to the conversation; hence, making it difficult to differentiate between one person’s statement [cross talk]. This results in loss of some information.

***Pauses**

If an individual pauses briefly between statements or trails off at the end of a statement, the transcriber shall use three ellipses. A brief pause is defined as a two- to five second break in speech.

Example:

Sometimes, a participant briefly loses . . . a train of thought or . . . pauses after making a touching remark. Other times, they end their statements with a clause such as but then . . .

If a substantial speech delay occurs at either beginning or the continuing a statement occurs (more than two or three seconds), the transcriber shall use “long pause” in parentheses.

Example:

Sometimes the individual may require additional time to construct a response.(Long pause) other times, he or she is waiting for additional instructions or probes.

*Questionable Text

If the transcriber is unsure of the accuracy of a statement made by a speaker, this statement shall be placed inside parentheses and a question mark is placed in front of the open parenthesis and behind the close parenthesis.

Example:

I wanted to switch to ?(Mayo Hospital)? If they have a job available for me because I think the conditions would be better.

*Documenting Comments

Comments or questions by the Interviewer or Facilitator should be labeled with by typing **I:** at the left margin and then indenting the question or comment.

Any comments or responses from participants should be labeled with **P:** at the left margin with the response indented. A response or comment from a different participant should be separated by a return and than a new **P:** at the left margin.

Example:

I: *And how did that make you feel?*

P: *I did not feel happy about it.*

I: *Could you address what made you feel unhappy?*

SAFETY OF TRANSCRIPTION

Sensitive Information

If an individual uses his or her own name during the discussion, the transcriber shall replace this information with the appropriate interviewee identification label/naming convention.

Example:

- My supervisor said to me, “**P1**, think about things before you open your mouth.”
- I agree with **P1**; I hear the same thing from my boss all the time

If an individual provides others’ names, locations, organizations, and so on, the transcriber shall enter an equal sign immediately before and after the named information. Analysts will use this labeling information to easily identify sensitive information that may require substitution.

Example:

My colleague =Irfan Khan= was very unhappy in his job so he started talking to the hospital administrator at =PIMS Hospital= about a different job.

Web Capture Planning Notes

Task: Capturing the NRC web presence on the University of Manitoba website. Research best option to harvest website and accompanying metadata (e.g. tools, metadata fields, depth of links harvested, etc.). Ideally these will be PDFs captured weekly and saved into Mendeley in an organized structure.

<http://umanitoba.ca/centres/nrctr/>

- 1) Preservation tools depend on type of website. There are two kinds:
 - a. Static: made of a series of pre-existing web pages that are linked to from another page

Method/Tool	Type/Description	Pros	Cons
Heritrix (Internet Archive) http://crawler.archive.org/index.html	Snapshot Standard web crawl tool; open source	Open source, free! Can set up automated crawls	Open source – possible unreliable tech support if something goes wrong User manual indicates it works best w/ Linux OS (can we get a machine running Linux for this small part of the overall project?) Requires someone with technical background/skills to install and maintain
Archive-It (Internet Archive) https://www.archive-it.org/	Snapshot Third party web crawl tool	Good for minimal web content Keeps log of crawl dates as part of preservation Multiple capture frequencies, with evaluative reports available on captures Dublin Core metadata	Expensive, estimated 12,000-17,000\$/year subscription Better suited to organizations (though UBC is a subscriber) Crawls are stored on Internet Archive servers, less autonomy, PIPA considerations? Does not capture external links as part of crawls

<p>HTTrack http://www.httrack.com/</p>	<p>Mirroring</p> <p>Open source website crawling tool</p>	<p>Open source, free!</p> <p>Allows user to download website onto a local directory, including html, images and other files from host server</p> <p>NB: Maintains the original link structures of the website; “you can browse the site from link to link, as if you were viewing it online”</p> <p>Includes an integrated help system</p> <p>Can capture external links with additional crawls (See FAQ on website)</p> <p>Works with Windows as well as Linux</p> <p>Crawled data accessible offline through directory</p>	<p>Requires some technical know-how and experience (but, there is a user guide available)</p> <p>Requires enough storage space to maintain directory (like an external harddrive or dedicated laptop/pc)</p>
<p>Grab-a-site (Blue Squirrel) http://www.bluesquirrel.com/products/grabasisite/</p>	<p>Mirroring</p> <p>Pay for purchase web crawling program</p>	<p>relatively affordable (\$69.95), with trial version available to determine suitability</p> <p>Crawled data available offline</p> <p>Allows user to specify what materials from site they wish to capture</p> <p>Purchase includes tech support</p> <p>Relatively simple installation with detailed instruction manual</p>	<p>May require some advanced technical skills to implement and upkeep</p> <p>Requires a dedicated harddrive/computer to maintain captured data</p> <p>Not free</p> <p>May not capture all metadata as a result of mirroring nature</p>
<p>Adobe web capture tool http://www.adobe.com/products/acrobat.html http://blogs.adobe.com/acrobat/capture_that_web_page/ https://my.adobeconnect.com/p24281297/</p>	<p>Mirroring</p> <p>Pay for purchase web mirroring tool as part of Acrobat suite</p>	<p>Relatively user friendly, can use a toolbar in IE</p> <p>Creates PDF documents of captured website, but maintains original links</p> <ul style="list-style-type: none"> - PDF documents may take up less space than directories 	<p>Not free; month-to-month subscription</p> <p>Because of mirroring, may not capture all metadata</p>

		<p>Time and date stamps for each capture</p> <p>Captured webpages available offline</p> <p>Available for PC and Mac OS</p> <p>Education discounts available (may also already be available on SLAIS/UBC computers?)</p>	
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- b. Dynamic: generates web pages in real time from smaller elements of content in a database, drawn from external sources, or generated by scripts that respond differently based on various factors

To do: Determine whether website is static or dynamic in order to choose the best tool for preservation

2) Evaluation of Possible Tools/Methods

Remote Harvesting:

Pro – can be done remotely, does not need to access data from host Web server

Con – doesn't capture the entirety of the webpages, esp. if it is a dynamic one; possible loss of links, graphics, and template design (context!)

2 types of methods: Snapshot vs. Mirroring

- Snapshot captures a full and accurate copy/picture of a webpage at a particular moment in time
- Mirroring copies the website, **but not the associated metadata**; an exact copy of the data set

To do: Evaluate pros/cons of tools that would best serve needs after determining website type (see chart on page 2)

Evaluating Website Capture Methods/Tools

Additional Things to Think About

- National Archives of *Australia Archiving Web Resources: Guidelines for Keeping Records of Web-based Activity in the Commonwealth Government* (March 2001) strongly recommends that the snapshot method should also be accompanied by the creation and maintenance of activity logs of changes made to web resources between each snapshot, since the snapshot method

does not allow for us to determine exactly when particular web resources were available

Procedures for creating and capturing activity logs (*Guidelines*, section 5.4)

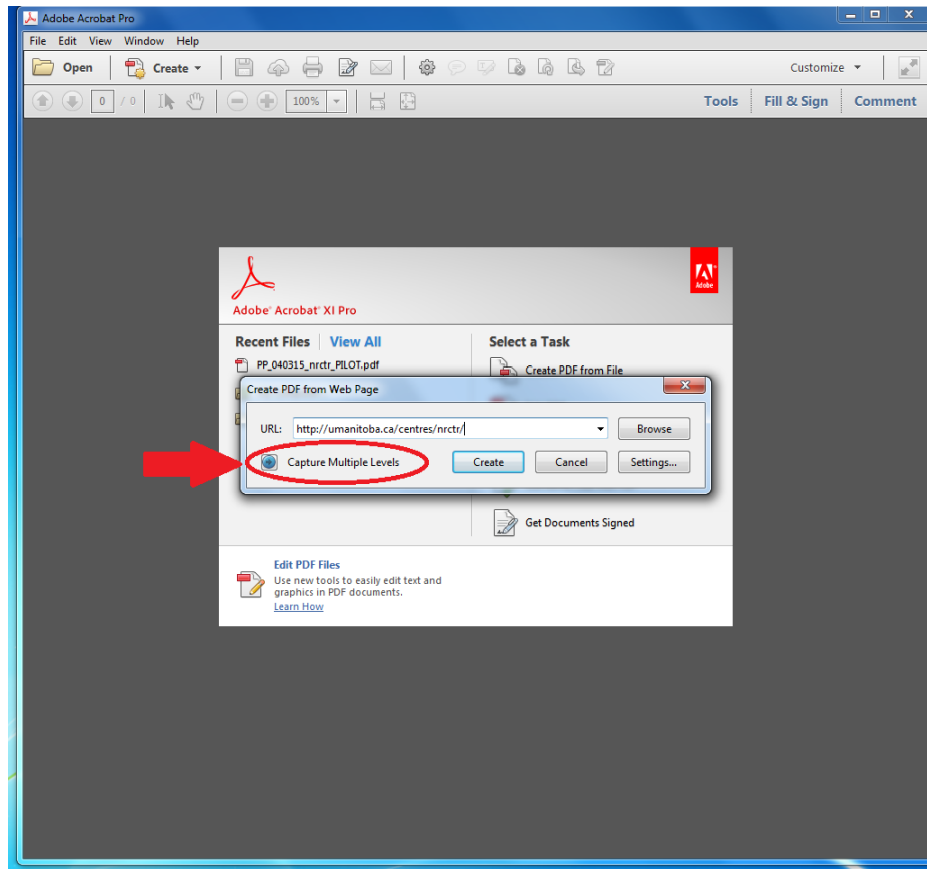
Suggested data elements that can be captured in an activity log include:

- Title or name of posting;
- Version number;
- Author or content manager responsible for creating of the object;
- Links embedded in the posting;
- Date of initial posting;
- Date of modification;
- Date of replacement or withdrawal; and
- Disposal information

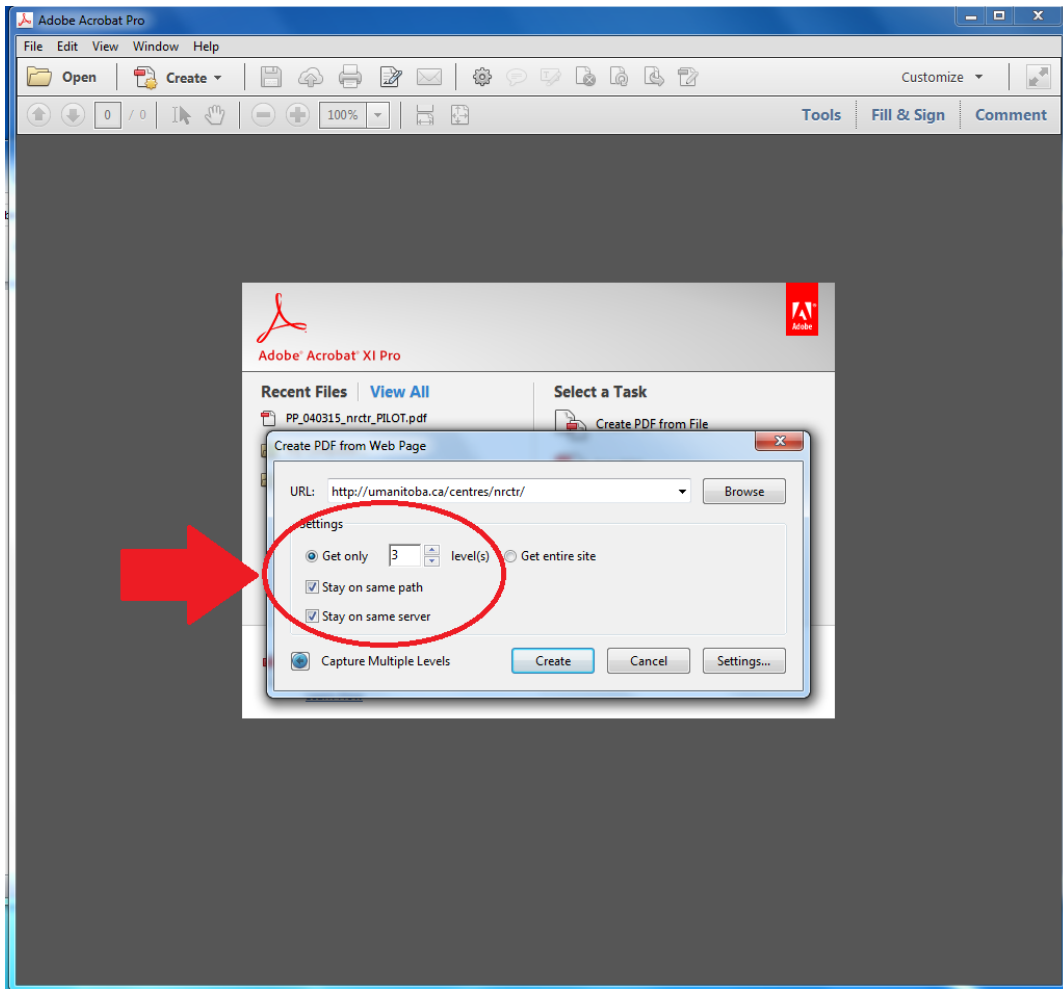
Web Capture Protocol

Apply the following steps to each web capture of the NRCTR website. Use the accompanying Excel Web_capture_checklist in the P&P_web_capture folder to log each required step. (Note: there are definitions for each required step when you hover over the field name cell).

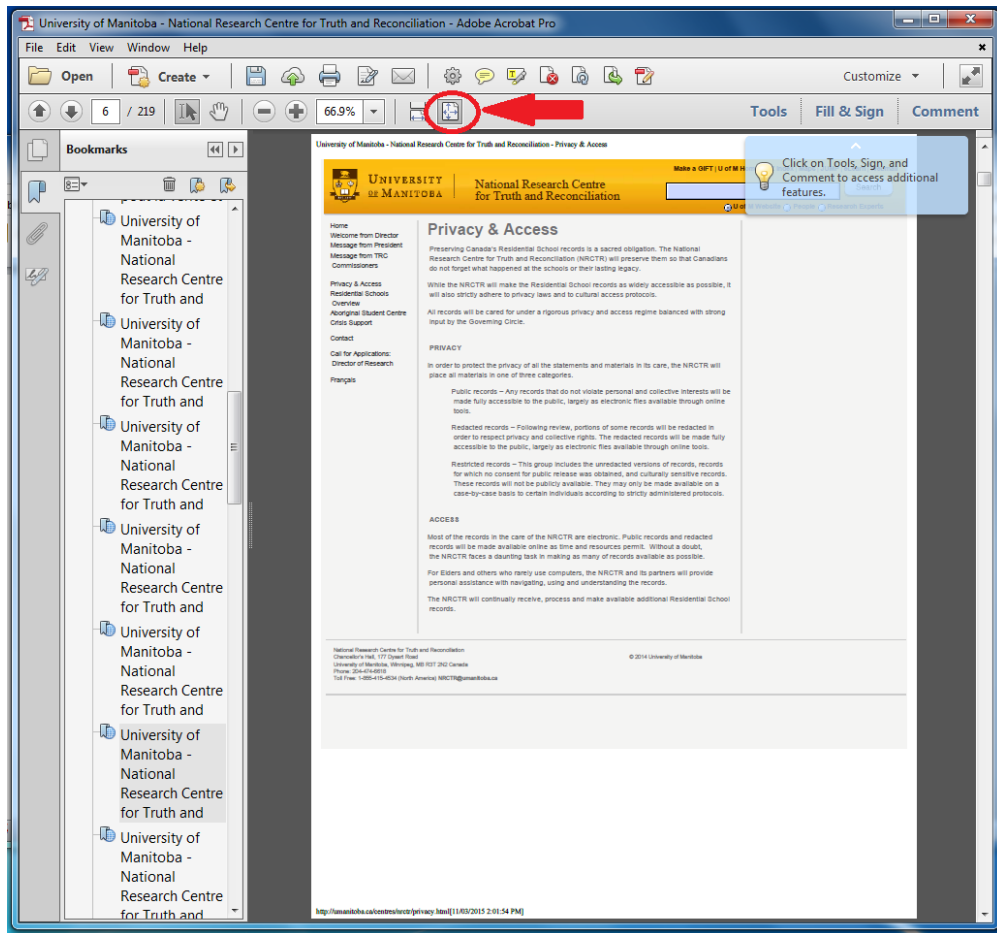
1. Collect P&P data key from Dr. Lisa Nathan's mailbox in the iSchool office. Note, the office hours are Monday - Friday 8:30am - 4:30pm.
2. Use computer station 42 in the GRA lab at the iSchool (key in lock box on door).
3. Once logged onto workstation 42 open Adobe Professional and Chrome web browser. Open NRC CTR site to be crawled (<http://umanitoba.ca/centres/nrctr/>) in Chrome and confirm address.
4. Insert data key and open folder: P&P_web_capture. All documents required to capture metadata and document process are contained in this folder. Note, this is where all captures are to be saved, in the subfolder labeled: NRCTR_captures.
5. In Adobe Professional: choose File > Create PDF > From Web Page.
6. For the URL, enter the address of the website (e.g. <http://umanitoba.ca/centres/nrctr/>)
7. Click the Capture Multiple Levels button. You control the number of converted pages by specifying the levels of site hierarchy you want to convert, starting from your entered URL. For example, the top level consists of the page corresponding to the specified URL; the second level consists of pages linked from the top-level page, and so on. For this site we are capturing three levels.



8. Make sure that the Get Only option is selected, and that 3 is selected for the number of levels.
9. Select Stay on Same Path to convert only pages that are subordinate to the URL you entered.
10. Select Stay on Same Server to download only pages on the same server as the URL you entered.



11. Click Create. The Download Status dialog box displays the status of the download in progress. When downloading and conversion are complete, the converted website appears in the Acrobat document window, with tagged bookmarks in the Bookmarks panel. If any linked material is not downloadable, you'll get an error message. Click OK to clear the error message.
12. Click the Single Page button on the Acrobat toolbar to fit the view of the converted web page to your screen.



13. Use the Next Page and Previous Page buttons to move through the pages.
14. Choose File > Save As, name the file [PP_date(day/month/year)_NRCTR.pdf], and save it to the P&P_web_captures sub folder in the P&P_web_capture folder on the P&P data key.
15. The converted website is navigable and editable just like any other PDF document. Acrobat formats the pages to reflect the page-layout conversion settings, as well as the look of the original website.
16. Navigate through the site and check that the links were all captured -- two and three deep -- to ensure they have all been captured correctly and there are no broken links. If you encounter broken links note these, including their path in the "Notes" field of the P&P web capture log. Pay particular attention to external links (as you become familiar with the site, random checks should be sufficient).
17. Enter the required metadata for the web capture into the P&P_web_capture_log following the metadata schema provided and save the log in the P&P_web_capture folder.

18. Remove data key, close programs, turn off workstation and return data key to Dr. Lisa Nathan's mailbox in iSchool office. [*DO NOT REMOVE the data key from the iSchool].

Web Capture Metadata

GRA's entered content for each of the following metadata fields into an Excel spreadsheet after every web capture:

- File name [PP_date(day/month/year)_NRCTR]
- Date and time of capture [day/time/year_24clock]
- URL [umanitoba.ca/centres/nrctr/index.html]
- Details about web browser
- Details of web capture tool
- Initials/name of GRA who captured site
- Notes

Web Capture Review

The research team began capturing pages ad hoc from the National Centre for Truth and Reconciliation (NCTR) website in November 2013 with the aim of capturing announcements (e.g. staff hires, governing circle information, policy developments) as they were posted. Initially these captures happened when a member of the research team noticed a change on the site. Through lessons learned during the next year and five months, members developed a more rigorous protocol for documenting change.

In March 2015, members of the research team began capturing pages from the NCTR website twice per week following a systematized capture protocol. These systematic web captures took place from March 11, 2015 to November 6, 2015, with seven interruptions due to illness and holiday office closures. A separate set of web captures began on July 7, 2015 along with the existing captures of the NCTR website. This separate set of web captures consisted of a University of Manitoba page called 'Position Statements' that included links to job postings.

Team members conducted each web capture using Adobe Professional software and a Google Chrome browser. After each web capture team members were instructed to enter a set of metadata into a logbook, including date and time of capture, their name, and notes in which they reflected on insights or questions regarding the capture. Team members were also instructed to check each web capture file for broken internal and external links.

The notes that team members entered into the logbook contain valuable information about the data collection process. Team members reported on various aspects of each capture, including the number of pages, broken links, new pages, and certain pages to follow. Pages that were flagged for close attention during the data collection process

included ‘Research a School,’ ‘Review Documents,’ ‘Loans and Exhibits,’ and ‘Meet the Survivors Circle.’ No further information was added to these pages over the period of the systematic web captures. Team members also reported on broken links, such as an external link to an official apology for residential schools made by the Presbyterian Church of Canada, which had been repaired by the next capture.

Each systematic capture includes three levels of the NCTR website hierarchy, whereby the first level consists of the homepage, the second level consists of pages linked to the homepage, and yes, the third levels consists of pages linked to the second level. The first systematic capture on March 11, 2015 produced a 219 page file, although 123 of these pages consisted of photo books from Library and Archives Canada that were embedded via links in a page called ‘View Photos.’ Other pages that were archived on the first capture include a message from the Truth and Reconciliation (TRC) commissioners, a page on access and privacy, two pages detailing NCTR partnerships with other institutions, three pages listing NCTR Governing Circle member profiles, and a page on the Independent Assessment Process (IAP) records. There were minimal changes to the content of captures throughout the 33-week data collection period.

On June 12, 2015, the web capture included a call for applications for the Head of Archives position at the NCTR. After some deliberation the research team decided to conduct a separate web capture of the external University of Manitoba Libraries page that listed this job posting along with two others. These job postings were informative for our study because they articulated the objectives and priorities of the Centre through the job descriptions. The researchers found no changes to the content of the separate web captures of these job postings after the initial one on July 7, 2015.

Meanwhile, the web capture of the NCTR website continued. The web capture on October 20, 2015 featured a dramatic drop in number of pages, from 222 on October 16 to 52 on October 20. This change can be attributed to the removal of the Library and Archives Canada photo books that had previously been embedded in one of the pages. On October 23, 2015, the web capture consisted of a new banner on the homepage advertising the opening ceremonies of the NCTR as well as two separate pages including an invitation to the opening ceremonies. On November 3, 2015, the web capture contained a page advertising the unveiling of a new NCTR website the next day. On November 6, 2015, the page on the unveiling of the new NCTR website had been removed. This was the last day of data collection. The new NCTR website is independent from the University of Manitoba but features much of the same information as the one preceding it, including external links back to pages hosted on the original website.

It is noteworthy that throughout the duration of the systematic web captures no new information was added to existing pages related to NCTR policies nor were any pages added that documented new policies. As of this writing in March, 2017, the new NCTR website appears to have new content on policies, but we stopped regular check in summer, 2016.