

Pluralizing the Archival Paradigm: Can Archival Education in Pacific Rim Communities Address the Challenge?

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Abstract

The diversity and geographic dispersion of nations and peoples in the Pacific Rim pose fundamental conceptual and logistical challenges to archival education throughout the region. These challenges prompt us not only to give more attention to local and regional needs in developing our education programs, but also to examine more broadly their implications for archival education, theory, and practice globally. This paper begins by discussing the diverse nature of Pacific Rim countries, cultures, and communities, and then raises issues relating to the archival educational needs of its Indigenous and minority communities. It then reports the findings of the first phase of "Pluralizing the Archival Paradigm through Education," a collaborative project examining archival education in Pacific Rim nations and whether it meets the needs of Indigenous and local ethnic communities. Its findings to date suggest a need to develop and deliver culturally sensitive and responsive archival curricula and associated pedagogy inclusive of local and Indigenous knowledge and practices. They also suggest a need for the integration of such knowledge and practices into the global paradigm within which archival theory and practice are situated, thus making that paradigm more inclusive and less in danger of being a hegemonic or even neocolonial force.

Introduction

The Department of Information Studies at the University of California, Los Angeles, California, and the Caulfield School of Information Technology at Monash University, Melbourne, Australia, provide

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archival education at both the master's and doctoral levels. These programs are located in two of the world's most multicultural metropolitan areas, with students increasingly drawn from Indigenous, immigrant, and diasporic communities across the Pacific and the world. While this increased diversity is highly desirable, educational research relating to Indigenous and ethnic communities indicates that it is also necessary to develop an intellectual and pedagogical infrastructure that supports an inclusive academic and personal experience for those students.¹ On both campuses, faculty and students are engaged in an increasingly critical discussion of whether the body of archival theory and practice taught in these programs is inclusive of and informed by the practices, ontologies, and belief systems of these communities and whether it is relevant to their specific community experiences and needs. Given this background, the starting point for our research was the following question: if recordkeepers and archivists play a central role in shaping cultural identity and memory, forming national historical legacies, and ensuring societal and institutional accountability through their role in capturing, managing, and preserving records and making them accessible to users, how can recordkeepers and archivists, regardless of their backgrounds, be educated to reflect upon the cultural perspectives, beliefs, and experiences of marginalized as well as dominant communities? Such reflection led to consideration of how such insights might come into play in recordkeeping and archival work of all kinds, as recordkeepers and archivists become more aware of, sensitive to, and responsive to the value systems, forms of documentation, interpretive methods, conceptual frameworks, and linguistic needs of those who have different cultural perspectives, beliefs, and experiences to their own.

With this as our starting point, we decided that in the first phase of our research we needed to explore what considerations are driving other archival education programs in the Pacific Rim region and the extent to which they are encountering or addressing these issues. In this paper, we report upon the outcomes of this first phase, which involved an extensive survey of archival education programs in Pacific Rim countries. We found little previously written about the current and historical formation of recordkeeping and archival education in this region. With survey information in hand, the next phase of our research involves ongoing data gathering through invitational workshops and surveys of key stakeholders such as archival institutions that provide services to Indigenous and minority communities, recordkeeping and archival practitioners within

¹ For example, the recent A*CENSUS report indicated that less than 8% of U.S. archivists identify as belonging to an ethnic minority and called for making "archival education more attractive and accessible to a broad range of students." See Victoria Irons Walch, "Part 2. A* CENSUS: A Call to Action," *American Archivist* 69 (Fall/Winter 2006): 314. Brenda Banks's article, in the same issue, discusses the A*CENSUS findings that only 3% of archivists identify as African American, 2% as Latino/Hispanic, 2% as Native American, 1% as Asian, and 0% as Alaska Native or Pacific Islander. See Brenda Banks, "Part 6: A*CENSUS: Report on Diversity," *American Archivist* 69 (Fall/Winter 2006): 398.

marginalized communities, community leaders and members, and students from those communities. In this second phase, some of the outcomes of which we also report in this paper, we seek information about the recordkeeping and archival educational needs of communities, the issues that key stakeholders identify in the education of recordkeeping and archival practitioners and researchers generally, and their views on how best to implement the desired changes. Our goals are twofold, most immediately to feed our findings into the development of more inclusive and culturally sensitive recordkeeping and archival education programs, and, in the longer term, to inform a discourse among educators and within the profession more generally about pluralizing the archive, and related issues that permeate all aspects of archival thinking, practice, education, and research.

Archives and the Challenges of the Pacific Rim

More than half of the world's population borders the Pacific Ocean, which covers one-third of the surface of the earth. The countries and regions surrounding and within the Pacific Ocean are variously referred to as the Pacific Rim, the Asian-Pacific Rim, and the Asia-Pacific Region. The Pacific Rim as a region contains myriad linguistic, cultural, and religious diversities, and individual nations also have remarkable internal diversity. The concept of the Pacific Rim is relatively new and emerged in the post-World War II era, largely in response to an increasingly important and interconnected economic network among countries in the region, especially the formerly poor Asian nations.² Several new concepts with a fundamental impact on modern and contemporary thinking around the world emerged from the economic growth and social and political development of the Pacific Rim, including globalization, internationalism, postindustrialism, economies without borders, the time-space collapse, the breaking down of the nation-state, and the postmodern world.³ In fact, the Pacific Rim symbolizes these changes and new concepts over the past several decades.

Archives, in the classic sense of repositories of records created and set aside by their institutions for legal, fiscal, and administrative purposes are, by definition, the instruments government and other bureaucratic structures use to effect and to document their activities.⁴ Paradigmatic archival theory, as it

² *The Columbia Electronic Encyclopedia*, Columbia University Press, 2003. For example, the Association of Southeast Asian Nations (ASEAN) is a major geopolitical and economic organization that includes the Philippines, Indonesia, Malaysia, Singapore, Thailand, Brunei, Vietnam, Laos, Myanmar, and Cambodia. Papua New Guinea has observer status.

³ K. Sullivan, "Introduction: Education Issues in the Pacific Rim," in *Education and Change in the Pacific Rim: Meeting the Challenges*, ed. K. Sullivan (Cambridge: Triangle Journals Ltd., 1998), 11–36.

⁴ See, for example, Ann Laura Stoler's discussion of document production in the Dutch East Indies: "Colonial Archives and the Arts of Governance," *Archival Science* 2 (2002): 87–109.

evolved after the French Revolution in the eighteenth century to the late twentieth century comprised predominantly a codification of European government and ecclesiastical recordkeeping practices set within the frameworks of civil, common, and church law. As such, much of what we believe about the nature of archives is based upon Western ideas about the kinds of objects that a record can comprise, and the characteristics and circumstances that make that record either reliable or authentic, or, preferably, both. Little or no space exists within this paradigm for cultures with nontextual mechanisms for recording decisions, actions, relationships, or memory, such as those embodied in oral, aural, or kinetic traditions. With the growing theoretical debate within archival science about the place of postmodern and postcolonial ideas and the impact that these might have upon archival practice has come a realization that the cultures and beliefs of many communities today are predicated upon alternate, dual, or mixed ways of making and keeping records that to a greater or lesser extent fall outside the traditional archival paradigm. Manuscript, museum, and other collecting repositories, while they may collect historical and cultural materials that fall outside the narrow traditional definition of records, have been criticized for their tendency to be elitist and for their selectivity, decontextualization, and reinterpretation of the materials they acquire—or misappropriate. These repositories are often located in private, philanthropic, or academic institutions remote from marginalized communities, and they have had little interest in working with those communities to empower them through their own records. They may view objects and practices that are sacred, practical, or living as static aesthetic works or artifacts to be preserved and exhibited for purposes quite unlike those they served or continue to serve within the community that created them. The documentation created by anthropologists and others who observe and study communities and cultures also does not substitute for the materials a community generates for and about itself and upon which it relies. Moreover, such documentation might itself constitute a misappropriation of cultural or community knowledge from the perspective of the communities documented therein. Constructs of ownership, custodianship, and rights in records, linked to the dominant culture's views about who are records creators and who are subjects of records, are embedded in the laws and policy frameworks within which mainstream archival institutions and collections operate, and in the systems that manage their holdings.

An unparalleled diversity of communities and cultures exists around the Pacific Rim, some in incredibly isolated locations. These communities and countries were the loci of European exploration, empire building, and evangelism, and one or more European or Asian colonial powers ruled most of them at different points over the past 400 years. As Evelyn Wareham has observed, when independent sovereignty was regained and Indigenous identities reasserted, many of the smaller, more isolated nations found that both the traditional and colonial

archival systems had been weakened and could not be fully implemented.⁵ In such communities, not only different epistemologies, but different notions of trust, proof, authenticity, time, ownership, and even what comprises a record can exist, often unrecognized or at least poorly acknowledged by external forces such as Western legal systems, international standards for recordkeeping, and common technological implementations. Filipino archival scholar Ricardo Punzalan reminds us, for example, that the Philippines comprise over 7,000 islands where people speak at least eight major languages and over eighty dialects. He notes that the islands were ruled for 333 years as a Spanish colony, and for forty-six years by the United States, followed by four years of Japanese occupation. These rulers imposed recordkeeping regimes based upon both Spanish civil law and the practices of the Roman Catholic Church, and American notions of a “national archive” on top of Indigenous practices.⁶ Punzalan writes:

Although there is enough evidence to prove that there exists an ancient form of writing that predates the Spanish occupation, there is no proof that the native inhabitants of the archipelago had ever implemented a systematic form of keeping records for purposes of evidence or preservation. Up to the present, the indigenous societies of the Philippines primarily transmit their histories and customs orally through ritual and performance. Past events, indigenous knowledge and significant personalities are therefore remembered and propagated by means of oral traditions. In this context, the “archives” exist not as recorded two-dimensional objects that may be stored or preserved in a repository, but as “acts” that occur only within the realm of experience and in the memory of the members of these communities.⁷

Writing about Pacific island societies, archival educator Tukul Kaiku of Papua New Guinea describes Indigenous memory keeping prior to contact with Westerners:

Prior to western influence, most Pacific islands societies did not have any form of writing and information storehouses. Instead, elders and owners of certain knowledge bodies as well as members of the society kept the histories in people’s names, place names, landmarks, chants, legends, dances, artwork such as carvings and tattoos, every day activities such as peace pacts and treaties, cooking methods and so on. All that knowledge was handed down to succeeding generations by word of mouth.

Livelihood in pre-contact Pacific island societies was seasonal in nature. Bush huts and gardens were built and degenerated. Sacred spots and even men’s

⁵ Evelyn Wareham, “From Explorers to Evangelists: Archivists, Recordkeeping, and Remembering in the Pacific Islands,” *Archival Science* 2 (2002).

⁶ See Ricardo Punzalan, “Cultural Diversity and Post-colonial Realities: Rethinking Archival Education in the Philippines,” *Proceedings of the Second Asia Pacific Conference on Archival Education*, Tokyo, 18–19 October 2006.

⁷ Punzalan, *Proceedings*.

houses, which were also used to store certain tribal information, were subject to the elements of nature and enemy destruction during warfare clashes. Mortuary feasts were one avenue for destruction of information sources for instance where clubs or spears of warriors could be destroyed with any memory of the deceased as [it] was customary to do so.⁸

Melissa Taitano, in her study of the development of collective memory of events associated with the internment of native Chamorros in Guam by invading Japanese forces in World War II, writes that to problematize archives in the Pacific islands:

one must begin to ask questions about the different colonial contexts within which archival traditions were introduced into Pacific island communities and the development and nature of indigenous memory traditions which are negotiated to create contemporary Pacific islander identities. Do archives serve the same purpose throughout the Pacific? Is it possible that archives are most valuable as an entity of cultural self-deployment to the outside world while dance, story, song, or physical artifacts such as tapas or weavings, are more effective, more meaningful, within island communities for the purpose of creating collective memory and preserving culture? Finally, if indeed there is indifference to the role of archives in ensuring cultural continuity within Pacific island communities, then what purpose do archives serve and who do they serve? These are the nature of questions that should be explored in order to move towards a more equitable analysis of the nature and role of archives and collective memory-making in Pacific island communities.⁹

She also notes that

Since the establishment of archives and museums in Pacific island communities, it is yet unclear if Pacific islander perspectives have been considered, included or incorporated into notions of record, permanence, or preservation, and, appraisal, arrangement and description standards. In the Pacific, a community's records may conceivably be as diverse and "nontraditional" as tattoos in Samoa, tapas in Tonga or Wallis and Fortuna, stone money in Yap, stick dance in Guam, or traditional navigation charts in the Marshall Islands. What does it mean, then, to Pacific island communities when bones of their ancestors are encased in glass and placed on display in a museum? What does it mean to the people who come from islands with long-established histories of traditional navigation to have one of their canoes entrapped within concrete walls? Indeed, preserving objects or recording oral stories that have important cultural, spiritual, sentimental or religious value and meaning may or may not

⁸ See Tukul Kaiku, "Archival Education Encompassing Examples in Papua New Guinea (including the Pacific Island Nation States of the Pacific Region)," *Proceedings of the Second Asia Pacific Conference on Archival Education*, Tokyo, 18–19 October 2006.

⁹ Melissa Taitano, *Archives, Collective Memory: A Case Study of Guam and the Internment of Chamorros in Mañenggon during World War II*, Ph.D. diss., University of California, Los Angeles (2007), 19.

be deemed offensive, sacrilegious, or disrespectful from an indigenous perspective, but the point made is that Pacific islander indigenous perspectives should rightly determine or have an influence in appraisal, preservation, and description decisions regarding Pacific island indigenous cultures whether within an archive or museum.¹⁰

In her dissertation, Taitano also finds evidence of how collective “forgetting” in a community where memory is traditionally transmitted orally and through ceremonial events can be the legacy of occupier-perpetrated events where communal trauma occurred.¹¹

Such observations raise a critical point in postcolonial and postoccupation situations. Functional recordkeeping and archival systems may be key aspects of the cultural and legal infrastructure, essential components in enabling a nation or an Indigenous sovereignty movement to develop and sustain itself locally and to participate in the global political economy. Collective and individual forgetting, however, may be the most humane way for that community to move forward. In the context of traumas that involve systematic and forcible acts of cultural, religious, and human assimilation, conversion, and often even annihilation, forgiving the perpetrators is not likely to be a consideration. The risk, however, is that implementing recordkeeping “best practices,” standards, and technologies, devised without knowledgeable input from these communities, and promoted locally by archival professionals trained in archival education programs that are not sensitive to or aware of local perspectives and needs, could potentially result in a new hegemony, replacing that of the systems and structures previously imposed by colonial powers. Moreover, it raises a contentious issue that communities and archivists addressing how to handle files and testimony relating to victims of genocide, forcible relocation, apartheid, and government secret police activities face with increasing frequency. The archival infrastructure, with its emphasis on capturing and preserving records, even those with misleading or denigrating information about the victims of such policies, for accountability purposes, may not permit the vital healing function of forgetting that comes with deciding not to document or retain records relating to certain experiences.¹² In such cases, how should a balance be achieved among

¹⁰ Taitano, *Archives, Collective Memory*, 34.

¹¹ Taitano, *Archives, Collective Memory*, 34.

¹² How to cope with trauma associated with the archival record was a prominent theme in both workshops. For further discussion on research into the societal importance of forgetting, see the Designing for Forgetting and Exclusion Project, <http://polaris.gseis.ucla.edu/blanchette/forgetting.html>, accessed 15 April 2008. For further reading on these topics, see Verne Harris, “‘They Should have Destroyed More’: The Destruction of Public Records by the South African State in the Final Years of Apartheid, 1990–1994,” *Transformation* 42 (2000): 30–56; Alison Lewis, “Reading and Writing the Stasi File: On the Uses and Abuses of the File as (auto)biography,” *German Life and Letters* 56 (October 2003): 377–97; Regula Ludi, “The Vectors of Postwar Victim Reparations: Relief, Redress and Memory Politics,” *Journal of Contemporary History* 41, no. 3 (2006): 421–50.

individual and collective rights to have an accurate record retained about them, people's need to move forward from traumatic events, and individual or collective need to hold perpetrators accountable through the records that they themselves maintained?

Archival Education in the Pacific Rim: Past, Present, and Future

The archival field has not adequately addressed the implications of these questions for archival education and pedagogy. In the Pacific, the Asia Pacific Conferences on Archival Education, initiated in 2004 as biennial events held at different venues in the region with the support of the International Council on Archives Section on Archival Education Steering Committee, provide a forum for discussion of these issues. However, there has not yet been extended professional debate in the literature about how the roles of archives, record-keepers, and archivists in society might be extended or even reconceptualized to address the needs and cultural and social practices of diverse cultural and social communities, and in what ways recordkeeping and archival education might encourage inclusivity and raise consciousness.

The ideal of education traditionally focuses on developing rational, questioning individuals who can think critically and independently to promote a better future in an increasingly complex world. However, some educators are concerned about the rise of a free market focused on meeting the needs of consumers and creating a global market for education, supported through such activities as distance learning (DL). Although the free market model may result in economic and learning advantages in the short run, they fear it will undermine the educational foundations for democratic, prosperous, and culturally distinct societies over the longer term. For example, in recent years, Indigenous people have, to various extents, participated in the movement of linguistic and cultural renaissance, particularly in the Americas and the Pacific. A source of strength for these national Indigenous movements has been the regular conferences¹³ for Indigenous people in the Pacific Rim, which greatly increase the mutual contact among Indigenous groups and facilitate the sharing of their experiences and concerns. These conferences play the dual roles of bringing diverse perspectives together and providing a unified postcolonial voice for Indigenous people's issues. In the past, however, European rulers and religious institutions used education mainly as a hegemonic device to exert control and

¹³ Sullivan, "Introduction: Education Issues," 11–36.

influence over Indigenous groups.¹⁴ The culture, heritage, language, and epistemologies of Indigenous people were severely marginalized so that Western civilizations could dominate. As a consequence, today a much more unified and strong voice calls for Indigenous control of Indigenous education, in recognition that non-Indigenous-based education still has the power to serve as an instrument of hegemony.

Currently, archival education in Pacific Rim nations and local communities occurs in several different modes:

- Countries such as Australia, Canada, and the United States have established archival education programs that have become increasingly robust over the past two decades, but that tend to be rooted in their own national archival traditions. They educate their own nationals and also students who come to them from other countries, sometimes through formal international agreements. However, such students must generally move away from their own communities to study and may be the only representatives of their communities or cultures in those programs. They may be able to receive financial support or official sponsorship from their own governments or from an international agency such as the United Nations, but otherwise, are subject to international tuition rates that may be prohibitive or cause significant hardship for the prospective student and his or her family.
- Some programs in these countries, as well as in the United Kingdom, currently offer distance learning courses to individuals in countries and communities without an archival infrastructure. The courses are delivered through a variety of means including online, video, and DVD. These courses may be those offered to their own nationals or they may be tailored to address the needs of distance learners at multiple sites in the host and other countries. Some universities also have campuses in other countries that can be a physical locus for education locally.
- Government archives in some nations provide archival education locally and sometimes sponsor external educators and consultants to come to teach a workshop or specific course.
- Practicing archivists, if they can obtain the necessary financial support and travel permissions, may attend workshops at major national and international archival conferences elsewhere.

Pluralizing the Archival Paradigm through Education

Set against this background, Pluralizing the Archival Paradigm through Education is an ongoing collaborative project funded by the University of

¹⁴ Anne Hickling-Hudson and Roberta Ahlquist, "Contesting the Curriculum in the Schooling of Indigenous Children in Australia and the United States: From Eurocentrism to Culturally Powerful Pedagogies," *Comparative Education Review* 47 (2003): 64–89.

California Office of the President's Pacific Rim Research Program and involving researchers at UCLA, Monash University in Melbourne, and Renmin University in Beijing. The research started out in 2005 with a relatively simple set of premises—to identify the current availability and scope of archival education across the Pacific Rim region, and then identify a methodology for understanding how archival education could develop further there with awareness and sensitivity toward the many different communities and needs as they increasingly interact with economic, political, and technological global forces. As such, this paper follows up on issues raised in a recent article in *Archives and Manuscripts* authored by McKemmish, Gilliland, and Ketelaar and entitled “‘Communities of Memory’: Pluralising Archival Research and Education Agendas.”¹⁵ That article not only asked relatively obvious questions about the most viable and effective mechanisms for ensuring adequate archival education throughout diverse and highly distributed regions such as the Pacific Rim, it also pondered the conceptual, curricular, and affective issues associated with developing a curriculum that “addresses the needs and sensitivities of a single local community or multiple diverse communities, as well as the needs of the individual archival student often studying without the benefit of a student or professional cohort.” For example, it asked, “What pedagogy can assist the instructor in developing, and remotely teaching such a curriculum? How can and how much should local and indigenous communities influence that curriculum? If there has not been a formal archival infrastructure in their community, are these communities in a position to identify and articulate to the instructor the kind of education they wish to receive? What would a ‘core curriculum’ comprise, and how would it be presented in a culturally sensitive way that incorporates and honors the local when taught through distance education to students from multiple local and indigenous communities? What language should be used in instruction, which models should be taught, and whose professional terminology should be promoted?”¹⁶

The Pluralizing the Archival Paradigm Through Education project has four components with the first phase of the research comprising component 1, and the second-phase components 2–4:

1. A survey of educators in archival science and related areas such as museum studies, library science, and cultural studies within the Pacific Rim area that inquires about the historical development and current scope and priorities of their education programs.
2. A survey of professionals from archival and other cultural and government repositories who are members of the International Council on Archives Pacific Regional Branch (PARBICA) and/or East Asian

¹⁵ Sue McKemmish, Anne Gilliland, and Eric Ketelaar, “Communities of Memory”: Pluralising Archival Research and Education Agendas,” *Archives & Manuscripts* 33 (2005): 146–75.

¹⁶ McKemmish, Gilliland, and Ketelaar, Communities of Memory.”

Regional Branch (EASTICA) regional sections, and colleagues whom they recommend in this and ancillary fields. The survey seeks to obtain data on perceived local and regional needs from those who are actually working on the frontline of archival practice in the region.

3. A survey of scholars (e.g., anthropologists, historians, archaeologists), community elders, military veterans, cultural leaders, and other community memory keepers who are experts on or familiar with local history and cultural practices, and who can provide valuable insight from outside the formal archival field as to how local communities and their activities and culture should be documented and preserved. Subjects are being recruited and surveyed predominantly through mail or email, depending upon the geographic location and technological infrastructures where they are located. However, some subjects may also be recruited and surveyed face-to-face if they are attending professional conferences at which project researchers are present. Survey instruments being disseminated in China and Latin America have been translated into Chinese and Spanish to encourage the fullest level of response.
4. Two research workshops comprising participants drawn from stakeholder groups including archival faculty and master's and doctoral students, Indigenous and ethnic community archival practitioners, other community members, collecting archives practitioners, and ethnic studies scholars were held in Melbourne and Los Angeles in March and June 2007 respectively. These workshops, which engaged more than seventy individuals, sought to elicit community needs relating to archival education and research.

To supplement the data thus collected, we have also been conducting a review of research and education literatures in such fields as anthropology, sociology, education, politics, cultural studies, and postcolonial studies for insight into local issues as well as to identify appropriate ways to study the needs and practices of the communities in which we are interested and to identify emerging practices in the development of culturally sensitive pedagogy.

Survey of Archival Educators

During the first phase of this research project, we surveyed sixty-six archival educators in seventeen countries generally considered to be within the Pacific Rim region and with recordkeeping and archival education programs.¹⁷

¹⁷ It should be noted that because the researchers knew that they would be working with a small data pool and understood that their own experiences and perspectives were potentially atypical, they purposefully did not include data relating to either the UCLA or Monash programs in the survey of archival education programs.

(see Figure 1.) Those countries are China, Korea, Japan, the Philippines, and Thailand in Asia; New Zealand and Australia in the Southwest Pacific; western Canada and the western United States in North America; Costa Rica, Mexico, Argentina, Colombia, Chile, Peru, Ecuador, and Guatemala in Central and South America.

We received 38 responses (a 58% response rate) of which 27 respondents (41%) completed all sections of the survey. Thirty-one different universities were represented, of which 16 were universities in China (out of a possible 38) and the rest were located in Australia, Canada, Colombia, Japan, Korea, the Philippines, Puerto Rico, Argentina, Peru, and the United States. Some of these universities also currently provide distance learning of various types to individuals in countries that do not have their own archival education programs.

Disciplinary Placement and Degrees Offered by the Archival Programs

As detailed in Table 1, all the academic programs responding offer archival education within either a self-contained archival science program, or as a component of an information studies or library and information science program.

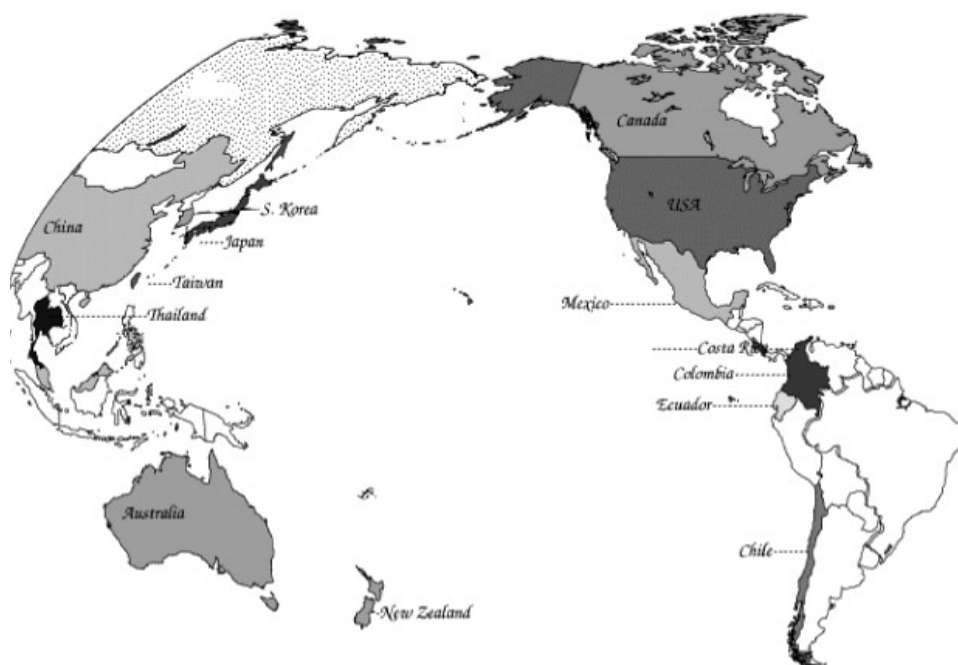


FIGURE 1. Map of the Pacific Rim indicating location of educators surveyed.

Table I Degrees Offered by Archival Programs

Certificate, Diploma, Degree	Number of Institutions
Associate's Degree (or Equivalent Degree)	
Archives	1
Bachelor's Degree (or Equivalent Degree)	
Archives/Archival Studies	1
Library and Information Science	1
Licenciatura en Archivología	1
Management	10
Unspecified	7
Master's Degree (or Equivalent Degree)	
Archives/Archival Studies	2
Library and Information Science	2
Information Management	1
Management	11*
Records and Archives Management	1
Unspecified	5
Joint Master's Degrees	
Archival Studies/Library and Information Studies	1
PhD	
Information Management	1
Management	2
Unspecified	1
Certificate	
Advanced Studies	1
Diploma	
Records Management and Archives	1

* 2 schools reported having a separate master's degree for part-time students.

Interestingly, however, the disciplinary placement of these programs varies considerably across records and information management or information resources management (as a discipline on its own, or as a component within either business administration or military information management), information studies, library and information science, history/social history or history and culture, philosophy and humanities, sociology, arts, and literature.¹⁸ Twenty-three of the 31 programs represented offer more than one degree, with 24 programs offering master's degrees, 1 offering a joint master's, 25 offering bachelor's, 4 offering PhDs, 3 offering a diploma, and 1 offering a certificate.

Origination and Evolution of the Archival Programs

We also asked when the archival education programs were established, and why and how they might have changed in disciplinary location or emphasis over time. As summarized in Table 2, the dates of establishment ranged from 1952

¹⁸ Listed by frequency of occurrence.

Table 2 Inception of Archival Education Programs and Associated Events

Country	Year of Inception	Events associated with inception of archival education program
Vietnam	Late 1940s	Independence from colonial rule (1945)
Philippines	1954	Independence from U.S. colonial rule (1946)
Taiwan	1958	Independence from Japanese colonial rule (1946) End of the Chinese Civil War (1949)
P.R. China	Late 1970s and 1980s	End of Cultural Revolution (1976) China's Open Door Policy (1979)
Korea	1999	Korean Public Records Management Act (1999)
Malaysia	1984	The Malaysian Technical Cooperation Program (1980)
Japan	1994	Public Archives Law (1987)

to 2001, with 17 programs established in the 1980s (55%). Responses to the survey, as well as papers presented at the Second Asia Pacific Conference on Archival Education in 2006 point to the close association between major political shifts and events (especially those promoting national sovereignty and cultural identity or seeking to increase institutional accountability) and the desire to develop a professionally educated archival workforce.

Some of the earliest archival education offerings are found in countries recently independent of colonial rule. For example, archival education in Vietnam started shortly after the declaration of independence in 1945 when President Ho Chi Minh established the Bureau of Archives and Library under the Ministry of Education, taking over the former colonial archives in Hanoi. Vu Thi Phung writes that Ho Chi Minh stipulated that “all government agencies had to preserve and not to destroy files [and] asserted that ‘*these files and archives are documents of special values in the course of national construction*’.”¹⁹ The bureau initially trained archivists for central and local government agencies, but in 1967, an academic program was established in the History Department of Hanoi National University (now the Faculty of Archivology and Office Management). A secondary school (somewhat analogous to a high school in the United States) to prepare intermediate-level archives and records personnel was established in 1974 and in 2005 was upgraded to a college. A second such secondary school program was established in 1979.²⁰ The Philippines gained independence from the United States in 1946, and the first courses in archival administration and paleography were initiated in 1954 within what was then the Department of Library Science at the University of the Philippines.

Archival education began in Taiwan in 1958 at the Department of Social Education in the National Taiwan Normal University. This development came

¹⁹ Vu Thi Phung, “Forty Years of Training University-level Experts of Archives in VietNam—Assessment, Prediction of Demand and Solutions for Training in the Twenty-first Century,” *Proceedings of the Second Asia Pacific Conference on Archival Education*.

²⁰ See Tran Hoang, “Archival Education in Vietnam,” *Proceedings of the Second Asia Pacific Conference on Archival Education* and Phung, “Forty Years.”

after the end of fifty years of Japanese rule (1945) and the Chinese Civil War (1949), during the period of substantial economic build-up of the new Republic of China (R.O.C.). Today, six universities in Taiwan offer archival education at the undergraduate or graduate level. Milestones in the development of Taiwan's archival education infrastructure were the National Archives Act of Taiwan (1999), which led to the establishment of the National Archives in 2001, and the promulgation of a series of archival regulations.²¹ New archival education programs were widely established in China after the reopening of the universities following the end of the Cultural Revolution and the initiation of China's "open door" policy in the late 1970s and the reimplementation of the University Entrance Exam.

The passage of the 1999 Korean Public Records Management Act (PRMA) mandated the placement of archives and records management professionals at all levels of government and in public institutions. It also stipulated their initial professional qualifications. A national innovation policy of public records management directs the roles and responsibilities of these professionals. Together these mandates led directly to the establishment of university-based archival education programs across Korea. The first records management program opened in Mokpo University in 1999, and since then fifteen more schools have implemented programs (including two doctoral programs) and more are under development.²² The National Archives of Malaysia has offered courses in records management and conservation and bookbinding through its Malaysian Technical Cooperation Program since 1984. According to Azemi Abdul Aziz, the National Archives, which reports to the Ministry of Culture, Arts and Heritage, supports a vision that integrally links the goal of such education to Malaysian heritage: "that is towards Malaysian society who are knowledgeable and love their nation's heritage."²³

In Japan, following the enactment of the Public Archives Law (Law No. 115, December 1987), Surugadai University initiated a Course for Record and Archives Management in 1994. Since then at least four graduate or undergraduate archival education programs have been established in that country, usually associated with either history or information science.²⁴ The National Archives

²¹ See Li-Kuei Hsueh, "The Current Status of Archival Education in Taiwan," *Proceedings of the Second Asia Pacific Conference on Archival Education*.

²² Further information on the development of archival education in Korea can be found in Kyong Rae Lee, "Political Democracy and Archival Development in the Management of Presidential Records in the Republic of Korea," *American Archivist* 69 (Spring/Summer 2006).

²³ See Azemi Abdul Aziz, "Sharing Our Experience: Malaysian Technical Cooperation Programme on Records Management and Conservation and Bookbinding Course," *Proceedings of the Second Asia Pacific Conference on Archival Education*.

²⁴ See Hirooki Hosaka, "Archival Science and Archival Education in Japan," *Proceedings of the Second Asia Pacific Conference on Archival Education*.

Law (Law No. 79, June 1999) also stipulates that the National Archives of Japan will provide training in the preservation and use of government records and other important historical materials as a function of the National Archives.²⁵

Papua New Guinea (PNG) is the only Pacific island nation-state to offer its own archival education programming, although Kaiku notes that there are “stark contrasts in relation to the range and quality of archival education found among countries such as the United States, Japan, Canada, Britain, Australia, and New Zealand and those of Pacific Island nation states.” Archival training programs in PNG are “mostly confined to basic archival principles and focusing on paper based records” and are offered by the University of Papua New Guinea and the National Archives and Public Records Services of Papua New Guinea.²⁶

In Latin America, the National University of Cordoba has offered a specialized course in archival education since the mid-1970s, although the University of the North-East now offers an integrated library and archival training at the bachelor’s level. A professional degree in librarianship is also considered to be a prerequisite for professional archival training.²⁷

According to our survey responses, many of these programs originated in history and then moved elsewhere in their universities in the 1980s and 1990s (also the decades when many North American and Australian universities substantially expanded and enhanced their curricular offerings in archival science). In China, this move was predominantly toward information management, but overall there has been a trend toward information, technology, and business emphases and away from the historical and cultural imperatives that characterized many earlier archival education programs (despite the fact that 95% of respondents indicated that they targeted employment at cultural heritage/memory/museum institutions with their programs). A notable exception is the Philippines, where one motivating factor in the development of an archival education program is the desire to capture and document fast-disappearing social and colonial memory, especially from the Spanish colonial administration. One cannot help but wonder whether this imperative may also become a powerful factor in other postcolonial nations once there is a sense that the technology tiger has been tamed or at least brought under control or turned to archivists’ advantage.

Also notable is a movement away from certification and vocational programs to full-fledged degree programs. The establishment of new PhD programs is a marked trend in many of the programs responding to the survey,

²⁵ See Yumiko Ohara, “Fostering Professional Staff of Archives: Development of the Training Programs in the National Archives of Japan,” *Proceedings of the Second Asia Pacific Conference on Archival Education*.

²⁶ See Kaiku, “Archival Education.”

²⁷ See Anna Szlejcher, “The Archival Teaching in the ‘Age of Access,’” *Proceedings of the Second Asia Pacific Conference on Archival Education*.

as they strive to develop a qualified cohort of archival faculty. So, too, is the integration of records management, archival administration, and information resources management into holistic programs that possibly reflect the influence of continuum thinking upon archival education as well as the role that graduates of such programs are expected to play in the burgeoning economic development of many Pacific Rim countries.

**Areas of Focus and Targeted Sectors of the
Archival Programs**

Table 3 summarizes the areas of focus of the archival programs surveyed. Respondents indicated that their programs specialize in all the mainstream areas of archival theory and practice. They cited electronic or digital records management most frequently as an area of specialization and as one of the most important areas to incorporate in the archival curriculum. Least cited areas were juridical context, legal issues affecting archival access and use, archival collecting, and management of nontextual archival materials. These areas are likely to be important for a program seeking to include multiple community perspectives and modalities for recordkeeping and use.

Ninety-six percent of respondents indicated that their programs target the needs of the government sector and 71% indicated that they participate in some way in formal training programs with or offered by government agencies and other bureaucratic institutions. Respondents indicated similar targeting of the needs of memory and other cultural institutions: 87.5% target industry or enterprise, 88% education, 75% research, and 75% nongovernmental organizations. The respondents also mentioned other sectors, such as church and other religious organizations, the military, and insurance and other financial institutions. Fifty-two percent of the programs distinguish between practice and research-centered education, which the number of programs that offer multiple degrees directed toward generating graduates for different aspects of the field presumably reflects.

Table 3 Areas of Focus and Targeted Sectors of Archival Education Programs in the Pacific Rim

Area of Focus / Targeted Sector	Percentage %
Government	95.8%
Cultural heritage / memory institutions / museums	91.7%
Industry / enterprise	87.5%
Education	87.5%
Research	75%
Nongovernmental organization (NGO)	75%
Others (church, religious organizations, military, insurance, other financial organizations)	25%

Curriculum Design

When asked to list any factors that particularly influence the content of their curriculum, respondents reported sector needs (broadly stated), government needs and initiatives, international standards, and social needs (in particular, the state of the job market for archivists) most prevalently. Four respondents listed local history and three listed culture and the historical background of the archival education program. One or two respondents mentioned such factors as legal requirements, availability of expertise, technological innovation, research imperative, community initiative, private sector electronic records needs, requirements of an official government test, national archival training requirements, feedback from graduates, integration with library and information studies, theoretical and other changes in the archival and information fields, state standards, military standards, existence of similar programs in other institutions, globalization, historical needs, and local needs.

Consideration of Local and Community Needs and Issues

A set of questions probed the degree to which archival education programs address or respond to local and community needs and issues. When asked to what extent their archival education programs address local needs, 42% responded that they are addressed most of the time, 25% that they are always addressed, and 33% that they are rarely or never addressed. Seventy percent responded that their programs have conducted some form of community needs assessment, while 30% have not.

In descending order of frequency, mechanisms for needs assessment are feedback from graduates; local needs assessment; employer feedback; standards; guidelines and advice from government archival organizations; working with professional associations; focus groups, interviews, and questionnaires; curricular review; and adjunct faculty feedback. Eighty-eight percent of respondents indicated that they have no challenges in working with multicultural or multilingual populations within their community or region, although one of the few respondents who reported experiencing challenges raised issues of differences in how a record and social memory are defined. All respondents stated that educating students about international archival standards is somewhat or very important and affirmed that their students are exposed to alternate or differing archival theories and traditions, including, for example, life cycle and continuum theory; oral and written traditions; and differing legal frameworks. Although respondents listed a wide range of major challenges facing their archival education programs, none indicated community or other diversity-based issues or needs as important concerns, although one indicated that oral history and postcolonial studies are increasingly important areas to be covered in an archival curriculum.

Distance Learning

Another set of questions asked about the current and potential future use of distance learning within archival education programs. Eleven respondents indicated that their programs participate in some form of distance education, and seven of those employ VHS video. Three other respondents stated that distance education is currently under development. Other mechanisms used include online, CD/DVD, television, and correspondence courses. Seven respondents said that their programs do not participate in any form of distance education, citing reasons such as difficulties in administering logistical and financial aspects, full-time status of their degrees, recent internal changes in program structure or faculty, and the inappropriateness of distance education for research training. The amount and duration of distance education courses vary widely, but most are short courses. For the most part, respondents feel that technological or skill limitations on how they might teach or how students might access or use distance education are few, although one respondent commented that it is hard to teach practice through distance education.

Program Outreach and Academic Collaboration

Archival education programs are predominantly publicized through websites and brochures, although other means such as word-of-mouth and distance education also play a role in recruiting new students into programs. Just over half of the respondents indicated that their programs have some form of faculty exchange mechanism with other institutions, although variability in academic calendars is likely to frustrate such exchanges, as well as cooperative teaching and exchanges of courses through distance education. Academic years are based on at least three different calendars, depending upon geographic location within the Pacific Rim. Most programs work on a two-semester system, although some have three or four quarters, and others have a third semester.

Almost all respondents are enthusiastic about collaborating with other countries and institutions on archival education, some to obtain specific expertise that they lack or wish to augment, such as electronic records management or research skills; some to build cooperative relationships more generally; and a couple to expose their faculty and students to differences in other countries. They cited many factors both as incentives and disincentives for collaborating, including lack of local experts, faculty and programmatic improvement, salary and tuition differences, local and military policies and regulations, lack of time for learning, lack of communication channels with other countries, need for a shared language of instruction, difficulties with articulation of credits, and cultural differences.

In summary, then, the data we have gathered in the first phase of our study clearly indicate that archival education in the Pacific Rim currently focuses on

teaching international standards and best practices while targeting national sector needs, particularly national strategies for economic development, both public and private. Teaching the management of electronic/digital records appears to be a top priority for most programs, followed by the paradigmatic aspects of contemporary archival theory and practice as promoted both by the International Council on Archives as well as the current literature worldwide. While programs recognize that different recordkeeping traditions and theories exist, the survey yields little evidence that these programs recognize the existence of other paradigms; identify or cater to specific local or community needs and perspectives beyond those related to local government and enterprise; or address the needs and perspectives of the international or Indigenous archival student who is participating face-to-face, or through distance education, in an archival program in another country or culture.

Perspectives Raised in Stakeholder Workshops

To get more qualitative and experiential feedback about the issues central to this research, we presented these results at two invitational research workshops together with presentations focusing on particular community contexts such as Indigenous Australians, Native Americans, Latinos, Asian Americans, Mexicans of African heritage, and ethnic Chinese populations in Hong Kong.²⁸ The workshops varied in content but included panels specifically addressing educational needs and experiences from the perspective of community members, practitioners, students, and academics. The first workshop was held at Monash University in March 2007, and the second at UCLA in June 2007, and participants included academics and current and former master's and doctoral students from several archival studies and ethnic and Indigenous studies programs, archival practitioners, and community representatives. The participants hailed from Australia, New Zealand, Guam, Hawaii, the Philippines, and El Salvador, as well as from the contiguous United States. A significant proportion of attendees at both workshops were of Indigenous heritage, and their community histories provided an effective springboard for the discourse of the workshops. Discussion at the Monash workshop focused particularly on the consequences of racism and ethnocentrism in Australia, as many of the Indigenous participants presented examples in which their community histories, and their communities themselves, have been suppressed, denigrated, and denied. The implications in terms of the archival needs of Indigenous Australian communities and for educational programs were explored in depth. In addition,

²⁸ For details on the programs of each workshop and a full list of participants, see <http://www.geis.ucla.edu/~pacrim/research.html>, accessed 15 April 2008.

attendees presented various archival projects and initiatives that supported reconnecting families and building intergenerational relationships, regeneration of communities and culture, redress of past injustices, and reconciliation, thus addressing their communities' experiences with institutional disenfranchisement and lack of representation, while also aiming to empower their communities.

The UCLA workshop participants echoed many of the sentiments and perspectives raised at the initial workshop in Australia. Community leaders spoke extensively about the difficulty marginalized and ethnic communities face as they endeavor to gain and sustain representation for themselves within the context of mainstream society, and the various projects they have developed to contend with those difficulties. Other participants also suggested that pluralizing perspectives in archival education and the profession requires thinking broadly in terms of the bureaucratic structures in which archives are localized and the administrative indexes that affect communities and their documentary needs. Archival studies students related their own educational experiences and how their respective programs fail to sufficiently address issues of diversity and community involvement and empowerment.

Together, the two workshops provided an open forum by which to critique the field. The ensuing dialogue consistently pointed to the need to address issues associated with multiple ontologies. The dynamics of power often leave communities vying for recognition and representation when their respective ontologies are incommensurable with those who wield power and authority. Moreover, participants also articulated the need for the development of archival technologies and practices culturally sensitive to their communities, and consequentially for equally culturally sensitive and pedagogically appropriate curricula to support and train professionals and theoreticians. The perspectives offered by attendees at both workshops proposed social justice, community empowerment, and the recognition of multiple perspectives as ethical imperatives for the archival profession and its educational programs.

Moving Toward More Culturally Sensitive Archival Education

A review of literature in the field of educational research clearly indicates the necessity and benefits of identifying and responding to community needs and perspectives and affords some ideas about how to move forward with more culturally sensitive archival education.

Hickling-Hudson and Ahlquist discuss approaches of potential relevance to archival education and pedagogy that have been implemented and tested, particularly in education involving Indigenous groups. They argue that settler societies in the United States, Canada, Australia, and New Zealand, through their

education system, demonstrate the paradox of both resisting and accommodating the authority and ideology of Europeans, and that education systems today “demonstrate that practices dominated by the privileges of whiteness are still prevalent in many schools despite all the educational rhetoric concerning multicultural pedagogy.”²⁹ They continue that a postcolonial perspective “explores the ways in which Eurocentric curriculum, which includes the practices and assumptions of whiteness, is often accepted as the norm that is invisible and beyond question for many teachers.”³⁰ To address these issues, they propose: “When there is ownership of the curriculum and teachers work collaboratively to develop a bilingual and bicultural program for students, indigenous self-determination can become a reality. If learning is contextualized, culturally relevant, and authentic, students will become more engaged in their education.” They also argue for a different kind of teacher education where teachers and teacher educators “study alternative epistemologies, multiple perspectives, and critical multicultural pedagogies, including both-ways curricula,” that is, curricula generated out of the community as well as the academy.³¹

S. Masturah Ismail and Courtney B. Cazden explore this issue of qualifications further—who is eligible to teach curricula based on Indigenous perspectives, especially given that the majority of educators around the world do not and are unlikely ever to belong to Indigenous and other marginalized groups? They argue that elders should be used as expert resources in the classroom and non-Indigenous educators should take a supportive position. They also ask, “How does one teach, impart, or include ‘culture’ in education without reducing and potentially distorting its dynamic and holistic nature?” Their work contemplates the role that language plays in imparting culture and nurturing identity as it is used in the classroom. “There is a danger of falling into a simplistic policy division of languages—English for science and technology, mother tongue for ‘rootedness’ and ethnic identification.” A more culturally responsive standardized curriculum can be developed “through the process of finding common ground between the locally situated Indigenous epistemologies and Western scientific knowledge” and by incorporating additional content and pedagogical methods highlighting “marginalized ideas and ways of knowing.”³²

In relation to education in Indigenous communities in Canada, Jessica Ball describes a “generative curriculum model” whereby tribal elders are brought into

²⁹ Hickling-Hudson and Ahlquist, “Contesting the Curriculum,” 64.

³⁰ Hickling-Hudson and Ahlquist, “Contesting the Curriculum,” 67.

³¹ Hickling-Hudson and Ahlquist, “Contesting the Curriculum,” 88–89.

³² S. Masturah Ismail and Courtney B. Cazden, “Struggles for Indigenous Education and Self-Determination: Culture, Context, and Collaboration,” *Anthropology & Education Quarterly* 36 (2005): 88–92.

the process of teaching and learning, and their knowledge is considered alongside Euro-western theory, research, and practice. She also urges native communities to train their members and to involve as many people as possible in conceptualization, delivery, application, and evaluation of educational processes to legitimate native ways of thinking and belief systems. She cautions that the need to ensure pan-Indigenous curricula should not submerge the heterogeneity of different groups. Educators must recognize and acknowledge their own world views: "Pedagogical models need to be developed that ensure equity between 'insider' and 'outsider' knowledge frames," but "at the same time [the community] wanted community members to become qualified for employment in non-Indigenous settings." "Far from continuing the search for universals and promoting prescribed best practices, a generative approach focuses on uncovering new, community relevant knowledge sources, considering knowledge that resides in communities, and creating fresh understandings from reflection and dialogue." Ball argues for "open architecture" course design that leaves room for students and other community members to become actively engaged in its construction. By remaining in the community with family and friends, rather than traveling to non-Indigenous academic institutions that are often far from their own communities, students also have more emotional and cultural support and can test out ideas and get immediate feedback.³³

This brief review of culturally based pedagogical approaches suggests new approaches to curriculum development and modes of instruction.³⁴ These approaches resonate with areas that might be included in archival curricula to make archival education more responsive to local, regional, and Indigenous needs, as originally suggested in "'Communities of Memory': Pluralising Archival Research and Education Agendas"³⁵:

³³ Jessica Ball, "As if Indigenous Knowledge and Communities Mattered," *American Indian Quarterly* 28 (2004): 454–79.

³⁴ For those wishing to read more about culturally based pedagogy, see Bena R Hefflin, "Learning to Develop Culturally Relevant Pedagogy: A Lesson About Cornrowed Lives," *The Urban Review* 34 (2002): 231–50; Mary Hermes, "Research Methods as a Situated Response Towards a First Nations Methodology," *International Qualitative Studies in Education* 11 (1998): 155–68; Tyrone C. Howard, "Powerful Pedagogy for African American Students: A Case of Four Teachers," *Urban Education* 36 (2001): 179–202 and "Culturally Relevant Pedagogy: Ingredients for Critical Teacher Reflection," *Theory into Practice* 42 (2003): 195–202; Beverly J. Klug and Patricia T. Whitfield, *Widening the Circle: Culturally Relevant Pedagogy for American Indian Children* (New York: Routledge Palmer, 2003); Gloria Ladson-Billings, "That's Just Good Teaching! The Case for Culturally Relevant Pedagogy," *Theory into Practice* 34 (1995): 159–65 and "Toward a Theory of Culturally Relevant Pedagogy," *American Educational Research Journal* 32 (1995): 465–91; Betty Leask, "Bridging the Gap: Internationalizing University Curricula," *Journal of International Education* 5 (2001): 100–15; A. Barry Osborne, "Practice into Theory into Practice: Culturally Relevant Pedagogy for Students We Have Marginalized and Normalized," *Anthropology & Education Quarterly* 27 (1996): 285–314; George J. Sefa Dei, "The Role of Afrocentricity in the Inclusive Curriculum in Canadian Schools," *Canadian Journal of Education* 21 (1996): 170–86; and Asher Shkedi and Mordecai Nisan, "Teachers' Cultural Ideology: Patterns of Curriculum and Teaching Culturally Valued Texts," *Teachers College Record* 108 (2006): 687–725.

³⁵ *Archives and Manuscripts* 33 (Summer 2005): 146–75.

- Stewardship versus custodianship of the records generated by disempowered or marginalized communities.
- Variant forms of recordkeeping resulting from the “layering” or overlaying of juridical systems as a result of repeated colonization and/or occupation.
- Design of descriptive tools, ontologies, reference services, and automated interfaces that are sensitive to the cultural, religious, and emotional values of the archives; the creators and the users of those archives; and the languages used therein and thereby.
- Design of descriptive tools that address how local and Indigenous communities seek and use information, as well as methodological techniques for developing an understanding of how local, diasporic, and Indigenous communities create, seek, and use information.
- Differing constructions of records creation, ownership, custody, trust, authenticity, accuracy, and the sacred, both within and between cultures as these relate to archival concerns and concepts.
- Security, the continued availability of archival holdings, and the role of the local archivist in times of or following war or civil unrest.
- The role of records in reconciliation, redress, and sovereignty movements.
- Indigenous knowledge systems, legal structures, and precepts.
- The role of replevin and associated legal processes.
- Examination of legal actions where oral and written recordkeeping traditions have come into conflict.
- Partnerships with diverse communities on recordkeeping and documentation concerns.
- Reference services for diverse communities.
- Indigenous community needs, concerns, and issues relating to the accessibility and reproduction of their records, stories, and cultural artifacts.
- Examination of the core assumptions and practices of the archival profession, globally and locally.

Conclusion

The findings of the Pluralizing the Archival Paradigm through Education project to date suggest that archival education in the Pacific Rim does not yet address in a systematic and sophisticated fashion the issues raised by consideration of the challenges associated with pluralizing the archival paradigm, the recordkeeping and archival educational needs of Indigenous and minority communities, and the findings of educational research relating to pedagogical strategies for diverse communities. Wider dialogue regarding the diversification of the archival paradigm, the role of archival education, and the implications

for many facets of that education is essential. We need to address such questions as: How might both on-campus and distance education be taught in ways sensitive both to diverse community cultures and students drawn from those communities? Should archival education address the role recordkeepers, archivists, and archives might play in ensuring social justice? Should archival education privilege some ways of knowing and some forms of memory making and keeping over others? How do economic and social power structures influence who we recruit into recordkeeping and archival careers and how we prepare them? Do certain communities need different approaches to teaching and learning and, if so, how do we identify Indigenous epistemologies and learning modalities? Is it possible to integrate community members into curriculum development and teaching?

We hope the second phase of our research in which we are surveying the views of a wide range of stakeholders, including community leaders and members, and national and local repositories, will better equip us to transform our educational programs so that they are more responsive to the needs of Indigenous and minority communities, and can play their part in pluralizing the archival paradigm.

APPENDIX A

Survey on Archival Education in the Pacific Rim

I. Respondent Identification

Name of person completing survey:

Title:

Institutional affiliation:

Would you like to receive the results of this survey? (Please mark the appropriate response)

☐ No ☐ Yes (please provide email address and/or mailing address so that we can send the results to you)

II. About Your Archival Education Program

- 1a. What is the title of your archival education program?
- b. Please list which certificates, diplomas, degrees, or licenses are offered by your archival education program.
- c. If your archival education program offers a PhD degree or your institution offers a PhD specialization in archival studies, please indicate the date when the doctoral degree or specialization was first offered.
- d. In which academic unit is the archival education program placed at your institution (for example: Faculty of Arts, History Department, Information Studies/Library and Information Science School?)
2. When did archival education begin at your institution?
3. Briefly discuss why your archival education program was started and how it has changed and evolved since then.
4. What, if any, are the main or special areas of focus currently addressed by your archival education program? (For example: appraisal, electronic records, knowledge management)
5. Which sectors does your archival education program target? (Please mark all appropriate responses)
 - ☐ Industry/enterprise ☐ Research
 - ☐ Cultural heritage/memory institutions/museum ☐ Education
 - ☐ Government ☐ Non-governmental organizations (NGO)
 - ☐ Other (please list)

6. Does your archival education program distinguish between practice and research centered education? (For example, are there curricular differences between educating students to become practicing archivists and educating students to become academics/researchers?) (Please mark the appropriate response)
☐ No ☐ Yes (please describe)
7. Please list any factors that particularly influence the content of your archival education program's curriculum. (For example, international standards, local history, government initiatives/priorities, or sector needs)
8. To what extent are local needs addressed in your archival education program? (Please mark all responses that are appropriate)
☐ Not addressed at all ☐ Rarely addressed
☐ Addressed most of the time ☐ Always addressed
9. Do you ever conduct community needs assessments in developing the curriculum for your archival education program? (Please mark the appropriate response)
☐ No ☐ Yes (please give details)
10. Do you have any challenges in working with multicultural/multilingual populations within your community? (Please mark the appropriate response)
☐ No ☐ Yes (please describe)
11. In which, if any, types of distance education programs does your archival education program participate? (Please mark all appropriate responses)
☐ Online ☐ CD/DVD ☐ Television ☐ VHS video
☐ Correspondence courses
☐ Other (please list)
☐ None (please describe why not and then move on to Question 14)
12. During the academic year, when are distance education courses offered and how long do they last?
13. Are there any technological or skill limitations on how you might teach or how your students might access or use distance education? (Please mark the appropriate response)
☐ No ☐ Yes, (please describe)
14. How might a prospective student learn about your archival education program?

15. Does your program have faculty exchange mechanisms with any other institutions? (Please mark the appropriate response)
☐ No ☐ Yes (please describe)
16. Describe your institution's regular academic calendar? (For example: start and end date, number of terms, and type of terms (quarter, semester))
17. Are you interested in collaborating with other *countries* for educational purposes? (Please mark the appropriate response)
☐ No ☐ Yes (please give details)
18. Are you interested in collaborating with other *institutions* for educational purposes? (Please mark the appropriate response)
☐ No ☐ Yes (please give details)
19. Discuss any incentives or disincentives for institutions such as yours for collaborating with other local or international institutions in the development of archival education (for example, lack of local experts, differing fee rates).
20. Does your archival education program participate in any formal training programs with or offered by other institutions such as government agencies or other academic institutions? (Please mark the appropriate response)
☐ No ☐ Yes (please describe)
21. Does your archival education program have an internship/work experience requirement? (Please mark the appropriate response)
☐ No ☐ Yes (please describe)
22. How important is educating your students on international archival standards? (Please mark the appropriate response)
☐ Not important at all ☐ Somewhat unimportant
☐ Somewhat important ☐ Very important
23. Are students in your archival education program exposed to alternate or differing archival theories and traditions? (For example: life cycle and continuum theory; oral and written traditions; different legal traditions)
☐ No ☐ Yes (please describe)
24. Describe what you think are the greatest challenges facing your archival education program?
25. What, if any, are your archival education program's own educational challenges (for example: identifying expert instructors on emerging technological issues; integrating new standards into the curriculum, traveling to international conferences)?

26. Are there areas of archival theory and practice that you believe are increasingly important to cover in an archival education program (please describe)?
27. What do you think is particularly distinctive about your archival education program?

III. About Archival Educators in Your Program

28. Do you belong to any professional or academic organizations related to the archives field? (Please mark the appropriate response)
☐ No ☐ Yes (please list)
29. Do you belong to any other professional or academic organizations *not* related to the archives field? (Please mark the appropriate response)
☐ No ☐ Yes (please list)
30. How many *full-time* instructors are in your archival education program?
31. How many *part-time* instructors are in your archival education program?
32. Please list desired or required academic qualifications for instructors in your archival education program.
33. If you have a PhD degree, please indicate from which institution you received it.
34. Does your archival education program currently have a visiting scholar program or equivalent? (Please mark the appropriate response)
☐ No ☐ Yes (please list the institutions from which scholars have visited)

IV. About the Students in Your Archival Education Program

35. Approximately how many students are admitted each year into each certificate/degree program offered by your archival education program? (For example, Master's degree-30 students; PhD degree-3 students)
36. For each of the following geographic locations, please estimate the proportion of students enrolled in your archival education program (for example, 50% of students are from. . .)
 _____ of students are from the same city/town in which the archival education program is located
 _____ of students are *not* from the same city/town, but are from the same state or province in which the archival education program is located.

_____ of students are from outside the same state or province, but are from the same country in which the archival education program is located.

_____ of students are from other countries.

37. If your program admits students from other countries, are there any countries that predominate? (Please list)
38. Are there any restrictions (for example, geographic, citizenship, residency) on who may enter your archival education program? (Please mark the appropriate response)
☐ No ☐ Yes (please describe)
39. Does your archival education program cost more for international students than for national or local residents? (Please mark the appropriate response)
☐ No ☐ Yes
40. Does your archival education program cost more for students who come from other regions of your country than for local residents? (Please mark the appropriate response)
☐ No ☐ Yes
41. Are there any cooperative agreements to allow students to attend your archival education program at reduced costs? (Please mark the appropriate response)
☐ No ☐ Yes (please describe)
42. For students receiving financial support, from where does the support come? (Please mark all appropriate responses)
☐ Government ☐ Private business ☐ Individual philanthropy
☐ Religious organizations
☐ International organizations (for example, UN, World Bank)
☐ Other (please list)
43. Are there any degree/certificate or career objectives that student must pursue to be eligible for financial support? (Please mark the appropriate response)
☐ No ☐ Yes (please describe)
44. Are there any requirements for or restrictions on graduating students relating to where they subsequently work (for example: age limitations, required placement with a government agency for a specified period)? (Please mark the appropriate response)
☐ No ☐ Yes (please describe)

45a. For each of the degree programs listed below, please list the admissions requirements for each program offered by your archival education program.

Bachelor’s degree:

Master’s degree:

PhD degree:

Other (please describe):

45b. Below are examples of requirements that students must fulfill to graduate from an archival education program. Please mark all that apply to your archival education program.

	<div>Bachelor’s Degree</div>	<div>Master’s Degree</div>	<div>PhD Degree</div>	<div>Other (please describe)</div>
	Degree	Degree	Degree	
Thesis	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Exam(s)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Portfolio	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Internship or practicum	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Students must enroll as full-time students	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Students must be residents	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other (if other, please describe below)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Thank you for completing this survey.