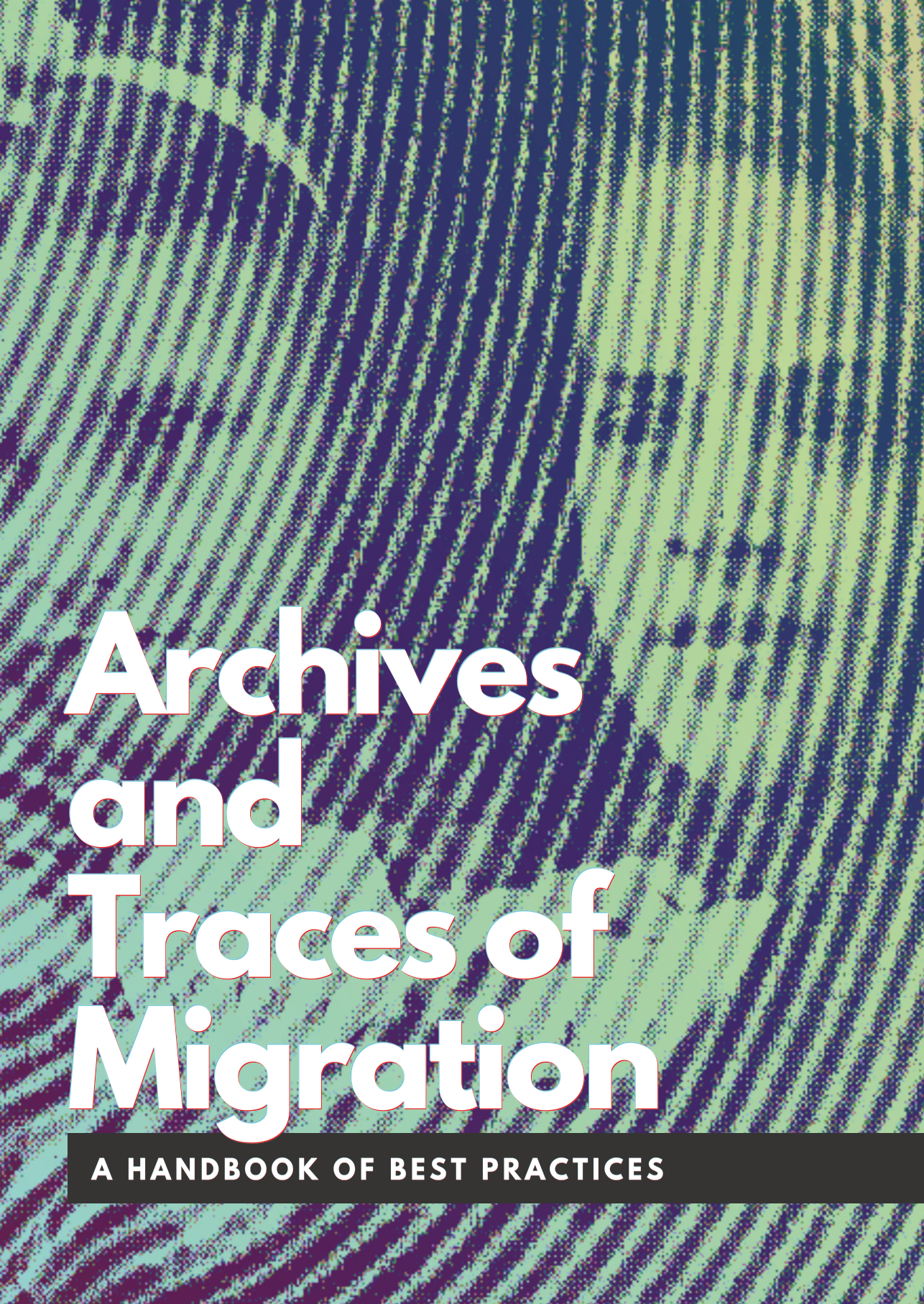
Archives
and
Traces of
Migration
A HANDBOOK OF BEST PRACTICES

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Co-funded by the European Union

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ICARUS Croatia, 2025

ICARUS HRVATSKA

MINISTERIO DE CULTURA Y DEPORTE

MAGYAR NEMZETI LEVÉLTÁR

de domijnen

Archives and Traces of Migration

A HANDBOOK OF BEST PRACTICES

Tamara Štefanac and Anne J. Gilliland,
compilers and editors

2025

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Preface

Despite the massive historical and growing movement of people between countries and around the globe, as well as the burgeoning economic, political and cultural interest in many countries of origin in building closer ties with their diasporas, migrant individual and communities often fall between the cracks of library, archival, museum (LAM) and other cultural heritage institutions.

The United Nations Office of the High Commissioner for Human Rights (OHCHR) estimates that as of 2024, some "281 million people, approximately 3.6% of the world's population, currently live outside their country of origin, many of whose migration is characterized by varying degrees of compulsion." (OHCHR, n.d.). Over the past decade the numbers of new such migrants have increased each year. Moreover, this OHCHR figure does not take into account the hundreds of millions of additional individuals who are descendants of earlier migrants and displaced people and who still identify with the country, culture and traditions of their forebears.

That these populations and their documentary heritage continue to be under-represented in LAM and other cultural heritage institutions is not simply the results of politics and resource scarcity, although these are certainly increasingly prevalent concerns. There are also significant structural and professional considerations that impede more effectively incorporating migration experiences and migrant communities into institutional collecting and outreach. For example, these institutions may be primarily locally or nationally focused and funded; are insufficiently incentivized to collaborate across institutional boundaries or national borders; or may simply have found collaboration and developing the necessary mutual understanding across very different cultural, community and institutional spaces to be too challenging.

Archives and Traces of Migration (AToM) is a three-year collaborative project funded by the European Union and managed and coordinated by ICARUS Hrvatska (Croatia) to address these deficiencies and challenges. Other AToM project partners and beneficiaries are the Ministry of Culture and Sport: Spanish State Archives (Ministerio de Cultura y Deporte: Archivos Estatales de España), the National Archives of Hungary (Magyar Nemzeti Levéltár), and the De Domijnen Foundation (Stichting De Domijnen) from the Netherlands. ICoöperatie Erfgoed Limburg is an associated partner. AToM sought to investigate and develop best practices for the appraisal and preservation of, and access to archival and other documentary heritage material relating to migration, broadly defined to include migrant, emigrant, immigrant, displaced, and other categories of expatriate and diaspora communities. It therefore encompassed not only those who see themselves as having moved away permanently

from their homelands and settled elsewhere, but also those who have left their countries involuntarily such as refugees and exiles, and those who aspire at some point to return to their countries of origin, such as expatriate workers and their families, people in transit and students, who might or might not identify as part of a transnational or diasporic community.

AToM's intent was to develop and support a multifaceted, best practices approach to appraising, collecting, preserving and providing access to the documentary heritage of historical and contemporary migration by:

- devising and providing innovative education and training for archivists and documentary heritage professionals relating to historical and contemporary migration;
- collecting, archiving, and publishing oral histories of migrants;
- collaborating with community members to create specialized finding aids; and,
- presenting archival material about migrations by means of virtual and physical exhibitions in a co-curated manner with the participation of community members.

In each of these activities, AtoM has highlighted and sought to address the challenges that archivists will inevitably encounter when working across very different cultural expectations, legal jurisdictions and languages, as well as the varying archival traditions and practices in different regions around the world. It is essential to understand that these exist and to know how to work through them in order to build connections and collections relating to migrant communities.

This Handbook lays out rationales and considerations, best practices, and examples that are specific to participating countries, institutions and communities. It also presents the results of individual initiatives taken on by AToM partners. Many of these examples and initiatives have transnational components that could be implemented in other national and institutional contexts. It is hoped that by compiling this knowledge and illustrating it with diverse experiences, the Handbook will support the continuation and expansion of relationships, collection building and outreach and programming developed through AToM between the homelands, host countries and countries of settlement of migrant communities. Furthermore, we hope that smaller private or community archives, grass-roots organizations and micro-organizations will also find the Handbook helpful in developing their own expertise and publicizing their work.

Using this Handbook

This Handbook is designed to help cultural heritage professionals who are working across institutional boundaries and national borders by providing definitional clarity and practical guidance and raising awareness of issues and challenges that might arise. While the Handbook cannot cover every concern, it does provide some questions and exercises that institutions and their partners might try before embarking on an archival project connected with past or contemporary migration.

Part One of the Handbook provides insights into contemporary archival approaches that have been used by the AToM project and guidance to assist others in adapting those approaches for use in similar endeavours. Part Two features products prepared by the archival institutions that participated in the AToM project. These demonstrate a diversity of approaches to records related to migration, and showcase examples of what a collection of migration records might comprise. Part Three encompasses additional examples that have been contributed by professionals and researchers in other parts of the world that further illustrate some of the considerations that are discussed in Part One.

Tamara Štefanac, Zagreb
Anne J. Gilliland, Los Angeles

PART ONE

I. Introduction

1. What is AToM?

AToM is a project funded by the European Union's Creative Europe Programme. It addresses how archival professionals can augment the existing societal record of migration by including additional forms of documentary materials as well as the perspectives and experiences of those who have migrated.

AToM's intent is to develop and support a multifaceted, best practices approach to appraising, preserving and providing access to the documentary heritage of historical and contemporary migration. It is hoped that developing this knowledge and building a base of experience will support the continuation beyond the project of relationships, collection building and outreach and programming between the homelands, host countries and countries of settlement of migrant communities.

2. Purpose of the Handbook

Documenting and collecting historical and contemporary migration and migration experiences can be daunting in scope and execution. This Handbook's primary purpose is to provide educational and practical support for the professionals and institutions engaged in AToM activities. It introduces key rationales, concepts and considerations, and provides best practices and applied guidance, drawing upon the experiences and practices of AToM's partners as well as upon state-of-the-art approaches developed elsewhere in the archival field.

AToM objectives and associated deliverables that are supported by this Handbook:

- to develop and report on an example of how a collection of migrant material has been conceptualized or instantiated based on one archives' practices and context [Spanish State Archives];
- to develop and provide innovative education and training for archivists and documentary heritage professionals relating to historical and contemporary migration [collectively with all partnering archives and subsequently by each partner archives for its own staff and partners with online support from AToM];
- to work with multiple migrant communities internal and external to the countries of the participating archives [each partner archives];
- to collect, archive, and publish testimony-based materials provided by migrants [Archief De Domijnen];

- to collaborate with community members to create specialized finding aids;
- to present archival material about migrations by means of virtual social media and physical exhibitions conceptualized, designed, developed and co-curated with the participation of community members [concept, design and synopsis to be written up by the Spanish State Archives]; and,
- to translate all materials created in English by the project into the various other languages used by the archives and the partnering communities [each partner archives].

In each of these activities, AtoM also addresses the challenges archivists will encounter in working across very different cultural expectations, legal jurisdictions, languages, and archival traditions and practices followed by archives in other countries. It is necessary to understand that these exist and to know how to work through them in order to build connections and collections relating to migrant communities.

3. Target audiences

The Handbook addresses three primary sets of audiences:

i. Professionals working in archives, libraries, museums, documentation centres and similar ALM and other cultural heritage institutions, as well as students preparing for professional careers in these institutions

This includes professionals from partner institutions that are directly involved in AToM; professionals who work for national and local institutions and who have responded to AToM's open calls for participation in its activities; and professionals who have been recruited through direct contacts with professional institutions, associations and networks within each partner's own country. It also includes academic staff and students in professional and other relevant education programs who have been engaged through their universities and academic programs.

This Handbook and the ongoing work of AToM will help them to:

- gain high-level specialized knowledge and a new set of professional skills for working with transnational communities and documenting their experiences;
- become more aware of and invested in addressing the archival and heritage needs of diverse local communities; and,
- get to know peer-colleagues from partner institutions and thus enhance their own professional networks.

ii. Members of historical and contemporary diasporas and immigrant communities

These individuals may be actively engaged in preserving and documenting personal and community histories and presence by such means as independent and community archives and museums, memorialization activities, and artistic production. They may play leadership roles in identity-based organizations such as community centres, clubs, business and religious organizations and schools; or they may be organizers of virtual and translocal community spaces.[1]

Important members of this audience are those who are striving to initiate new activities within recently-arrived migrant communities and community organizations to support and explicate both their historical and their emerging new identities and sustain collective memory and community heritage.

Migrants (both historical and recent) who are not currently involved in such activities but who might be interested in learning more or volunteering would be another potential component of this audience.

AToM and this Handbook seek to help these audiences to:

- increase (re)presentation of their cultural identity as both distinct within, but also integral to, the historical fabric of the greater society within which they are located;
- emphasize the value of their contributions to the development of that fabric and society;
- promote more deeply documented, visible and accessible histories of their personal and community experiences;
- become more engaged with archives and other LAMs that have been reconceptualized to serve as supportive spaces where communities can preserve and present their histories, experiences and contributions and have them acknowledged as a constituent part of the history of that geographic space; and,
- generate individually or in collaboration with LAM institutions, resources and knowledge that can be used in educational curricula and advocacy in support of more inclusive, knowledgeable and tolerant societies.

1 See, for example, Halilovich, Hariz. 2023. "Bosnian global villages: (Re)construction of trans-local communities in diaspora." In *Both Muslim and European: Diasporic and Migrant Identities*, edited by N. Susko. Brill, 183-196.

iii. Cultural heritage professionals and educators

The Handbook seeks to support those engaged in training archivists, librarians, curators and other professionals employed in LAM institutions or organizations. By including examples and exercises, the Handbook also hopes to promote a "train the trainer" approach that will be helpful to cultural heritage institutions and educators in promulgating new skills and outlook among a wider body of professionals and aspiring professionals.

4. Who are migrant communities and individuals?

AToM promotes a broad, inclusive notion of migration. It defines migrant communities and individuals as including, but not limited to, those who see themselves as having moved away permanently from their homelands and settled elsewhere; those who have left their countries involuntarily such as refugees and exiles; and those who aspire at some point to return to their countries of origin, such as ex-patriate workers and their families, people in transit and students, and who might or might not identify as part of a transnational or diasporic community.

5. What is documentary heritage?

AToM addresses how archivists and other heritage professionals can augment the existing societal record of migration by encompassing additional forms of documentary materials as well as the perspectives and experiences of those who have migrated. The project has adopted UNESCO's 2016 definition of **documentary heritage** because it provides a suitably broad rubric encompassing the many forms and genres that such material may take. Thus this definition also speaks to the various types of ALMs and other cultural heritage institution that might work with those forms and genres:

> "those single documents – or groups of documents – of significant and enduring value to a community, a culture, a country or to humanity generally, and whose deterioration or loss would be a harmful impoverishment. Significance of this heritage may become clear only with the passage of time. The world's documentary heritage is of global importance and responsibility to all, and should be fully preserved and protected for all, with due respect to and recognition of cultural mores and practicalities. It should be permanently accessible and re-usable by all without hindrance. It provides the means for understanding social, political, collective as well as personal history. It can help to underpin good governance and sustainable development. For each State, its documentary heritage reflects its memory and identity, and thus contributes to determine its place in the global community." (UNESCO 2016, 3)

In the case of archives, specifically, it should be noted that while many archives actively collect materials and engage in initiatives to create documentation to fill gaps in their collections, others may be limited by mandate to bureaucratically-generated records that serve the ongoing legal, fiscal, administrative and memory needs of their own institutions or governments.[2] Nevertheless, such archives will most likely already work with at least some official government or institutional records that address various aspects of migration.

It should also be noted that the project is titled "Archives and **Traces** of Migration" instead "Archives and **Records** of Migration." Although archivists understand well that every documentary trace might not have agentive power of the official record, these traces may nevertheless be historically and affectively significant, especially from the perspectives of other heritage professionals, scholarly researchers and most particularly, the individuals and communities to which they pertain. By employing the concept of "traces", AToM and this Handbook speaks also to diverse forms of documentary heritage, whether or not they are considered to be authoritative forms of documentary evidence, e.g., official records.

6. Why should archives and other LAM and cultural heritage institutions be concerned about migrant communities and diasporas?

Hundreds of millions of individuals around the globe have experienced migration, either personally, or as an integral part of the history and cultures of their own families and communities, and yet few of these experiences are reflected in our documentary heritage. For many different reasons, such documentation has either fallen through institutional cracks or might never have been created or preserved. AToM proposes that concerted efforts and new forms of collaborations need to be undertaken by heritage institutions to address these lacks and actively and proactively meet the archival needs and concerns of underrepresented migrant communities. In this, AToM's conceptualization of migration closely engages with wider concerns about better representing and meeting the needs of diasporas, ethnic minorities, and societal diversity. It is grounded in the European Union's longstanding emphasis on the importance of cultural heritage for societies, as articulated in the Convention on the Value of Cultural Heritage for Society (Council of Europe 2005). The objectives of project activities are also in line with Target 10.2 of Goal 10 of the United Nations' Sustainable Development Goals (SDG) to "Reduce inequality within and among countries" (United Nations 2017, 14) and thereby promote greater social inclusivity. AToM

2 See, for example, Žumer, Vladimir. 2008., "Macroappraisal of archives in Slovenia: paper presented at the meeting of the European Board of National Archivists (EBNA)", 11 April 2008. Available at: https://old.archives.gov.ua/International/EBNA_VZumer.pdf

views cultures, communities and their institutions as both exclusive and inclusive societal stakeholders and thus it also addresses SDG Goal 16 – "Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels." (United Nations 2017, 20).

To nurture and promote such inclusiveness, AToM is grounded in an applied approach of community engagement and participatory archival practice that has increasingly been recognized and adopted as best ethical practice by archives and other LAM institutions in countries such as the United States, Canada and Australia that have been net recipients of migrants. To build, preserve and provide access to documentary heritage of migration in ways that equitably and ethically reflect the diverse perspectives, experiences, voices and needs of migrants and diasporic communities, institutions must work as participatorily as possible with those individuals and communities in all their activities as discussed in the next section (Benoit and Eveleigh, 2019; Caswell, Harter and Jules, 2017; Gilliland and McKemmish, 2015).

It should be acknowledged from the outset, however, that initiatives to develop fuller and more-rounded archival documentation of migration and migration experiences can challenge LAM and other cultural heritage professionals and institutions in new ways. For example, they may need to move outside their traditional comfort zones and spaces of professional control, or to draw upon relevant expertise that professional institutions themselves do not have but that exists in cultural and community spaces. They may also encounter professional practices, perspectives and mandates in other parts of the world that are very different to their own. Since many aspects of migration also touch upon complex histories and ongoing political and social contestations, they may also encounter diverging priorities and narratives within the migrant communities that they seek to document.

7. Active approaches used by AToM

AToM centres two approaches for community engagement across all archival activities: **participatory and postcustodial practices**. These have been drawn from recent scholarship in the fields of migration and ethnic studies, as well as from innovative archival and museum practices for active community engagement and community archiving.

WHY USE THESE APPROACHES?

These approaches are central to building trust, mutual understanding and knowledge, as well as ensuring continuity and consistency when working with migrant communities. These are especially important considerations when they may have been lacking in the

past or among communities that have had previous negative experiences with government authorities or official institutions.

These approaches are designed to nurture new forms of mutually beneficial collaborations between LAMs, community organizations and others engaged in **heritage activism**. They require archives and archivists to step out of their roles as passive recipients of records to become ongoing partners, advisors and advocates with regard to the **stewardship** of the records and the interests of those associated with them. This in turn necessitates fostering dynamic relationships with both community members and entities that create records, and with those who are subjects of records created about them by others. It should also be noted that collaboration does not necessarily mean that a participatory approach is being used.

HOW DO THESE APPROACHES DIFFER FROM TRADITIONAL ARCHIVAL PRACTICES?

These approaches emphasize that archivists and other heritage professionals must be active advocates for records and not merely passive custodians. They should be involved in the creation of documentation that fills in important gaps in the documentation. They should also be proactively engaged with records creators and communities. In some cases, documentation may be retained by community members and archives or other heritage institutions may only acquire copies. More specifically, these approaches differ from traditional archival practices in that they:

- shift from being "about" to being "by" and "with" communities;
- prioritise **inclusivity**;
- emphasise shared authority and control;
- acknowledge, welcome and integrate community expertise and perspectives; and,
- emphasize not only transparency but also proactivity in all activities.

a. Participatory archival practice

AToM's participatory approach:

- is a conceptual and ethical orientation as well as a methodology for archival work;
- ensures that the community members can see themselves in the documentation activity, and that their identities and narratives about their migration and settlement histories are evidenced in the archives;

- involves full and ongoing participation by communities of historical and contemporary migrations, their descendants and representatives across all planning, decision-making and management, description, access and dissemination activities. This would include the creation of such archival products as finding aids, publications and exhibitions;
- acknowledges and welcomes other forms of relevant expertise that might exist within the community; and,
- gives communities the opportunity to provide input in how records about, but not by them, are described in order to ensure that descriptions are representative, appropriate and current. This may extend also to **reparative description** of pre-existing archival holdings relating to the community and its history in cases where the existing archival description is today considered to be offensive, prejudicial or unrepresentative.

b. Postcustodial archival practice

AToM's postcustodial practices entail and support:

- shared decision-making about appraisal, description, dissemination and exhibition of records with their creators and community **stewards**;
- creators and community stewards retaining authority over their own archival expressions and representations of their heritage;
- collecting archival copies of community documentation, where the originals remain with their community members and stewards; and,
- providing professional advice and other support to communities that wish to create, collect or preserve community documentation themselves.

c. Collaborating across different archival traditions and professional institutional cultures, borders and other kinds of institutional and juridical boundaries

Archival activities relating to migration and migration experiences may necessitate that archivists and other LAM professionals collaborate with those in other jurisdictions that have been involved in the same migration movements, e.g., Spain and Latin American nations, or Croatia and Australia. Despite considerable progress in standardizing cultural heritage practices, there remain many professional, cultural and legal differences between different regions of the world. It will be important to recognize and then cultivate an understanding of the kinds of professional differences likely to be encountered when working with colleagues and institutions elsewhere. This might mean working together up front to identify viable and mutually agreed upon transnational, transcultural and transinstitutional practices. In this way, archives and other LAMs may arrive at creative and innovative ways

to balance and combine distinct archival traditions and professional institutional cultures and legal considerations.

The language component of every archival migration project should be taken into consideration before designing any planned outputs and outcomes. It is particularly important to note constraints imposed by choice of language for collaboration or outreach. English, as an increasingly commonly used first or second language, is often used as a form of *lingua franca*. Indeed, even in AToM the partners communicated in English even though it is not the official language of any of the partners' countries. The richness of English language, however, means that nuances can be lost in ad hoc translations into other less rich languages, and thus can impede effective, detailed and accurate communication. Moreover, divergent archival traditions as well as linguistic distinctions in predominantly English-speaking nations such as the United Kingdom, United States, Canada and Australia mean that professional terminology can differ in important ways in words and semantics.

☞ EXERCISE

It is important that archivists are able to articulate reasons to community, archival and other partners as well as funders, resource allocators, senior management, policy makers and the general public why documenting migration and working closely with communities in so doing is important, and what benefits will result for them. Note that the reasons may vary depending upon your audience. Take some time to identify, refine and record these reasons individually and institutionally so that you will be prepared to present them in a variety of different contexts and also to include them in relevant institutional publications.

8. Settling on concepts and terminology

WHY ARE BROAD AND LOCAL DEFINITIONS IMPORTANT?

Many of the concepts relating to migration that are used in AToM are complex in terms of how they have evolved and how they are understood in different spaces. It is important, however, to have clear and shared understandings of key concepts and terminology so that archivists can explain and justify them to others as needed.

Broad definitions have been developed for AToM based upon an analysis of the scholarly literature and internationally recognized terminology. These will be most useful when archives need to explain what they are proposing or doing to outside bodies such as funders, archives in other locations, and scholarly publications.

Since contexts can vary widely each partner archive will need to arrive at their own applied or refined versions of these definitions within the context of their actual archival work and the communities with whom they are engaging.

The following section provides brief discussions of some key concepts and terminology relating to migration as well as differing archival terminology and introduces how and why these are being used by AToM. Concepts are provided in the order in which they tend to arise in the discussions. A concise alphabetized set of AToM's working definitions is provided in the Handbook **Glossary**.

a. Migration terminology

i. Migration

Broadly speaking, and as used by AToM, this term refers to various forms of internal (i.e., within a single country) and external or out-migration (i.e., away from a country, including but not limited to country of origin). Migration is associated with processes and experiences of **immigration** and **emigration**. It also encompasses different forms of return and circulatory migration (e.g., **returning displaced** or **emigré** populations, **guest workers**).

It is important to be aware, however, that terms used to describe categories of individuals who migrate can have very specific meanings in law or international policy, especially those that fall within the scope of the United Nations High Commission for Refugees (e.g., **refugee**, **externally or internally displaced person**, **asylum seeker**, **stateless person**). At the same time, they can also be used in ways that are exasperatingly unclear or politically loaded. The United Nation's International Organization of Migration (IOM) warns that the definition of a **migrant**, which can be a particularly contested term, is not defined under international law but does include some well-defined sub-terms such as **work migrants** -- a legally recognized category of migrants (Sironi, Bauloz and Emmanuel 2019, 132). Terms such as **expatriates** and **exiles** have historically been used to describe persons who are banished from or unable to pursue their political, artistic or other suppressed activities within their home country (Harper n.d.), but today expatriate more often refers to a person who lives outside their native country voluntarily or without assumed banishment.

When working to document migration, it is important for archives to bear in mind that new social groups are in constant formation and existing ones are repeatedly refreshed and reshaped through migration. As a result, migrant communities can be complex and layered in terms of their relationships to the events that precipitated their migration as well as generational proximity to that migration (i.e., have people recently migrated or

are they descendants of previous migrants?). Expatriate workers, emigrés, exiles, refugees, and internally displaced individuals may all be found within the diasporic communities of a single nation or group, even one that has long historic roots in a particular location. This makes it challenging both for archival practice and scholarly or family research because such groups will require ongoing historical and often socio-economic or political contextualization. Creating, appraising, describing or exhibiting documentary materials from such communities often also require working transnationally across multiple countries and collaborating with heritage institutions elsewhere.

ii. Transnationals

Transnationals are usually considered to be people who migrated to and sometimes through another country or multiple countries but who have not assimilated completely into those countries' societies (Bradatan, Popan and Melton 2010, 169). Transnationals may not think of themselves or be considered by others as formal immigrants within their current country, due both to how they identify personally and their commitment. This is the sense in which the concept is used by AToM but it is important to emphasize that understandings of transnationality differ according to context and self-identity.

Transnationalism can also be understood in apposition to **assimilation,** the process whereby someone of one heritage takes on the values and habits of the community, culture or state in which they reside. In law, there may also be status categories that reflect this kind of liminality, such as **permanent resident** or **resident alien**. In these cases, associated terms such as **homeland** and **host country**, or **country of origin** and **country of destination** or **country of settlement** (International Organization for Migration, n.d.) may be used by both transnationals and authorities.

iii. Nationals

As with transnationals, what makes someone a national differs according to context. Legally and bureaucratically, becoming a citizen can make a person a national of a particular country. Having citizenship, however, does not automatically mean that an immigrant is socially acknowledged as a national, or as a member of that nation. For example, in some areas of Eastern Europe and Asia, a blood connection may be necessary for someone to be considered to be a national or full participant in that society, thus excluding immigrants who do not share these ethnic or familial lines. On the other hand, in many Western countries, especially those with very plural populations, if immigrants assimilate into cultural norms and share the same value systems and symbols of national identity, this may be sufficient to no longer be viewed as an immigrant (Bradatan, Popan and Melton 2010, 170), although

this of course does not guarantee that they will be spared racist constructions within that country. These regional differences in turn affect how what is understood by 'transnationality' is shaped within a certain society. It is important to remember also that there is a difference between transnationals and **diaspora** members – while all diaspora members are transnationals, not all transnationals are necessarily members of a particular diaspora.

iv. Diaspora

The word diaspora is of Greek origin ("dia" and "speiro" meaning to sow, disperse) and was first used in the Septuagint, a translation of Jewish scriptures from Hebrew into Greek from some time between the third and first century BCE in Alexandria. Its use in the Septuagint should be understood in a theological, not terrestrial sense, however (Dufoix 2018, 13). Many other definitions of diaspora have been offered by scholars from various fields and disciplines. To identify the most common usage of the term in the social sciences, Jonathan Grossman, a scholar in English who examines standardization, analyzed popular definitions used in well-cited scholarly works and arrived at the following definition of a diaspora -- "a transnational community whose members (or their ancestors) emigrated or were dispersed from their original homeland but remain oriented to it and preserve a group identity" (Grossman 2019, 1267). Some scholars choose to write about transnationality rather than diaspora to avoid the terminological and conceptual weight of the term "diaspora" that has occurred over the century, and because there are different social, political and scholarly conceptualizations of who is part of a community and who is not.

Recent diaspora research in the information and communication fields has mostly been oriented toward large or far-flung emigré communities of particular nation-states, often as a result of a major crisis, conflict, political change or economic imperative, such as the Irish or Armenian diasporas. However, the concept of diaspora still needs to be sufficiently well-defined that archival practices and services can be developed to address it. Drawing upon Grossman's definition, diaspora is understood within AToM to refer to specific transnational group(s) whose members are aware of and practicing or to some extent explicitly preserving an identity or culture associated with an original homeland or country of origin, and who remain oriented toward that homeland in real or symbolic ways. This definition also recognizes that the diaspora of a particular country or ethnic group may comprise individuals and communities that are scattered across many different locations outside the historic homeland.

v. Social remittances

The term "**social remittances**" was coined by sociologist Peggy Levitt in 1998 and used in migration studies (Levitt, 1998). While cultural professionals might be more familiar with the idea of economic remittances sent to the homeland by migrants, social remittances**,** in the sense of the transfer of cultural practices into the host country as well as from the host country to the home country, are important considerations for any archives or LAM seeking to make a case for, or working with, diasporic communities. Levitt and urban studies and planning scholar Lamba-Nieves (2011,3) observe that social remittances are shared among the specific migrant group, although not always without internal conflicts. This is often because communities from the same homeland in the host country may not be homogeneous entities. Their relations depend on the time of their arrival (which is closely connected to the dominant politics at the time of emigration in the home country) and the particular community within the homeland from which they originated.

In order to avoid either stereotyping diaspora membership or promulgating internal or transported tensions, archivists and other cultural heritage professionals need to remember that communities, through their social remittances, language and dialect, religion, and sometimes overt politics, will reflect regional, historical and other characteristics that have moved from the homeland to the host country or country of settlement.

vi. Collective memory

Collective memory is a concept first identified in the 1920s and brought to wider attention in 1950 by French philosopher Maurice Halbwachs in *La Memoire collectif* (1950). It has since been variously defined by scholars. Marzano discusses collective memory as "the shared pool of memories, knowledge, and information belonging to a particular social group, which is significantly associated with that group's identity" and this is the sense in which the term is used by AToM. Marzano further notes, however, that collective memory "is a concept that is difficult to define owing to the sheer number of terms that can be found as synonyms, such as social memory, public memory, cultural memory, bodily memory, and historical consciousness." (Marzano 2022, 96).

Collective memory is particularly integral to the phenomena of migration, diaspora, and diasporic community identity and organization. Two decades ago, in 2005, the European Commission report, "Archives in the Enlarged European Union: Opportunities for Future Action: Priorities" (2005), emphasized the role of archivists as guardians of societal memory as well as the related need to support enhanced access to the collective memory of European societies. While both of these aspects remain fundamental, the nature of collective memory

and its centrality to pressing contemporary concerns about diversity, equity, justice and, increasingly, peaceful co-existence has broadened how collective memory as a concept and as a source of community identity and activism is conceived of by professionals, scholars and the public. This broadened conceptualization requires that archives, libraries and museums revisit their existing documentary heritage holdings and practices and contemplate additional and emerging forms that such heritage might take in specific community contexts as well as the roles they play in sustaining and activating collective memory.

In so doing, archives, libraries, museums and other institutions and organizations that might create or preserve relevant documentation must also be sensitive to the complexities and challenges involved in understanding, identifying, appraising, describing, and surfacing this heritage in ways that promote diversity, inclusivity, equity, justice and democratic access. Among the questions they will need to contemplate are:

- What memory politics or memory conflicts might exist within the diaspora group?
- What heritage practices are already being used within migrant communities and how can archives, libraries and museums facilitate as well as build upon that?
- Ideally, what roles would migrant communities like to see archives and other LAMs take on with regard to preserving and sustaining their collective memory?

vii. Identity

In heritage studies, the concept of identity is often tied to cultural expressions and practices. While individual identity is connected with self-definition on an individual level and includes goals, values, and standards for behaviour, collective identity--which is integral to the broader transfer of cultural practices--relates to identification with particular groups and social categories (Schwartz, Luyckx and Vignoles 2011, 3).

Schwartz, Luyckx and Vignoles (2011, 4) also point to **material identity**, a concept with direct relevance for cultural heritage professionals, in that "people view and treat as part of their identities not only social entities beyond their individual selves but also material artifacts." The features and properties of collective identity are shared among group members as well as types of material expressions in the cultural domain.

These features and properties are also important for individual and group **cultural identity**, which refers to the "membership of a cultural group such as a nation, religion, political group, generation, or family." (Heersmink 2021). Such groups share collective memories and common cultural practices. Schwartz, Luyckx and Vignoles note that "Cultural identity becomes most salient among biculturals, and among the increasing number of persons

who are tourists, sojourners, expatriates and immigrants within the contemporary world." (Schwartz, Luyckx and Vignoles 2011, 262).

Pre-emigration and post-immigration cultural identities, both individual and collective, play important roles in social adaptation and cultural transmission in the host country. The historical context of migration experiences, e.g., whether individuals and groups have been mistreated historically in the host country, forcefully assimilated, or allowed and encouraged to participate as equals in society, influences the creation of narratives that are reflected in the cultural production of migrant communities. It also influences the narratives of the communities with which they have interacted, both in the homeland and the host country.

These narratives in turn will be reflected by heritage institutions through their practices and outlook, but these institutions may also be criticized for which narratives they choose to reflect and how. Acknowledging that professional practices contribute to the shaping of societal discourse about historical and contemporary migrations requires **transparency** and **reflexivity** on the part of cultural heritage professionals, who have responsibilities to their community stakeholders as well as their professional and disciplinary fields.

b. Archival terminology

Perhaps less well recognized by archivists is that terminology commonly used in archival domains also differs across countries and archival traditions. For example, commonly used professional terms such as "archives", "records", "recordkeeping", "record-keeping", and "documentation" may refer to different things in different archival traditions. At the same time, different words may be used to express the same idea or activity, e.g., "outreach" and "programming", or "preservation" and "conservation".

One other area of terminological misunderstandings occurs around terms that are common in European practice but their cognates can mean something different in Anglo traditions, for example, "valorization" ("appraisal" in English archival usage), "scientific" (use "scholarly" in English), and "signature" (might be "call number", "accession number", "classification number" or "collection identification number" in English).

It is not the intent of this Handbook to debate the correctness of different professional terminological usages, but rather to raise awareness of them. These usage and semantic issues can become even more complicated when they need to be translated into other languages as might be necessary in a collaboration between archives in different countries to document migration or diaspora communities. When relevant, the different sections of the Handbook flag such professional discrepancies where they might be likely to arise.

☞ EXERCISE

Bring together all the archival staff who are likely to work with migrant communities and collections. Examine the broad definitions of key concepts and terminology that are included in this Handbook (see **Glossary**) and the discussion of how they were formulated. Do they work well in the context of your work? Would you suggest any amendments such as more detail or changes in the language used? Would you suggest a completely different definition and if so, why? Are there key concepts or terms that are not in the Handbook that you believe should be?

Develop your own list of local definitions accordingly and then present them to the communities with which you are working, and your community advisory board, if you have one, asking the same questions. Update your definitions accordingly and use them when working with communities. Report them back to the AToM Project so they can be included as examples of local working definitions.

Going forward, best practice would be to present your local definitions with any new community with which you are working to determine whether they should be revised or augmented. As social and political contexts shift, or you work with new generations of community members, it would also be good practice to review the definitions since language and semantics can change quickly.

9. Different forms of migration documentation

Migration always involves inward and onward movement between at least two, and often multiple locations. This means that to ensure adequate documentation of migrations relevant to their regions and nationals, cultural heritage institutions must address the documentary heritage of communities that settled or transited through locally, as well as that of their own emigrant nationals and their descendants.

Several forms of documentation are likely already acquired and preserved by archives and other LAMS. For example, official records generated by government agencies and NGOs in the course of their business activities, and research data gathered by academic institutions may document particular aspects of inward and outward migration. Many cultural heritage institutions of national importance, such as state archives or national libraries, also have clear legal or institutional mandates to collect information and documentary materials relating to emigrant communities. Such materials often form the core of specialized collections with titles such as *Hungarica*, *Polonica* or *Croatica*, or rubrics prefixed with "foreign" or similar designation. The same institutions may also preserve certain kinds of immigrant heritage, often referred to inaccurately as the heritage of minorities or **ethnic collections**.

EXAMPLE

In accordance with Act LXVI of 1995 on Archives and Government Decision 1107/2018 (III. 19) of 2018, the National Archives of Hungary (NAH) is responsible for the discovery, registration and collection of Hungary-related documents preserved abroad in copies and originals. This activity is carried out by the staff of the Archives, and the Archives also cooperates with individual researchers and research groups. As a result of this work, the NAH has a comprehensive collection on Hungarian communities living abroad.

Since 2014, NAH has been involved in the "Mikes Kelemen Program" with the aim to collect and preserve the endangered library and archival heritage of Hungarians living in the diaspora. Indications from the diaspora have pointed out that the collections of books, archival materials, correspondence, periodicals and small prints describing the life of the communities are increasingly at risk, in many cases on the verge of destruction. The programme has saved nearly 300 cubic metres of library and archival documents at risk of destruction placed them to public collections in Hungary from the United States, Canada, South America and Australia. Since the beginning 15 researchers have participated in the programme, collecting a total of 3,747 boxes of material."[3]

Nevertheless, the range and extent of experiences, voices and needs of migrant communities remain under-represented in archives and other LAMs, and documentation activities are limited by the forms that such institutions see to be appropriate to their professional mission and expertise, for example, textual materials such as reports and correspondence, photography, oral histories and publications. Personal and family collections may contain a much wider range of types of material, including objects of material culture that may not traditionally be collected by archives such as artifacts, stories, and even recipes that capture experiences and memories. These collections may also include a considerable amount of correspondence and other official materials relating to migration/immigration processes, thus offering important insights into these processes from the perspective of the migrant rather than the official authority.

The significance of **material culture** in the context of migration has been a subject of research in anthropological and archaeological studies (Trabert 2020; Dellios and Henrich 2021) as well as museum studies (O'Reilly and Parish 2017; Naguib 2013; Aldrich 2009). Material culture is often more associated with museums than with archives and indeed in 2016, the Network of European Museum Organisations (NEMO) called for including migration when building museum collections:

3 Provided by the National Archives of Hungary as an example of an archival outreach activity.

> "A museum's foundation is its collection, and the nature of the collection characterizes each museum. The topics of migration and cultural diversity do not just have an important role to play in cultural history museums and archaeological museums. They are relevant to every kind of museum. For instance, aspects of global technology transfer could be of interest in museums that focus on the history of technology." (Network of European Museum Organisations 2016, 6)

However, different kinds of cultural institutions approach collection-building and interpretation from different professional perspectives. For example, a museum might ask -- what kind of objects have meaning for migrants, and how can that meaning be communicated by the museum to its audience? While in an archival context, fundamental questions might be -- what records, historical and current, are vital to the current and future needs of migrants? What records will be needed by states, official institutions, and researchers? Are these records currently being created and if not, how can that documentation be produced?

LAMs and other institutions that prioritize their roles as memory institutions need to ask about which kinds of objects invoke personal or collective memory in migration contexts (Heersmink 2021). Approaching this question from the perspective of psychological studies and arguing that the role of cultural institutions is to transfer meaning to future generations, Heersmink (2021, 259) lists relevant material heritage objects such as archival material but also history books, media, monuments and documentaries. Other memory objects might additionally include vital records needed for any type of migration (e.g., passports, birth certificates, other personal identification documents), travel-related documents (e.g., transport tickets, timetables, and various ephemera), official documents issued by agencies (e.g., visas, biometric identification data, asylum documents) as well as personal documentation (e.g., letters and email, diaries and blogs, photographs, social media posts, text messages). LAMS should also contemplate capturing other less traditional forms of cultural expression that sustain community identity in diaspora. These might include literary works, artworks, performances, social media, memorialization practices and youth activities such as sports.

Ultimately the choice of what will be preserved as a representation of migration will depend on the institution's willingness to make and then follow through on a commitment to documenting migration. Following through would likely include activities such as partnering with migrant communities to assess the strengths, weaknesses and perspectives of the institution's existing holdings relating to migration, to collect additional material that is already available within their collecting jurisdiction that will fill in gaps in coverage and orientation that have been identified, and to design new appraisal and documentation practices that will ensure more comprehensive and community-responsive future collections relating to migration.

II. The importance of addressing migration in archival collections and services

Migration and its consequences (e.g., immigration, communities of minorities, underrepresented communities) are integral components of historical and contemporary Europe and it is fundamental that they be addressed through archival heritage and practice. At the same time, migration today is a high-profile and polarizing topic across the political, scholarly and popular spectrum and is increasingly regarded as both an international and a national policy concern (McAuliffe and Triandafyllidou (a) 2021, 3). Narratives around migration issues are prevalent in the media and are often referenced in public discourse as indicators of unwanted cultural change and social problems even though evidence-based analysis and deeper cultural understandings are frequently lacking (McAuliffe and Triandafyllidou 2021 (b), 301).

Research on migration occurs in many scholarly fields, including History, Sociology, Anthropology, Political Science, Law, Demography, Economics, Geography, Literature and the Arts, and increasingly in the information and heritage and memory studies fields. **Migration Studies**, however, has emerged as an overarching interdisciplinary field encompassing historical and contemporary scholarship. Migration studies scholar Franck Düvell points to many of the challenges faced by that field today:

> "the knowledge production of migration studies is haunted by a range of frustrations, including unconvincing definitions, lack of data, reductionism, short-range theories, often biased research funding practices, usually negative public and political discourse, and an underlying dominant perspective of the nation-state and thus an omnipresent sedentary bias." (Düvell 2021, 216)

Two decades ago, Brettell and Hollifield noted that scholars of migration rarely "talk across the disciplines" (Brettell and Hollifield 2000, 2). Today migration studies research is also criticized for adopting exclusively nation-state positions and methodologically nationalist perspectives, as well as for its lack of historicization, its top-down or bottom-up research exclusivity, and the paucity of comparative studies (Levy, Pisarevskaya, and Scholten 2020; DeWind 2020). These criticisms raise considerations that archives should bear in mind when developing documentation initiatives as well as in how they assess, describe and promote their existing collections.

Given these scholarly and socio-political contexts, and that both internal and external migrant communities need to be addressed, there are two key rationales for archives and other LAMs to focus more specifically on migration and ensure that they are identifying, preserving and providing access to and more comprehensive and nuanced documentation.

The first rationale, and the one that may be closest to current archival activities, is to ensure that archives and other LAMS are positioned to respond to policymakers, NGOs, academic researchers, the general public and other interested parties when they seek information about migration and migrant communities and their experiences. Archival holdings as well as archival practice can contribute to evidence-based research and broaden and deepen historical narratives on migration topics that are so often invoked in contemporary societal dialogues. Beyond documentation and preservation, there is a critical proactive role to be played by archives and other LAMs in presenting the documentary materials they hold not only through catalogues, finding aids, inventories and other descriptive tools, but also through exhibitions, publications, documentaries and other physical and virtual mechanisms.

The second rationale is to proactively address the needs of migrant communities for relevant records as well as to document their presence and contributions, preserve their collective memory and sustain their identity. In recent years, archives and other cultural heritage institutions have been strongly criticized for building their collections and services around the activities and needs of social élites and undervaluing, neglecting or even suppressing the documentary heritage and contributions of non-élite, minority or marginalized communities. The particular situations and needs of migrant and displaced populations have yet to be substantively considered by most LAMs (Gilliland, 2017). This rationale responds to an ethical imperative to redress these deficiencies as well as to practical national and local considerations about ensuring that new populations are supported as they settle into host countries, and that political, economic and cultural ties with the region's own diasporic communities are maintained.

Given the criticisms of current migration research, both archival scholarship and professional practice should seek to position themselves in a way that is inclusive of perspectives of countries of origin, transit and settlement; the various communities involved and their internal complexities; experiences and needs of individual migrants; and a strong awareness of the various roles of records and the values they take on across these various contexts. Ensuring plural perspectives, together with transnational approaches should be integral to archival research and practice.

At the same time, archives should keep in mind that records reflect the migration and movement of people who need access those records in order to exercise their basic rights. Many archives, therefore, have a requirement to provide records to individuals and migration-related processes as evidence and not just for scholarly historical research. That aspect of archival work should be reflected in their collecting policies, description practices, and access possibilities (both in analogue and digital formats).

By providing such documentation and data about past and even present migrations and their legacies and impact, as well as contributing their knowledge about records creation practices, archivists and other cultural heritage professionals can help shape ongoing migration policy and societal understandings. Nevertheless, the challenges of doing so can require LAMs to augment their own knowledge of migration.

For example, in addition to economic remittances, community norms, practices, identities and social capital together constitute social remittances that migrants send back to their home countries (Levitt and Lamba-Nieves 2011, 3). However social remittances also travel the other way around. Indeed, for as long as first or second-generation migrants continue to engage in the life of their homelands, practice their own cultures in the host country, or sustain multiple national identities, the capital associated with social remittances will constantly be on the move. Cultural heritage institutions need to understand such dynamics in order to be able to actively participate in migration dialogues.

More fundamentally, cultural heritage repositories will need to respond to questions such as:

- Do they currently hold in their heritage repositories enough information to adequately represent and analyze past migrations and migrant communities in specific local, regional and national contexts?
- What histories of migration and diaspora can be written based on the data that is being collected today?
- What has been collected to date that directly serves the needs of migrant communities?
- How might they improve on their past activities in relation to migration? What should they do now in order to be active participants in societal discussions about past migrations? What should they do now to step up to their own social responsibilities with regard to documenting contemporary migrations and supporting migrant communities?

The answers to such questions may challenge previously established practices and certainly they underscore the value of more participatory and community-centred approaches. These approaches, however, necessitate new kinds of inter-institutional as well as community collaborations. Given that migration, by definition, crosses the borders of multiple coun-

tries and jurisdictions, LAMs will also need to determine mutually agreeable collaborative work priorities and practices across what may be quite different professional traditions as well as cultural spaces.

Archives will also need to work closely with migrant communities to appraise, describe, and present their holdings in appropriate inclusive, and diverse manners, as well as to develop documentary initiatives to fill in important gaps in the existing documentation. Both of these shifts will necessitate capacity-building in terms of expertise. This means that archivists and other documentary heritage professionals will need additional training, experience, and models to follow. Joint training of professionals and community members who wish to engage in heritage work is highly desirable as it will allow for mutual development of understanding and respect, as well as knowledge and practices.

III. Enhancing intercultural competence for archives and other heritage institutions: working across cultures, communities and generations

Establishing and maintaining trusted and effective relationships between archives and other heritage institutions and communities that have often been under-represented or under-served by those institutions requires nurturing intercultural competence within the institution and among its staff. This includes identifying and promoting best practices for the appraisal and preservation of, and access to archival and other documentary heritage material relating to migrant, emigrant, immigrant, displaced, and other categories of expatriate and diaspora communities as well as partnering with those communities, including successive generations, in archival activities. Enhanced intercultural competence should positively affect all participants, not just professionals and their institutions, however, because it promotes meaningful, inclusive and respectful relations and continuity of engagement.

1. What does it mean to be interculturally competent in this context?

Many models seek to explain the umbrella term "intercultural competence". Most talk about the need to enhance knowledge and reflexivity (both about oneself and other cultures), to develop specific skills such as listening, observing, analyzing and synthesizing, and to be willing to learn about and respect the cultural beliefs, practices and ways of those who are different from oneself. It is also critical to recognize that cultures and communities are not static in their practices and perspectives. Like cultural institutions and professional practices, they evolve over time, and they have internal disagreements and inter-generational differences to which those coming from outside the community and wishing to engage need to be alert.

A 2022 Council of Europe report addressing the importance of intercultural competences for people who work in administration asserts that intercultural competences are a:

> "precondition for the design and implementation of intercultural strategies and policies at the local, regional and national levels, and a critical dimension of the mindset which makes the intercultural policy shift possible. [Intercultural competence] involves skills that allow to promote structural change in institutions and address the causes of inequality, discrimination, exclusion, the lack of recognition and respect for diversity and the lack of spaces for meaningful intercultural interaction." (Council on Europe Directorate of Anti-Discrimination Intercultural Cities Unit 2022, 7).

UNESCO's *Intercultural Competences: Conceptual and Operational Framework* defines **intercultural competences as "abilities to adeptly navigate complex environments marked by a growing diversity of peoples, cultures, and lifestyles"** (Leeds-Hurwitz 2013, 5). Another UNESCO publication, the *Manual for Developing Intercultural Competencies: Story Circles* provides yet further definition of intercultural competence as **"the skills, attitudes, and behaviors needed to improve interactions across difference, whether within a society (differences due to age, gender, religion, socio-economic status, political affiliation, ethnicity, and so on) or across borders"** (Deardorff 2020, 1). According to the Manual, cultural professionals may be upskilled in intercultural competences through "a combination of experience, training, and self-reflection." (Leeds-Hurwitz 2013, 26). It also provides a useful methodology based on an innovative adaptation of the tradition of storytelling found in many cultures that can help participants to develop key elements of intercultural competence, including "greater self-awareness, openness, respect, reflexivity, empathy, increased awareness of others, and in the end, greater cultural humility" (Deardorff 2020, 1).

A closely related concept is **cultural literacy, first defined in 1988 by education scholar E.D. Hirsch as the ability to understand and participate fluently in a given culture**. Cultural literacy develops as one's self-awareness, knowledge, skills, and attitudes change.

Research about museums and libraries practices (albeit mostly in Global North) indicate that both types of institutions have undergone serious self-reflection about, and acknowledged their roles as active cultural actors regarding migration issues (Serrano Pérez and Faba-Pérez 2023; Boldyreva 2016; Cronin 1980; Serra and Revez 2023; Swensen and Guttormsen 2020). Today they are also frequently recognized as key cultural communicators and places that have the potential to develop and enhance intercultural competences (Bodo, Gibbs and Sani 2009; Cakmakkaya and Soydan 2020). By comparison, archival leadership and self-reflection in the context of migration (both historical and contemporary) is visibly insufficient. Professional archival practices are significantly under-developed. There are several reasons why this might be the case, several of which have already been discussed in this handbook. Legal and institutional mandates that direct cultural heritage institutions' activities typically differ in scope across different types of institutions. Museums and librar-

ies are characteristically more outward- and public-oriented and present-focused than are archives. Hence, positioning museums and libraries as facilitators for the development of intercultural competences (of both staff and user populations) is a logical move forward. Nevertheless, even in these sectors, there is still insufficient research about how to develop capacity in intercultural competences among curators and librarians as well as how it should best be applied in practical work. Potentially there are lessons that can be learned from international business and relations where intercultural competence training is often a regular part of the workflow.

What then should archival intercultural competency involve? Among the activities and outlook to cultivate within the institution and its staff should be the following:

- Readiness to listen, observe and learn from other cultures and communities rather than simply taking charge in a collaboration, or imposing one's own practices, priorities and ideas;
- Respect for different cultures, ways of knowing, values, practices and ideas and understanding for the functions these perform within a community and the richness they bring to partnerships with those outside the community;
- Honouring of plural perspectives and expertise with regard to history, heritage, memory and experiences and the materials and needs associated with these;
- Consideration of the situations of those with whom you collaborate or interact. Do they have the same resources and abilities to participate as you do? What might you do to help to ensure they can participate on an equally empowered footing to you?
- Willingness and ability to navigate sometimes conflicting professional and personal identity and ethics; and,
- Ability to recognize and balance diverging mandates, priorities and objectives.

Examples of archival activities where it is especially important to exercise cultural competency and engage in intercultural dialogue include:

- All contacts and collaborations with communities outside the institution, including donor relations, reference services, outreach and special initiatives.
- Communications and collaborations with archivists and other heritage professionals who come from/are located in countries, cultures, institutions or professional traditions that are different from that of yourself or your own institution.
- Appraising, selecting or otherwise determining the value of materials that might be acquired by the institution from a particular community. It is important to recognize

and respect that value can take many forms and be understood differently according to individual, community and institutional experiences, needs and mandates.

- Determining appropriate descriptive practices and language to be used in finding aids, guides, exhibition documentation or research publications. It is important not to assume that all parties use the same terms and words to describe the same things. It is also important to recognize that certain terminology can be negatively value-laden or perceived by others as such. For example, it may stigmatize, demean, or trigger trauma in certain populations or perpetuate negative or oppressive attitudes and behaviours toward them.

2. Suggested activities to build intercultural competency in your institution

☞ EXERCISE: MIGRATION IN YOUR RECORDS

Invite members of a historical migrant community to visit your repository and ask them to identify materials which they can use to learn more about their presence in the local space. Please be sure to explain to them in advance the goals of the exercise. Reassure them that this is a voluntary activity and that they may still visit the archives and choose not participate in this exercise in full or in part at any point.

First provide the participants with a brief and straightforward orientation to the repository, its functions and its holdings. Then give them some time to identify materials they would like to view and retrieve those materials for them. Once the materials are available for them to use, ask the community members to explain what draws them to those particular materials and invite them to reflect on how they would need them to be described and made accessible in order for them to be most useful for their own purposes (e.g., research, legal needs, education, community events, personal interest). A variation of this exercise would be to work with a schoolteacher in a local community who would bring their students to visit the archives, perhaps as part of a history or social studies class. Young people are often drawn to very different aspects of archival materials and can point out key gaps in holdings and descriptions.

There are twin goals for this exercise:

1. Repositories gain a better understanding about:

- which material users of different ages and occupations from a particular community find relevant;
- what materials are not in the repository's holdings that community members had

expected or wished to find (this speaks both to unmet needs and sometimes community misunderstandings about the function and scope of archival holdings);

- how they approach material that they did find, and any limitations to its findability or usability from the perspective of the community members;
- what cultural or other assumptions community members bring relating to archives and archival research; and,
- the range of community members' needs and how they might best be served.

2. Community users:

- see the inside of a facility that they may never have entered before and have an opportunity to meet the professionals who work there;
- gain a better understanding about how archives function and why;
- learn about the cultural assumptions of the repository and its staff;
- learn about the kinds of materials the repository holds or does not acquire, and have an opportunity to provide their thoughts about the role and holdings of the repository as these relate to their own community; and,
- may begin to develop an ongoing relationship with the repository.

☞ EXERCISE: REPRESENTING DIVERSITY

This exercise seeks to identify what can be learned about migration and communities of historical migrants by community members who simply consult an institution's finding aids.

Identify a set of finding aids for materials held in your repository that in some way address migration or migration experiences and then analyze to what extent and how, migration is discussed in each finding aid. Thinking about potential users interested in migration who might consult those finding aids online before making a decision about whether to use your holdings, try to answer the following questions:

- Is it evident from the finding aid that the materials it describes has content relating to migration?
- If not, do you feel that it should do so?
- If yes, from what and whose perspective is that content represented (e.g., as a bureaucratic process, as a personal experience, as a collective experience, as a historical event)?
- What terminology is used in relation to migration? Are these terms that were historically used that might be considered to be outdated, inappropriate or even offensive

today? Are there terms that might be have been used in official bureaucratic or legal processes that would not be easily by non-experts? What might be terms that the associated community might use to describe such experiences or to locate relevant materials in the archives? How would you find out?

- What would be your capacity or priority to update these finding aids in order to support migrant needs and historical understandings of migration better?
- What did you learn from this exercise about the strengths and weaknesses of your own holdings and finding aids in relation to supporting potential research and other uses relating to migration?

☞ EXERCISE: WORKING ACROSS BORDERS AND SHARING SPACES

This exercise asks you to reflect on one or more occasions when you or your institution were working across national, professional or community boundaries. Perhaps you were reaching out to diaspora communities in other parts of the world, or they were reaching out to you regarding materials that you or they hold. Or perhaps you and an archive or other organization in a different country were working together on a special project such as a digital exhibition, webinar or virtual collection building. How well did those activities go? What worked well and what kinds of challenges came up. Did your practices and your metadata align well? How did you address working in more than one language, if needed? Did you share digital space such as websites, exhibition or storage space? Did you run into any legal or ideological issues such as differences in privacy requirements or diverging political perspectives? What might you do differently another time? How might you adjust your current practices to anticipate future work that involved crossing such borders or sharing digital space?

☞ EXERCISE: MULTI-SIDE-STORIES

Preserving and telling stories are activities that are integral to archival activities, but whose stories get told and what perspectives are reflected in that telling? This exercise explores how to draw out more multifaceted narratives and **counter-narratives** from archival materials. An archivist and a community member can work together to identify the same set of materials that they believe can yield a compelling story. Working separately, each person should develop a story based on the materials and then compare them. Do they tell the same or different stories? If they tell the same story, do they tell it from different perspectives? Why do stories diverge? What can archives learn from this exercise about capturing more plural perspectives in their finding aids or exhibitions? What can they learn about enhancing the cultural sensitivity of any or all their activities?

☞ EXERCISE: PASSING ON KNOWLEDGE

The goals of these exercises are to spotlight different relationships with the past and archival expectations of various generations within migrant communities; and to understand better how community knowledge and memories are passed on from generation to generation. Do different generations tell the same kinds of stories? Do their accounts of the same events differ? If so, in what ways? Do they have the same archival needs?

1. Organize a story-telling event organized around a shared community experience or event. If participants give their permission and are comfortable, after setting up your recording equipment, ask them to sit in a circle and introduce a few basic prompts to start a conversation among them about the experience or event. Do they all remember in the same way? If not, how do they differ and why? How does this kind of group recording differ from an individual oral history in terms of how it documents the experience or event? Did the participants enjoy the experience or did they find the process uncomfortable or emotional? Do you feel they were talking more to you or to each other? Did you feel they shared more or less in this setting than they might in an individual interview?

2. Hold a multigenerational event such as a grandparent-grandchild afternoon at the archives. Lay out community photographs, letters and artifacts from the grandparents' generation for them to view. Observe how the generations interact with the materials and with each other. Set up a recording station so that if older participants wish, they can record stories that were precipitated by viewing the archival materials and that that they want to tell younger participants as well as record in the archives. Does a multi-generational event such as this change how you plan the reference and outreach services that you provide to the community? Do new values or stories emerge from the archival materials when they are viewed through the eyes of senior or young members of the community?

IV. Building expertise and developing knowledge about migration within archives

A wide range of questions can come up when trying to build expertise and develop knowledge relating to migration within archival and other heritage institutions. Some examples might include the following:

1. **How and to what extent do various kinds of cultural heritage represent and reinforce migrant identity?**

2. **How do national and cultural identities evolve and diverge over time in homelands and diasporas?**

3. **What community and professional processes and practices promote the preservation or assimilation of migrant identity within countries of settlement?**

4. **How can migration patterns be identified and mapped across time?**

5. **How can archives and other heritage institutions initiate and promote connections across homelands, diasporas and generations?**

In order to be prepared to address such questions, cultural heritage institutions need to develop the knowledge and expertise of their staff so that they can bring it to bear when working with migrant communities and archival collections. While it cannot and should not be assumed that archivists can develop the same kinds of knowledge and expertise that exists within the communities, there are multiple areas where they should try to build their knowledge, including about the communities themselves, their histories, reasons for migration, migration paths, and experiences; their memory-keeping practices; the kinds of documentation they create; the kinds of official documentation with which they have interacted and why; and community feelings about different kinds of documentation and recording.

Some questions to consider might include whether the community interacted much with local bureaucracies or official records in their homeland; what kinds of records did the community need to create and keep in order to manage their local affairs, who kept those records, and where? What kinds of records, stories, artifacts and processes did the

community employ in order to preserve or transmit culture, knowledge and experiences to others within the community? Did the community need particular documents to travel across national borders or even within their own country or empire? If so, when did those records first become required and for what purpose?

With expanded knowledge, archivists can understand better how and why memory-making and documentation occurs within communities, and the characteristics and valence of different kinds of documentation in community and official contexts. It then becomes easier to contemplate where there might be important documentary gaps, and to work with community members, other heritage institutions and official bodies to identify what might be effective approaches to fill in those gaps.

Documentary gaps can occur for many reasons including deliberate destruction of records and other traces of community existence by authorities; deliberate destruction of documents out of fear of disclosure or persecution by communities themselves; inability of migrants to carry documents with them as they travel, or need to discard them along the way; damage, theft or loss of physical materials or digital devices such as mobile phones containing documentation; movement of migrants across geographies where no official documentation is created; lack of archival documentation of populations that transit but do not stay in a country or region; inability of or low priority for newly arrived migrants to create documentation about their experiences until they become more established; language loss and linguistic differences between homelands and places of settlement, or between generations of migrants.

Although material documentation might be lacking, historical or contemporary migrant groups often share collective memories and retain particular features of cultural and material identity from their homelands prior to their migration. How these memories, and cultural and material practices manifest themselves and the degree to which they evolve in the places where the groups end up settling will differ because of many factors in the receiving society as well as the ongoing relationships of migrant groups with their homelands. Before seeking to partner or otherwise engage with these groups, cultural heritage institutions such as libraries, archives and museums, need to inform themselves about their pre-immigration cultural identity as well as how that identity has evolved in diaspora, especially if a community has not previously had much or any contact with European or other western cultural heritage institutions.

Armed with this knowledge, it becomes easier for the archivist to discern the degree to which a community has maintained its previous memory-making and record-keeping mechanisms after transiting and settling elsewhere. If it has, try to understand whether

these mechanisms remain strong and how they might be reinforced, for example, by continuing migration from the homeland or through social media connections, or whether instead they have faded or become less effective within subsequent generations born or raised in places of settlement. Another important point to consider is the kind of affective relationship a migrant community might have developed with official authorities and records that controlled their movement or migration, since this may also influence, often negatively, how a community or its members view records and archives, especially those linked to state authorities.

V. How to identify and appraise documentation related to migration?

i. Appraising traces of migration

The first stage of working with records of migration is to identify the traces of migration that are already preserved in the archive and the extent to which these are representative of the country or region's migration history. Setting new projects in the context of what is already in the archive and established approaches to the appraisal and acquisition of material forms the background for adopting the participatory approach advocated for by the AToM project.

Archives should begin by delineating what they understand as constituting a trace of migration. Literature about records of migration has highlighted a discrepancy between the fixed nature of records of those who are citizens and the fluid and often informal records of the migrant experience. In terms of developing training linked to traces of migration, a useful way to begin is to connect to what archivists or other heritage professionals know of their personal migration history.

- **To what extent has migration featured as part of the participant's family in the past?**
- **What were the factors involved in the migration of family members?**
- **What kinds of records exist of these individuals' lives as migrants and where are these held?**

Taking some time to answer these kinds of questions may allow the archivist or heritage professional to start thinking about the adequacy of current migration records, the extent to which their archive has the remit to address inadequacies and the potential value of a participatory approach.

Reflecting on the personal story may additionally highlight general trends in the history of migration to and from their country and provide examples of projects in other countries that can be used as case studies It also can help establish an affective common ground between the personal history of the archivist and of migrant communities they may be working with as part of future projects.

Gathering additional background information about the history of a country or region's migration history is another key step in getting started. This information may be established in part by a survey of the archives' holdings linked to migration.

- **How has the process of emigration or immigration been recorded?**
- **To what extent has the acquisition of records featuring migration been passive or active and what kinds of records have resulted from this process?**

This survey of holdings needs then to be set against broader knowledge of a country or region's migration history. The extent to which the archives' current holdings are reflective of migration can be established by desk research and by involving specialists both from academic and community contexts. Connecting with migration specialists at this review stage allows for links to be established with individuals who may be key in planning participatory work. The answers to the review allow the issue of the inclusiveness of the established archival holdings to be addressed.

- **In the case of immigration, are some migrant communities more documented than others and are there communities who are absent from the records? Can the reasons for this be identified?**
- **In the case of emigration, are there links with relevant archives or heritage institutions in destination countries or do these need to be established?**

☞ EXERCISE

Discuss among archives staff the extent have they have carried out this kind of process in their archives? What kinds of discrepancies emerged? Can they explain why some communities may be more documented than others? What kinds of approaches have archives adopted to gaining specialist knowledge from academic or community contexts? What difficulties have they experienced?

Reflection on the origin of the current impulse to collect additional records about migration provides further data to feed into the planning process. To what extent can the impulse for acquiring records about migration now be understood as a balance between reactive and proactive responses on the part of the archive? What is the significance of factors such as increased researcher inquiries linked to migration records, the release of additional funding to encourage integration of new migrant communities or increased governmental emphasis on connection with diaspora in the context of a significant anniversary?

While the archive may not have control over whether to respond to external factors such as these, it can be helpful to think about the extent to which the records gathered as part of this response will enhance the repository's holdings and flag areas that need to be addressed in the future that are being neglected.

☞ EXERCISE

Discuss among archives staff how external factors might have influenced decisions about what records of migration are collected by their repository? Are there other factors that need to include in their considerations? What barriers have they encountered or do they anticipate encountering in trying to collect new traces of migration?

ii. Types of government and institutional records involved in migration

At first glance, bureaucratic records might not appear to be the most interesting documents related to migration. Certainly they include key data points such as names, dates, places and citizenship as well as photographs that are frequently sought by family members and genealogists as well as by administrative officials; and exemplars of documents are also often featured in museum and other historical exhibitions relating to immigration, travel, shipping and so forth. However, not only the documents, but also the laws and regulations in place when they were issued, and the filing and classification systems according to which they were kept, are of interest. In order to understand how to appraise, describe, exhibit and provide reference services relating to these documents, archivists need to know how to "read" the documents and any incidental information they might contain; identify those that might be unreliable in full, or in some of their data points; how they were used; where they might be located today and why; and what the conditions are today under which they might be accessible.

The following discussion details three types of documentation that can yield important insights into migration history and community experiences.

a. Travel documents

The introduction and evolution of documents and their formats, especially those issued by bureaucracies for travel purposes, can provide considerable insight into immigration dynamics and national and imperial responses at different moments. Travel documents come in many forms and may look different and have different capacities depending on the status of the person to whom they are issued, e.g., diplomatic letters of passage, special passports, registration certificates for women and minors, or refugee or asylee travel documents. Looked at collectively during different periods, it is possible to discern national emigration/immigration patterns, economic "rushes" that followed the discovery of gold and other precious minerals in countries such as Australia, Chile and California; or gendered and racialized movements such as that of orphaned young girls sent to Australia from Ireland in the 1850s following the Great Famine to be indentured servants and wives for colonist

households; or Chinese labourers admitted into California to build the western section of the transcontinental railroad between 1865 and 1869, and then shut out by the 1882 Chinese Exclusion Act that suspended the importation of Chinese labour and subsequent discriminatory legislation until 1943 that also required "every Chinese person traveling in or out of the country to carry a certificate identifying his or her status as a laborer, scholar, diplomat, or merchant." (United States Department of State Office of the Historian n.d.)

The increasing inclusion of authenticating techniques on such documents, including watermarks, photographs, signatures, biometric encoding and DNA profiles speak not only to developments in ways to uniquely identify individuals, but also to government fears about certain kinds of population movements as well as state impulses to control and surveil these populations. For example, following the 1898 Anti-Anarchist Conference of Rome and growing movement to develop an international police force that would eventually lead to the formation of Interpol, the Ottoman empire was the first bureaucracy to use standardized practices for filing, classification and registration of identification documents used for travel within as well as outside imperial territory. The empire used these documents and the filing systems to monitor and restrict the movements of populations such as Armenians, Bulgarians and seasonal and trans-imperial workers within its empire, as well as those who crossed its borders in any direction. Armenians, for example, were subject to internal and external mobility restrictions. Those who had moved outside the empire were labelled as 'fugitives' and prohibited from returning to Ottoman territories to reclaim property or inheritance. Photographs of Armenians were required as part of their travel documents to help police at Ottoman ports of entry or internal transit points to identify the bearers, and twelve copies had to be submitted so that the photographs could be sent to police locations. The paper components of the travel documents were separated and filed centrally. At the time, however, there were no standards for individual photography, so it was not uncommon for studio portraits of entire families to be included. The Armenian Patriarchate was required to keep copies of denied visas. Such practices, therefore, have important implications for how to locate such documentation today as well as for what kind of information they can provide for those interested in understanding more about the experiences and fate of community members, or the interests of authorities at the time (Yılmaz 2023).

Increased regulation of movement and of the documents that enforce it has often been countered or worked around by fraudulent documentation practices, whether out of desperation or as part of illicit activity. Travel, lineage and testimonial documents and associated material evidence that have been forged, altered or re-used by those other than the person to whom they were issued can tell important stories about the circumstances of those who carried or used them (Gilliland 2017). For example, lawyer and independent scholar Estelle Lau details the ways in which the U.S. Chinese Exclusion Act contributed

to the development of new federal recordkeeping and identification practices and how Chinese immigrant communities pushed back by developing a system of "paper families" or "paper sons" whereby they developed fictive genealogies and associated documentation about village life that took advantage of the fact that the children of US citizens were automatically eligible to apply for immigrant status (Lau 2006; Lau 2007; Reft 2024). Lau and others point out, however, that there are often long-term and unforeseen personal and community consequences to using fraudulent documents to immigrate.

The passport booklet with standardized information as we know it today, originated out of the Passport Conference organized by the League of Nations in Paris in 1920. However, travel documents in various forms have been used throughout recorded history.

> "travel documents can be traced back millennia to about 450 B.C.E. in ancient Persia. Other early instances of such documentation have been found in India and China as early as the third century B.C.E. In the Middle Ages, travel documents for moving between regions within a country, or to visit colonies or foreign nations were issued in many places around the world, including the Islamic Caliphate, Italian city-states and England." (Indiana State Library 2024)

The United States began requiring booklet-form passports in March 1925, although as far back as the American Revolutionary War between 1775 and 1783, American consular officials had issued passports to some citizens of some of the thirteen states of the time. Passports were sheets of paper printed on one side, included a description of the bearer, and were valid for three to six months. Later passports could be issued by a state, a city or a notary public as well as the Department of State of the U.S. Federal Government. After 1856, following an act of Congress, only the Department of State had the authority to issue a passport (Indiana State Library 2024). Whether or not a passport was required for travel depended on time period and travel destination:

DATES PASSPORTS WERE REQUIRED (Indiana State Library 2024; Family Search 2024):

DATES ISSUED	When Required
AUGUST 1861 - MARCH 17, 1862	**For all Travel**
MAY 22, 1918-1921 (END OF WWI)	For all travel
JUNE 21, 1941-1945 (END OF WWII)	For all travel
1952 TO JUNE 1, 2009 JUNE 1, 2009	For travel in every country except some countries within North, South, or Central America
JUNE 1, 2009 TO PRESENT	For all travel

US passport applications from 1795 to March 1925 have been microfilmed by the US National Archives but require an in-person visit to access. However, those researching immigration to the United States might also wish to consult related records such as immigration records created at Ellis Island in New York and Angel Island in California, and Declarations of Intent to Naturalize and Naturalization records, which were held by any "court of record" (municipal, county, state, or federal) until the Basic Naturalization Act of 1906 after which the clerk of court retained the original in the court's permanent records, sent one duplicate copy to the Naturalization Service in Washington, DC, and gave one duplicate to the declarant. (US National Archives 2023). After 1929, the latter included a photograph.

By the 1940s, many countries began including photographs on passports. Countries such as New Zealand saw the photograph as a mechanism for deterring immigration fraud, especially among Chinese immigrants. For communities in home countries such as Ireland or in diaspora, such as the Armenians, where many of their official records were destroyed during periods of violence or regime change, the kinds of records kept by the US and other major immigration destinations such as Canada, Australia and New Zealand have proven to be invaluable sources of information on family members who emigrated or escaped and may even capture information about earlier generations of the family. Using these records requires care, however, since names are often misspelled in immigration records due to transliteration issues when moving between languages or transcribing oral accounts. Moreover, immigrants sometimes deliberately altered or changed their names to those they felt sounded less "ethnic" or more "American". Dates might be mistranscribed or otherwise erroneous, and migrants might not have had any record of key dates such as when they or their parents were born or married. Places of origin, citizenship and departure can all also be tricky because of the dissolution of the major empires of the nineteenth and early twentieth century, the emergence of new nation states after World War I and World War II, the collapse of the Soviet Union and Yugoslavia, and the return of place names to earlier or indigenous forms. Nevertheless, historical citizenship or location may support some legal rights of citizenship today, or claims for restitution or reparations, and thus can be very important for communities that were forcibly displaced or persecuted.

☞ EXERCISE

Think about your own country. What were typical travel documents? What information did they contain? What format, medium, language, or script did they use at different points? What documents were needed for a person to enter to your country? How did they change over time and why? What measures were taken to ensure those documents could be trusted by authorities? What documents were needed for someone to emigrate to another country and how did a person obtain them? Where would you go to locate copies of those records today, and which other types of official records might you need to gain access?

b. Labour and employment records

Many migrants move either to seek employment or in response to outreach from other countries looking for labour and resulting in the creation of records connected with employment, work regulations for emigrants and guest workers, and special programs and initiatives requiring a short-term labour force, or workers with special skills. Such records might include payroll and benefits (e.g., pensions, healthcare) records, contracts and indentures, applications for special visas, the archives of big companies and factories, and union records. These materials offer proof of presence of populations that might not otherwise show up in archival documentation and may also provide valuable evidence in cases where workers are later unable to access promised benefits. Such was the case with the Bracero Program. Approximately five million workers were brought into the United States with provisional passports from Mexico between 1942 and 1964 under the Mexican Farm Labor Agreement to address a temporary shortfall in agricultural and railroad workers during and after World War II. The so-called *braceros* who returned home did not always receive wages owed, or the pensions that were to have been paid for by money withheld from those wages. Legal action to reclaim these funds relied on surviving employment records held in the US or by the workers, as well as the records of the Mexican banking system into which the US had transferred funds (Osorio 2005).

The contract of indenture is an important form of record relating to historical migrations. It was often the mechanism by which emigrants secured passage to a new country. European colonies in particular imported workers and promoted European populations, language and culture. Indenturing, together with forced convict transportation and penal labour, was also used as ways to relieve overpopulation and remove impoverished or undesirable populations. One notable early example was the Irish, who were encouraged to become indentured servants in the British colonies of the Caribbean and America as early as the 17th century by agents for colonists who set up recruitment centres in towns all over Ireland. Under another system, Irish political convicts, vagrants and other undesirables were unwillingly transported to these colonies or, later, to Australia and forced to perform labour.

Although indentures with employers and their middlemen were technically entered into voluntarily on the part of the workers, they often had little choice, given their current living conditions. Indentures defined the working conditions of imported low-skilled labour (such as house servants or plantation or railroad workers) as well as the length of time it would take a person to work off the debt associated with the indenture. Workers were frequently exploited and their indenture could be extended for a number of reasons, including as a punishment or for becoming pregnant. At the end of the indenture, workers could remain in the country as unencumbered individuals. For archivists and those researching migration or

family or community history, these contracts can contain important information not captured elsewhere about people from the lowest social classes, and without such documents, their lives as migrant workers and as first-generation immigrants could not be reconstructed.

Transportation of convicts and political prisoners to colonies was a different mechanism for importing the labour needed to develop colonies and at the same time, to remove problem individuals from their home countries. Prisoners would be forced to work, often under brutal conditions, in agriculture and construction or as house servants. Whether they were permitted to return to their home countries after their sentence was served depended on why they were convicted and where they came from. Documentation of convict labour would include court records, ship manifests, prison records, construction records and tickets of leave – a document similar to a parole certificate that allowed a convict to leave prison and work as a free person before their full sentence had been served. They could not, however, leave the area or return to their home country during the period of the ticket of leave.

c. Records of business and trading

Other records that might be helpful in reconstructing the lives of recent immigrants as well as those of sailors and traders who constantly moved between ports and countries include boarding house and hotel registers, passenger and crew manifests for ships, and advertisements announcing the arrival in port of ships and promoting the goods that they had brought with them. One example of a research study that extracted from such sources to supplement official records to build a profile of a community that was disenfranchised by US immigration legislation until 1946 and largely absent from the historical record is media scholar and documentary filmmaker Vivek Bald's *Bengal Harlem and the Lost Histories of South Asian America* (Bald 2015).[4] Bald notes that because of their lack of legal status, the presence of South Asian laborers and traders such as Bengalis is hidden -- "their stories have disappeared from public memory, we have been left with a history that is fragmentary and partial" (Bald 2015,5). Transient populations are even harder to find. To address this, Bald focused on knitting together the traces left behind in "receiving stations for migrants and immigrants of color," such as Harlem in New York, of "peddlers and seamen" who "did not form ethnic enclaves … Nor did they follow the iconic path of immigrant upward mobility." (Bald 2015,9).

Today many countries such as the United States and the United Kingdom have digitized archival copies of national, regional and local community newspapers. Although it can take painstaking work, as Bald has illustrated, certain aspects of immigrant lives and cir-

4 See also Vivek Bald, "Documenting the Undocumented: Bengali Muslim Migrants in and Beyond 20th Century US Archives," paper presented at the Chowdbury Center for Bangladesh Studies, University of California, Berkeley, April 2018, https://www.youtube.com/watch?v=yLipQe3HsH0.y

cumstances can be gleaned not only from newspaper reports, editorials, social columns and letters to the press, but also from the advertisements for businesses, merchandise and professional services. Similarly, digitized and indexed ship manifests are also increasingly available online from national and regional archives and genealogical services, especially for countries such as the United States and Australia. It should be noted that in both cases, however, these resources tend to be behind paywalls, and archives and other heritage institutions that foresee using them on a regular basis or public demand for them might consider whether it is possible to provide access to those services. If archives are themselves contemplating indexing and digitizing records that are known to be used by migrant communities for genealogical, evidentiary, historical or other purposes, they should think carefully about ways to do this that will support the widest range of uses, including new forms of computational analyses. At the same time, however, they need to ensure that personal information is protected and that vulnerable migrants who need those materials to secure their rights or obtain benefits, including those who may not be able to travel to archives to consult records in person, are able to do so safely and at the least possible cost.

iii. Appraising and managing government and institutional records with a view to future types of use

A perennial issue faced by archivists when appraising records is to try to anticipate future types of uses and balance these against the resources required to preserve those records and make them accessible in the ways that will be most effective for those uses. Given the dynamism in migration policies, factors that lead to emigration and immigration, ever-changing national boundaries and nation status, shifting social mores and community identities, and the impact of new digital capacities, it is particularly difficult to predict who in the future might wish to use which types of documents, in what forms and formats, and why. Moreover, in the case of migration, records that might in the future be needed as evidence to establish certain rights, may contain sensitive personal information about the records' subjects and others and be located in highly routine, voluminous records of the type that many archives and records management programs try to eliminate as soon as possible after they are deemed inactive.

One cautionary example of an appraisal decision gone wrong, as well as the use by a government of records and records production requirements against immigrant populations, is the so-called "Windrush scandal" that broke in 2018. Migrants from the West Indies in the Caribbean came to the United Kingdom from 1950s onwards, responding to a call for a migrant workforce. Because they were residents of a British colony (the British West Indies) they didn't need visas and passports. Their names and date of entry (by boat, one of which was named the HMT Empire Windrush) were recorded in landing cards that were later stored

in an archive of the Home Office in London. Over the years individuals who had migrated could ask for a copy of the landing card and use it as evidence of their immigration date. In 2018 British government tightened immigration policies and began detaining and deporting certain migrants. Immigrants who came prior to 1973 could remain in the country but, to access public services or to travel abroad they had to prove their date of immigration and locate and produce one official document from each year that they had lived in the UK. Caribbean immigrants turned to the landing cards as a piece of possible evidence only to discover that the Home Office had discarded and destroyed them in 2010 due to data privacy concerns, despite the fact that the cards had been used by migrants as evidence of their immigration date. In such circumstances, one reparative strategy is to look for other kinds of records that might, overtly or incidentally, have captured the necessary information. In this case, the landing cards proved to be the only record completed on the actual day of arrival in the UK. Ledgers recording passenger arrivals by boat from the late 19th century to 1960 that were created by the Board of Trade and preserved at The National Archives (UK) were rejected as evidence by the Home Office, which asserted that they did not contain the information they required. Such appraisal debacles have clear consequences on people's lives, in this case, the lives of migrants and have drawn considerable negative attention to archival practices (The National Archives (UK) s.d.).

VI. Broadening the scope of migration documentation

i. Working more holistically

South African archivist Verne Harris has notably drawn our attention to what he refers to as "the archival sliver":

> "I would argue that in any circumstances, in any country, the documentary record provides just a sliver of a window into the event. Even if archivists in a particular country were to preserve every record generated throughout the land, they would still have only a sliver of a window into that country's experience. Of course, in practice, this record universum is substantially reduced through deliberate and inadvertent destruction by records creators and managers, leaving a sliver of a sliver from which archivists select what they will preserve. They do not preserve much. Moreover, no record, no matter how well protected and cared for by archivists, enjoys an unlimited lifespan. Preservation strategies can, at best, aim to save versions of most archival records. So, archives offer researchers a sliver of a sliver of a sliver. If, as many archivists are wont to argue, the repositories of archives are the world's central memory institutions, then we are in deep, amnesic trouble." (Harris 2002).

Harris' comments underscore the limitations of our various heritage institutions and the impossibilities of preserving a complete record, even within a single national space. Nevertheless, there remains much room for improvement in documenting different facets of migration, and especially, the communities who have undergone these experiences. Migration includes all types of migration – immigration, emigration and other forms of movement within the country and internationally, voluntary or forced. Too often archives and other cultural heritage institutions focus on only one aspect, frequently that which most closely conforms to the type of institution in question, e.g., archive, library or museum, to its mandate or mission, and to its geographic and national location. Consequently the phenomenon of migration is rarely addressed holistically, with cultural heritage institutions neglecting to address, individually or in collaboration with others, the entire arc of movement and experiences that may be involved in migration, eventual settlement and after-migration life. Equally, the many different forms that the traces of migration can take and the various places where they are located need to be more widely acknowledged and mechanisms developed so that those traces can be examined and discussed in relation to each other and not just individually.

While archives in Europe have tended in recent decades to focus more on their own nation's historical emigrants and diaspora communities, archives from countries that were major destinations for migration have tended to focus more on immigrant communities, especially those that have a settled and legal presence. It is difficult in either case to point to systematic efforts to document populations that are in transit through or that have moved or been trafficked into these spaces in unauthorized ways, or those who are in "limbo" locations such as refugee camps.

One of the reasons for the orientation of European institutions might be that "Immigration is not typically regarded as contributing to the building of national identity in European countries or within the European Union […]" (Wihtol de Wenden 2007, 24) or as an area that is integral to the mandate of many European national archives. European identity-building has especially tended to overlook or ignore the current and historical presence and contributions of immigrant communities from homelands outside Europe.

From the mid-20th century onwards, when microfilming became the primary means for making copies of documentation, many European national archives collaborated with archives from USA, Australia or countries from Latin America, copying and sharing material and information about their diasporas. That collaboration has continued (and flourished) in the digital age and today offers many additional possibilities through digitization, shared databases of finding aids, and purpose-built portals.

On the other hand, collecting information and copies of material about immigrant communities within their own countries have too frequently not been of the same priority for those same archives, and thus has not been carried out on a such scale. As a result, immigrant and transient communities that wished to embark on such projects have relied on their own resourcefulness and capabilities, a fact that is reflected today by the growing number of so-called "community archives". While assimilation inevitably occurs across generations of immigrant families and communities, identities and cultural practices derived from homelands often remain vibrant and mutually reinforcing, especially when promoted by community archiving initatives. A key role of contemporary archives and other cultural heritage institutions, therefore, should not simply be to collect community documentation, but to actively assist these communities in their own endeavours to preserve and present their identities and heritage, to the extent that the community wishes.

Cultural history scholar Saphinaz-Amal Naguib notes that museums often capture the lived and affective history of migration through interviews, videos, films and life stories (2013, 77). Naguib defines life stories as "narratives of departures, arrivals and settling down, of longing and nostalgia, but also of contentment, achievement and of multiple hyphenated identities" (2013, 84).

Migration researchers have identified several types of documentation they have found to be relevant in their research. These could be located in a number of different kinds of institutions and even online spaces. For example, the Global Migration Group identified population censuses, administrative records and sample surveys as sources for international migration statistics within the United Nations Population Division and United Nations Statistics Division (2017, 13). and records can often be found in archives, in raw form or already compiled in reports, or else in more latent forms such as narrative documentation that will need to be extracted and analyzed by researchers. Since migration is often socially sensitive topic, archives need to pay particular attention to ensuring that data and records that could be used for statistical purposes are trustworthy and usable. The International Organization for Migration's Global Migration Data Analysis Centre highlighted the importance of "innovative migration data sources" such as social media and data from mobile phones (Global Migration Group 2017, 21) and these kinds of digital materials also require careful management and analysis.

The responsibility for ensuring that statistical data and digital materials are trustworthy and represented appropriately is shared between archives and researchers, but archivists often know better than anyone the nature of the materials for whose safekeeping they are responsible. Archives need to ensure that data and records are appropriately maintained, especially if they are in digital form. They also need to be contextualized through adequate description of their provenance and other circumstances of creation as well as through linkages to related documentary materials. Additional curatorial activities can add value and draw out additional insights. All of these activities contribute to the trustworthiness and usability of such materials and help in deriving new information and insights. Furthermore, archives could point to important gaps in the data and suggested sources that might help to fill them. Many smaller or private archives may need help, however, with maintaining systems that would provide proper archival management of digital data.

ii. Working with migrant communities

a. Where has the impulse for the archives to work with migrant communities come from?

Working with migrant communities needs to be planned and reflexive. It can take advantage of opportunities that have arisen, but it should not be opportunistic, acquisitive or appropriative. The following questions can help an archive to think through why it might engage with communities, as well as when and where to begin.

External:

- Have you been contacted by migrant communities at home or abroad? What form has any contact taken? What are the communities' motivations?
- Have community members been visiting your research room for genealogical or other purposes?
- Have communities complained about their lack of visibility in the archive?
- Is this is a moment when it is important for the community to work with the archive or to develop its own documentation, e.g., an impending anniversary linked to migration, or a migrant community at risk of disappearing?
- What other external impulses to work with migrant communities might arise, e.g., the arrival of new migrant populations; needs of scholars applying new research methods; a major new research initiative or funding possibility?

Internal:

- What is your starting point for working with migrants? What are *your* motivations?
- Do you already have ways of working with migrant communities that have been successful? What are the main issues to consider? What barriers to access might be there?
- Is there a government or institutional mandate to work with migrant communities? What is your understanding of your role with regard to this mandate?
- Are there particular funding streams you can access in this context?
- How do you decide which community/communities to work with? With whom in the communities to work?
- Have you identified priority communities? For which reasons are they prioritized?

b. Environmental scan on the history of migration and its records

An environmental scan is a process of gathering information about external and internal factors that will help you to plan for activities that will involve working with migrant communities. As previously discussed, this should begin with building the knowledge of archives staff about migration and migrant communities and their experiences. Responding to the following questions can help to build relevant knowledge as well as the ability to articulate a rationale for engaging in this work.

Immigration:

- What are the main historic and current trends in immigration to your country? How can you identify these, e.g., through your own holdings, migration studies, census records, popular culture?
- Are there populations that have transited through but not stayed permanently in your country? How can you identify these?
- What has been documented about different communities? What other institutions or private individuals might hold records of immigration? Are these accessible to the communities? To the wider public?
- Where do migrants interact with records, including those coming into the country and those leaving?
- What kind of records do migrants create or carry with them? Are any of these records in digital form, e.g., social media, blogs, photographs on a mobile phone?
- What kinds of gaps exist in your holdings? Which migrant communities are poorly or partially represented? Are their records elsewhere? If they don't exist, can they be captured?
- Does working with migrant communities and their records fall under the remit of the archives' collection development policy?

Emigration:

- Which populations have left and where did they go? What was the motivation for leaving? Are there any particular profiles of emigrants, e.g., young people, men, rural populations?
- What communities used to be in your country that are no longer there? Why are they gone? How might you still connect with these communities?
- In which ways can you find out this information?
- What kinds of records document the leaving of a place?
- Are your records relating to emigration being used? If so, by whom? Are they ways you could encourage more use of those records?

c. Connecting with communities: identifying key contacts and community partners

After conducting the survey of its existing holdings, the archive should have a good sense of which migrant communities need to be (better) documented and what kinds of documentation would be most desirable. The archive might wish to prioritise which communities to work with first, for example, according to most need, national or institutional priorities, or ease of access.

The next step is going to be to connect with those communities and begin to build a relationship.

- **How does the archive establish contact and with whom?**
- **What are some practical and appropriate ways to build relationships between community organizations and/or members and the archive?**

It can be difficult for an archive to know who is the appropriate or responsible person or body in a community to work with. The presence of ethnic or heritage associations or organizations or other kinds of community networks can be an indicator of an active diaspora community in a country of destination that may provide a starting point and potential contacts for archives and other cultural heritage institutions when developing their documentation, collecting and outreach activities. These entities may also connect up community members across homelands and places of diaspora.

Migration studies scholar Robin Cohen, a prolific and frequently cited author on the topic of diaspora, identifies several main types of diaspora: victim, labour, trade, imperial, and deterritorialized (2008, 18). Thinking through these diaspora types might help heritage professionals in positioning their approaches to diaspora communities because the mode of their dispersal will often be connected with other features of the community in question. Cohen also introduces the idea of "diasporic rope", making the analogy that common features of any diasporic community are similar to fibres that together constitute a rope. That rope connects the diaspora with its homeland and internally creates structures through which collective memories and myths about the homeland, common cultural identity and cultural heritage, among other things, can be connected and shared (2008, 17). Cultural preferences, both inherited and brought from the homeland and developed (or sometimes transformed) in the host country might be understood also as a common feature. Recognizing them and making an insightful appraisal of the heritage institutions of the home country might contribute to the development of better professional practices.

Initial contact between an archive and a community may occur in a number of ways. The following are some examples:

- Archivists might attend or be invited to attend community events such as festivals, commemorations, openings, groundbreakings or book launches/signings. Such events provide an opportunity to observe and listen in order to learn something about the community, its interests and needs, and perhaps also gather copies of materials distributed at the event. Another strategy might be to offer to document the event for them. However, archivists should always ask permission from the community before taking photographs or making any video or oral recordings of people and locations, even if doing so informally. If doing so formally, they must make sure to obtain a signed consent form in advance from anyone who they intend to record. After the event, the archivists can follow up with any community contacts they made during the event and offer to give them a tour or introduction to the archives where they can also show community members examples of materials relating to that community and its history. They might also offer to attend another community event or community school to give a presentation about the archive.
- The archive might appoint an advisory board made up of representatives nominated by targeted communities. The advisory board could potentially help identify possible contacts and partnership projects, but at the very least it becomes one structural point where dialogue can occur.
- The archive might hold a public event such as a community scanning/digitization day in a location such as a community centre, public library, religious premises or shopping centre, that would be well-advertised in advance, free and open to the general public. Although organizing and staffing the event may entail extra work for the archive, the event will increase the archive's visibility and social relevance and build community trust. The archive might have an opportunity to acquire some new content in the form of donated original or digital copies of materials brought for scanning by community members, and also might be able to set up future conversations about possible joint initiatives. In those conversations, however, it is important that the archive can clearly articulate what it might be able to bring to any partnership as well as its own interests.
- The archive might reach out to a community heritage organization such as a community museum, commemorative site, or community archives to explore possible partnerships. Again, it is important that the archive can clearly articulate what it might be able to bring to the partnership that might benefit the other organization in addition to its own interests in such a partnership. It is also important that any partnership project or initiative is beneficial to the community. One way to ensure

this might be to conduct a needs analysis in partnership with the community. Be prepared to encounter organizational practices that may diverge from those of your own archive and try to understand the reasons why that is the case, and the extent to which it is important to accommodate them. For example, have *ad hoc* practices developed because the organization is primarily run by volunteers or staff who do not have professional training, or do the organization's practices respond to particular characteristics and priorities of their community?

- A community member or representative might approach your archives directly seeking assistance or partnership on a community-initiated project.

Identifying community contacts and partnerships is only the starting point of what hopefully will become a long-term relationship with the archive. Some communities will have their own councils or even ethics review boards and they may wish to discuss and approve joint projects or nominate individuals to an archive advisory group. Others will not be so organized, in which case there might be other forms of leadership, for example, political, religious or business leaders; cultural or heritage organizations; NGOs; community elders, including individuals who lived through traumatic or catalysing community events such as genocide, war or famine; and community heritage activists. However, it is important also to recognize that communities have their own hierarchies and politics and that the most relevant or knowledgeable person or organization may not necessarily be chosen to be the lead community partner or representative. No matter who the archive partners with, however, it is essential at all times to pay close attention and respond to any concerns voiced by those partners or other community members.

- **Which archival staff members are or will be involved in working with particular communities?**
- **Will all archive staff be expected to have the cultural competency to work with communities?**

When a project is undertaken with a community, the archive should nominate specific staff members to be primary points of contact with the community in addition to staff who will work in other capacities on the project. *Continuity of interpersonal relationships can be a very important consideration for some communities.* If, however, community work is to be integrated into all archive activities moving forward, then all archive staff members should receive the appropriate cultural competency training. The archive should think carefully about who should provide such training since it is not appropriate to expect that the community will or should provide it themselves.

It is possible that certain archive staff members may themselves come from a community that the archive has prioritized as partners. As with other community members, it is important that the staff members are not, and do not perceive themselves to be tokenized

because of their identity. They should also not be subject to additional workload or stress resulting from both community and archive expecting them to function as mediators or go-betweens. One additional concern might be that community initiatives subject these staff members to emotional labour for which they are not prepared or willing. Therefore, while they certainly should be asked whether they wish to be involved in community work, they should not automatically be designated to do so or to have to lead or take on a project; and they should always have the opportunity to decline or step aside without negative consequences to them.

- **How can the archive build and maintain community trust?**
- **What kind of formal relationships might the archive and the community establish?**

Archives are not always viewed as benign in terms of their roles as repositories of official records or as cultural heritage institutions. Many communities feel they have been oppressed or discriminated against by official recordkeeping; ignored or misrepresented by the dominant narratives often reinforced by archives; or exploited by researchers and collectors who have gathered the data and materials they wanted from the community and then left, without investing in a continuing relationship (sometimes referred to as "hit-and-run" activities). The best way for archives to earn and build trust is through maintaining a long-term, respectful and consultative relationship with the community. The following are some strategies that might help to promote a trusted relationship:

- Developing and publicizing a Donor Relations Policy that clarifies what communities can expect from the archive.
- Maintaining a track record of integrating community input into all archival decision-making through formal (e.g., a community advisory board), informal or as-needed (e.g., presentations at community forums, community "temperature-taking) will demonstrate that the archive values the input of the community and is committed to addressing its concerns and needs.
- For some activities, the archive might have to enter into a formal agreement with a community organization or community member, e.g., a Memorandum of Agreement for a partnership or collaborative initiative, a donor agreement or Deed of Gift, or a Creative Commons License specifying particular uses of archival or exhibition materials.
- Some communities might place their trust in specific interpersonal relationships that have been established. In some cases "handshake agreements" are trusted more than written agreements, which in some cultural contexts actually signal that the community is not trusted by the archive. When the latter occurs, it can be a moment

when different cultures and cultural expectations are in conflict. The archive needs to recognize this and it will either need to work without a written agreement, or take the time to explain and demonstrate that such agreements are intended to protect the community organization/member as well as the archive, now and long into the future.

Discussion: Think about your own archive. Who would be likely points of contacts within the communities you work with and in what ways might they be representative of community interests?

VII. How to design initiatives to develop documentation of migration to address gaps and silences in the record

1. Identifying what is needed

Collecting materials from community, organizational and private sources, and appraising and accessioning official and institutional records are the two primary ways in which most archives build their holdings. The collecting scopes of archives in European Union countries tend to be delimited by national legislative frameworks and official institutional mandates, especially those that are public institutions. The relevant juridical and institutional mandates should, therefore, be consulted before implementing new collection development plans relating to the documentation of migration.

Appraisal policies are similarly often regulated by law, especially in the Civil Law traditions of most European Union countries (the legal frameworks of Cyprus and Ireland are based in Common Law). Outside Europe, the juridical frameworks and mandates of archives may also differ and should be consulted before undertaking collaborative documentation initiatives with archives in other jurisdictions. Appraisal refers to the process of deciding which official or institutional records that have will be retained long-term by an archive, and which will eventually be disposed of in other ways. How the process of appraisal is implemented also differs from country to country, institution to institution, and according to record type and circumstances. While in some cases records creators are responsible for deciding the ultimate disposition of their records, in other cases archivists will do the final appraisal. When official or institutional records are being created by digital systems, archivists may be involved in the design of those systems to ensure that records will eventually be able to be preserved or discarded. While public archives in the European Union will likely have appraisal policies that enable them to preserve material created by governmental or regional public bodies that address various aspects of migration and migrant populations, there still might exist cases in which archives can engage more proactively in appraising or collecting additional material or identifying and promoting, for example, through enhanced description, information in their existing holdings that can provide other perspectives on migration. A benefit of this approach is that it can support more inclusive collection policies based on needs assessments, values, and uses of existing or future collections.

The Network of European Museum Organisations argues that collections focusing on migration in museums can be built by re-assessing existing collections and thinking about material that a museum already has and that might be presented through a migration lens. Alternatively, collections might be created by surveying collections in public offices and agencies – including archives of different types, and by collecting in public spaces, including community places and events (2016, 7). However, it should also be borne in mind that the roles and functions of archives and records are different from those of museums and museum objects. Arguably so too are their priorities as to immediate and future uses and audiences. When building a collection (of analogue or digital archival material) the evaluation process prior to active collecting should assess the possible value of the future collection--always a difficult task. What would be the significance of the collection to the institution? How might different stakeholders benefit from the collection? What might be the general audience for this collection as well as specific kinds of users, especially when placing an emphasis on the migrant people in question and their needs and rights to access the records and information the records might contain, or those of their descendants. The value of the collection to those outside the country or region should also be taken into account, bearing in mind that migration is frequently a transnational process. In some cases, collecting activities are connected with ongoing project activities, such as in the case "Estonia Minnesota Project," which is based on the understanding that archival material preserved in Minnesota in the United States holds importance for those in many other countries (Engseth and Ramler 2019, 566). In others, building collections through international cooperation is part of national archives' mandates, such as in the cases of Hungary and Croatia.

While there is much that archivists could do with already existing fonds and collections, there is even more responsibility to properly and systematically address current records and associated record-keeping practices that are occurring in the digital environment. In addition to government and institutional archivists' engagement with the design and management of digital record-keeping systems to ensure that records are indeed created and can be identified and transferred into archival control for long-term preservation, archivists need to be aware of how much social documentation today is being created and shared in digital form. In particular, communication and socializing between migrants and their communities in their homelands and places where they currently reside increasingly takes place on social media. Digital platforms such as Facebook are gathering places (Timmermans 2018) where diaspora members and organizations engage in various dialogues in often open groups. These interactions will be valuable primary sources for future historians as well as family and community members, so who should archive them? Similarly, openly accessible blogs, vlogs and webpages contain information often of experiences that previously rarely were documented in archives but only exist online in digital form. Do archival

collecting policies see these as potential historical sources, and is so, which archives should be responsible for collecting them, in which country, and what sorts of technical, legal and resource challenges might be involved?

Finally, since needs, documentary forms and assessed values are subject to change over the course of time, archives should also plan for regular reassessment of their collecting priorities and practices.

2. Creating additional documentation

Another way to build or strengthen collections is to create additional documentation, especially when such documentation can capture experiences or other facets of migration that are not well represented in the official or existing documentary record. A survey of the current holdings of an archive or of collaborating archives will suggest not only where there are existing documentary gaps or under-represented communities and perspectives, but also what kinds of documentation might best address those deficiencies. While religious institutions, local businesses and NGOs may all generate formal records in the course of their activities and may welcome the opportunity to have their older records preserved in the archive, much community documentation is more ephemeral or intangible. It likely resides in personal collections, family and community collective memory, and lived experiences. If the archive wishes to augment its collections about these aspects, it will need to proactively engage with migrant communities in activities that will create, capture and preserve such documentation.

a. Testimony-based methods

Testimony-based methods are important tools that can be used to create tangible documentation of experiences and perspectives that are not represented in other archival or historical documentation. Because these kinds of documentation today can be created digitally and include audio and, in some cases video, they can also be very versatile as well as compelling resources when creating public programming and outreach materials such as exhibitions and social media content. Testimony-based methods vary by depth, duration, formality, and scope, as well as the amount and time of preparation involved. They include **oral histories**, **life stories**, and **community and intergenerational storytelling**, each of which is discussed below.

As useful as these methods are, there are some important caveats to their use. All methods are likely to raise privacy considerations for the person providing the testimony or story and sometimes also for others who are mentioned. In some cases, especially with individuals

seeking asylum or fleeing persecution, their personal security and that of others who they might reference might also be a concern. In all cases, the recorder should exercise care for the person(s) giving the testimony. Retelling the past or reliving a memory may bring a range of emotions. Another consideration relates to how to work with languages used by those giving the testimony that are not spoken by the archivists or family members collecting the testimony. Addressing this might involve using another individual such as a family member or translator when gathering the testimony or adding subtitles to video that has been collected. Each of these involves special considerations that should be worked out in advance by the archive and in consultation with the person who is to give the testimony.

i. Collecting oral histories and life stories

Oral history is a term that is loosely used to refer to many different kinds of recorded testimonies, interviews and conversations. Strictly speaking, an oral history is a substantial undertaking that requires rigorous training on the part of the oral historian, investment in background research about the topics to be covered, preliminary conversations with the person who will be the focus of the oral history, and one or more recording sessions that may result in an oral history that is several hours long. These activities are followed by transcription, review and possible revision of the material that has been recorded. When oral history was first developed as a method it was viewed as a form of structured interview by an interviewer and an interview subject. Today, however, it is recognised that an oral history is more of a conversation between two parties although the person conducting the oral history plays a key role in shaping that conversation through the questions asked (even when those questions and their follow-ups are quite open-ended), and thus what it focuses on and what it omits.

Oral history today is considered to be a robust method employed by not only by archivists but also by scholars in fields such as history, and migration, ethnic and gender studies for developing in-depth first-hand reflections on a life, events experienced and people known. These scholars who conduct oral histories as part of their own research often eventually deposit those oral histories in an archive. Because of the method's ability to provide detailed, first-hand testimony on particular topics, as well as the substantial effort involved, many archives and libraries have a designated organizational unit and trained staff responsible for conducting, preserving and disseminating oral histories. The Oral History Association[5] provides excellent guidance and other helpful resources are readily available.

It may not always be feasible or desirable to conduct full oral histories, especially with individuals and in communities where marginalization, instability of personal circumstances,

5 https://oralhistory.org/

or lack of voice are concerns. Instead, **life histories** may be used. Life histories are more tightly structured and abbreviated than formal oral histories, but they have the advantages of collecting information about key moments across and entire life without the need for the archivist to do as much background research in advance. They can be conducted more quickly and in less formal ways and settings. Three common methods for gathering life stories, each with a different focus, are the portal approach, the process approach, and the cultural biography (Tierney and Lanford 2019). The actual topics addressed and the questions to be asked are often co-developed with the input of those who will be contributing, which fits well within a participatory approach.

If created digitally, for example through an online data gathering tool, the brief compartmentalized answers to specified questions can more easily be searched, extracted for use in exhibitions or compiled quantitatively to show patterns across multiple life histories.

☞ EXERCISE

It is important for those conducting oral histories to have a sense of how it feels to be asked and respond to questions about one's life. In pairs, designate one person as the question asker and the other as the respondent. Over a period of 5 minutes, the question asker should ask the respondent "Can you tell me about your earliest memory?". If the respondents answer is brief, the question asker should ask a follow-up question to draw them out a bit more. Then reverse the process for another 5 minutes. This will be followed with 5 minutes of group discussion about how participants felt about being both the asker and the respondent.

ii. Community and intergenerational storytelling

Storytelling is often a less formal and less structured, but more spontaneous activity than participating in an oral or life history. As such, it may not always be possible to record or to get the speaker's permission, but its most important value lies in its direct communication with its audience. Storytelling transmits personal history and memory that may not be preserved elsewhere or perhaps may not even have been spoken of before to this or other audiences. It is valuable in supporting intergenerational transfer of knowledge, language and cultural practices, thus supporting family and community understanding, resilience and memory.

Storytelling can take many forms – it could be a conversation or even an interview between two or more people; it could be a specific occasion where stories are narrated by an individual, often an elder, to a particular audience, sometimes ritually or during festive occasions. Storytelling may sometimes occur as part of an understood ethical obligation,

such as witnessing genocide. It might not always be a single storyteller, rather, itcould involve a group of individuals, such as military veterans, discussing their experiences together. Storytelling may also occur in response to questions asked by younger members of the community or family. For a variety of reasons, family elders might be more willing to speak to their grandchildren than to their own children. Storytelling can also offer important opportunities to engage school age children in the conveying experiences and knowledge across generations.

Personal stories that have not previously been shared can be traumatic to recall, tell or hear, even if they are also cathartic. It is important to practice care for the storytellers and for the listeners. If the storytelling is planned, make sure that the location is somewhere where the storyteller will be comfortable, physically and emotionally. If the storytelling is being videorecorded, try also to use a location that is quiet and, if possible, one that provides interesting visual context for the storyteller such as a family living room or community space.

Storytelling can be planned if the storyteller is willing, but the timing cannot be forced. It is important to be ready to listen and, if permitted, record, when storytellers are ready to talk. If audio or video recording is used, it can preserve additional personal detail about the teller and their emotions. With the consent of the storyteller(s), therefore, archives can record community stories through a somewhat informal process such as setting up a "storybooth" at community events, or through a formal process such as that described below.

Sample process for story collection by archives or family members[6]:

1. *Establish what you want to accomplish* – do you want to fill in a gap in family or community history? Are you trying to document an event or a particular moment? Are you trying to record native language speakers or a particular ability, such as singing or a craft?
2. *Identify who would be the best person to tell the story* – it might be someone who lived during a certain period or migrated from a particular country; or it might be someone who is known in the family or community as a storyteller. It is important that the person is willing and ready to speak, and comfortable being recorded on audio or video. If you have contacts in the community, they may be able to help you identify the person.
3. *Identify anyone else who might need to be involved* – should any part of the story be told by more than one person at once, for example, a husband and a wife, a child

6 Based on NPR LifeKit, Every Family has Stories to Tell. Here's How to Document Yours, https://www.npr.org/2021/11/12/1055128650/how-to-record-oral-family-history

and a parent? If the storyteller uses another spoken or signed language, do you need someone who can translate or interpret for you? Does a caregiver need to be present?

4. *Conduct background research to learn as much as possible about the storyteller and what they might speak about* – use that research to develop questions you would like to ask the storyteller.

5. *Establish contact with the storyteller and request permission to record them* – if appropriate, ask your community contact(s) to make an introduction for you to the person. Be able to explain exactly what you would like the storyteller to talk about, why you would like to record the story, and what your archives would do with it. Provide the storyteller with a copy of your consent form and go over it with them as well as a list of the questions you would like to ask. Offer to leave the form and the questions with them so that they can have some time to consider them or to have someone else review them, then follow up a few days later.

6. *Arrange a time and a place to record the storyteller* – make sure that the storyteller or their proxy has signed the consent form before you begin to record. Allocate sufficient time for the recording so that no one feels hurried by the process. If the storyteller has much to say, you may find that you want to set up additional times for further recording.

7. *Prepare your recording device* – this could be high quality audio and video recording equipment, but in more impromptu cases, could even be the sound and/or video-recording app on your smartphone. If the storyteller is uncomfortable with being recorded on camera, simply make an audio recording. Keep the recording device close and pointed toward whoever is speaking, and test that it is working before beginning the formal recording. State the names of the speakers for the record, as well as the date and place of the recording.

8. *Begin by asking some warm-up questions to put the storyteller at ease* – perhaps some open-ended questions about their background. Then move on to your list of questions. Give the storyteller your full attention. You do not need to ask your questions in the order you planned if the storyteller takes you in a different direction.

9. *Approach sensitive topics with care* – don't try to hurry the conversation; allow for silences when the storyteller is collecting their thoughts or working through emotions; give them the time and space to open up. Move on to another question or stop the recording if the storyteller becomes too upset.

10. *Thank the storyteller and provide them with a copy of the recording for review and their own use* – it is possible that they may ask you to redact some parts of their story and you should honour their request if so.

b. Community scanning/digitization

Community scanning or digitization is another strategy that archives are using to acquire copies of materials that are held by individuals and within families.

For anyone who has moved a lot or led an unsettled life, it is likely that they have not been able to carry everything from their previous life with them, and they may have lost or discarded much of what they did bring with them from their homeland. They may also have acquired other items along the way that speak to their experiences or the people they interacted with as they traveled. This may mean that what they have that remains from their migrations is especially precious to them, often steeped in memory and sometimes in trauma. Helping migrants to digitize those materials can provide them with both a digital copy[7] that offers a ready way of sharing those materials with other loved ones and community members, and that they can easily transport or access if they have to move again. It also provides an opportunity for an archive to ask the person whose material is digitized if they might consider at some point donating either the original or a digital copy to the archive. Although most archives prefer to acquire original materials, offering the latter approach allows the community member to retain materials that they are not willing or ready to part with while still filling gaps in archival collections and historical knowledge

Many archives now host community scanning or digitization days. An archive can consult with the community to identify an appropriate venue such as a community or cultural centre, church hall or mosque, or even a shopping centre as well as an appropriate date. This information can then be advertised by the archive and within the community, inviting members to bring documentation and other materials they have at home to be digitized. The archive will set up one or more scanning workstations at the site and staff will scan materials brought by community members. The community members will be provided with a digital file of the scanned document. (Also providing them with a handout containing digital preservation advice might be an easy way to build community best practices and good will). If a copy of the digitized item is to be donated to the archive, then the community member will be asked to provide relevant metadata and complete a donor form (see templates).

Holding such events also provides opportunities to showcase the archive's collections, for example, by projecting a slide show of historical photographs about the community or the area where it is located, or by providing a listening station for excerpts from oral histories, community stories and other audio materials. Some other archival activities that might be

7 This approach also fits well with the Digital Preservation Foundation's annual World Preservation Day.

carried out at the same community event might be to include a community history mapping station or exhibit historical photographs with comparisons to the current landscape using Google.

VIII. Describing community documentation

Given the diasporic and transient nature of many migrant communities, investment in a rich and accessible online presence will greatly enhance the archive's ability to respond to the needs and interests of these communities.

Description plays a key role in making this a reality. Several strategies are recommended when developing descriptive metadata for digitized community documentation and specialized archival finding aids. These strategies are in keeping with AToM's participatory approaches as well as its commitment to ensure that description of existing as well as newly acquired archival documentation is representative, appropriate and current:

1. Encouraging community members to create basic descriptive metadata for their own resources
2. Developing a community ontology
3. Developing parallel finding aids from different perspectives and/or in different languages
4. Reparative description

For each of these approaches, the archive may find it particularly helpful to establish and seek input from a community advisory board.

1. Creating basic descriptive metadata for community materials

Encouraging community members to create and preserve some basic metadata for their resources will help the archive to create more accurate and nuanced metadata if and when they acquire the materials at some point, either physically or digitally. It will also help community members to maintain and share their materials within their own family and thereby contribute to the transmission of family and community heritage and knowledge.

Dublin Core metadata provides a relatively straightforward framework for individuals who do not have professional expertise in metadata creation. It is also a simple process later to map from Dublin Core into ISAD(G)-based metadata used by archives. **The template** provided in the Appendices could also be used by archivists at community scanning or storytelling events to quickly gather information from community members about the

resources being digitized or created that are to be donated to the archive. In this case a donor form or deed of gift would also need to be completed.

2. Developing a community ontology

Concerns about archival description that are often raised by community members inclde that the words and classification schemes/subject headings used in them don't capture the terminology, vocabulary and expressions used in the community; they don't reflect how the language being used changes with assimilation and generational shifts; they use language incorrectly; they misclassify or misidentify race or ethnicity; or simply that the archival terminology is offensive to the community or insensitive to its experiences or nature. As a result, community members may not find archival materials about themselves or their community when they conduct searches at the archive or in its online systems even if they exist in the archive; or they do find them but are upset or offended with the descriptors that have been applied by the archive.

A **community ontology** is a set of terms and relations that captures concepts as well as the relationships between them that are important or distinctive to a community and how its views the world. Continuously updating this ontology and integrating it into the archive's descriptive practices will help to make its finding aids more reflective of and hospitable to the community and its values as well as making collections more findable. Collecting vocabulary and expressions by means of metadata forms during community digitization days, and facilitating social tagging within the archive's online system are two ways in which the archive can begin to compile a community ontology.

One role of a community advisory board for the archive might be to review the ontology on an as-needed basis and recommend revisions and additions.

3. Developing parallel finding aids from different perspectives and/or in different languages

Another approach to enhancing description and access by community members is to develop more than one finding aid for each or for particularly important community collections. A common concern is that finding aids are designed with the needs and practices of scholars and archivists themselves in mind. This can mean that the finding aids are not easy for those without those backgrounds to use, not necessarily reflective of how communities view their own history and experiences, not highlighting what in those collections would be of interest to community users, and not responsive to the ways in which they might approach them conceptually and linguistically.

If the archive decides to go in this direction, it should consider several things: it will increase archival workload and additional resources may need to be secured; having multiple finding aids for a single collection might confuse users, especially those who do not come in person to the archive and rely on what is available digitally; multiplicity, especially if it also involves different languages and scripts, can be difficult to host in an online system; and producing finding aids in another language is not merely a translation exercise – it may require creating a whole new finding aid that is responsive to semantic as well as linguistic differences and targets very different audiences.

4. Reparative description

Reparative archival description aims to remediate or contextualize potentially outdated or harmful language used in archival description and to create archival description that is accurate, inclusive, and community-centred (Yale Library, Reparative Archival Description Group 2024). It entails re-visiting existing finding aids and other forms of description, controlled vocabularies that are used, and descriptive processes that the archive follows with particular concern for, and transparency about how minority and marginalized community members, their experience and perspectives are represented. This should be an iterative and reflective, and not just a one-time process[8]. Community input should be integral to reparative description.

8 https://www.archives.gov/research/reparative-description/principles

IX. Outreach

1. Planning outreach activities

In addition to exhibition development around different aspects of migration, there are many other outreach activities that might be undertaken by archives. Some examples include:

- oral history programmes
- family days
- activities that engage local schoolchildren in documenting their own families, localities or communities
- courses and workshops for amateur genealogists
- volunteer programmes to add detail to or repair description of records on migration held by the archive
- archival documentary therapy programs for migrants and their descendants in which they can document their own experiences

The audiences for such activities are likely to be heterogeneous and complex. They might not all be present in-person–the archive should not neglect to programme for those who are regionally or globally dispersed. They may also lack the kind of knowledge of working with fonds and collections that an archive anticipates of its users. Some may not speak the same language as the archivists or of the materials used in outreach activities. Nevertheless, by providing content through carefully designed outreach activities, an archive can build or enlarge its user base and certainly its profile and relevance within migrant communities. Inclusive participation should be encouraged and outreach programs should also be clear in their goals, perspectives they offer, values they promote and their utility for target audiences.

Systematic outreach needs to be well-planned and strategic and as such, will need a designated coordinator who is skilled in work with archives as with communities.

2. Exhibition development

Exhibition development is perhaps the archival activity that would seem to lend itself most readily to a participatory approach. Some key considerations and strategies that archives should keep in mind include:

- **Collaborating** *a priori* with one or more communities to identify exhibition topics that are appropriate, meaningful and of interest to the community as well as of interest to and feasible for the archive. Other archives and cultural institutions, including those within the community, may also be brought in as collaborators.
- Besides **deciding jointly** among the collaborators on one or more topics, exhibition developers should make decisions about where the exhibition should be located (e.g., in a participating archive, in a community venue, in a venue not associated with either such as a town hall, traveling to multiple exhibition sites). They should also agree upon the roles to be played by each party, their responsibilities and resource commitments.
- If external funding is to be sought, **all participants should be involved in that process**, and the **funding application should support each participant** in accordance with the efforts and resources they are contributing.
- The archives that are involved will likely wish to highlight their own collections, but the communities that are involved may wish to contribute materials for display also. There should be a **written agreement regarding the selection, handling, interpretation and display of all materials**.
- The archives involved should be able to **draw upon resources they have developed through their community engagements**, including new collections and metadata.
- There should be **agreement about roles, responsibilities, resources and review of any ancillary activities** that will be associated with the exhibition, such as publication of a catalogue or book; educational programming; and publicity, including using social media.
- **Physical exhibitions can be documented digitally and this documentation as well as virtual exhibitions should be preserved for future reference**. Virtual exhibitions can also have a much longer existence online than is usually possible for a physical exhibition. Importantly for migrant and diaspora communities, they can be viewed from afar, with no need to travel to the exhibition site in person.

In sharing knowledge about migration, archives could offer services and education tor:

- educators who can be trained to use records that reflect migration in their classrooms,
- other cultural heritage professionals who would benefit from including records their projects,
- policy makers,
- less skilled researchers and students who start their research journeys and are new archive's users.

Archives could also partner with universities that have departments or institutes of migration studies and similar fields where it might be possible to connect the research data they have collected with collections held by the archives. This can work particularly well if the archival collections have been digitized with a view to potential datafication. Most importantly, however, archives should seek to, partner with communities of past and current migrants whose perspective is invaluable. Moreover, such participatory engagement should be built into the archive's ethical principles.

Building expertise doesn't just include developing better practices with records that reflect migration or offering workshops and other educational activities to wide range of users. It also includes self-education about migration-related issues in past and present. It includes learning about legal aspects of migration and related records, about ethics when dealing with such records and people connected with them as well as up-skilling cultural competences.

X. Legal issues

Archival appraisal (also referred to as valorization), accessioning (or acquisition), preservation, description (or cataloguing), access and outreach (or programming) are primary activities for all archives. While they may involve many similar legal considerations across different archival institutions and communities such as privacy, copyright, ownership and even archival mandate, specific laws and legal systems may differ. In the case of archives of migration, by definition people and records historically and contemporarily move or have moved through multiple legal jurisdictions, including some that may be unfamiliar to archivists. Navigating legal concerns around migration collections can therefore be particularly complex.

a. Archival laws and regulations

In the European Union, many (but not all) member states have archival laws or regulations that frame the mandate and nature of public and, in some places, private archives and archival work. This is not the case globally, however, especially in Common Law countries such as the United States, where there may be more local, institutional or professional autonomy or where archives operate according to missions and collecting policies that they devise themselves.

b. Other common legal and regulatory requirements

Issues of privacy, data protection, security, personal and community safety and copyright are of central and importance for archival management. Although relevant laws and legislation may emanate out of different legal traditions and longstanding customs, there has been a noticeable increase in the internationalization and harmonization of archival laws across European countries (Andresen 2019; 65). Andresen identifies several factors that have driven the internationalization of archival law including supranational needs to protect cultural heritage, striving to ensure individuals' rights to know the truth, determining national ownership of contested materials in conflict situations, data protection and transborder dataflow, and increased professional standardization (Andresen 2019, 65). Cultural rights have been recognized in international law since the 1960s (Chechi 2019, 299) and today are also integral to international human rights conventions and expectations (Renold and Chechi 2022). Renold and Chechi emphasize that there is a:

> "new generation of UNESCO instruments which explicitly emphasize the relationship between human rights and cultural heritage. These include the 2001 Universal

> Declaration on Cultural Diversity, the 2003 Declaration Concerning the Intentional Destruction of Cultural Heritage, the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage, and the 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions. The Universal Declaration on Cultural Diversity contains multiple references to the imperative of human rights protection. For instance, its preamble affirms a commitment to the "full implementation of human rights" and proclaims that "the defense of cultural diversity is an ethical imperative" (Article 4) and "cultural rights are an integral part of human rights" (Article 5)" (Renold and Chechi 2022, 398.)

As already noted, most EU countries have adopted regulations that apply directly to the management of archival and documentary heritage[9]. While standardization and internationalization may make the archival field seem homogeneous on the surface, there can be divergence around legal issues and this can cause confusion or even inter-institutional disputes when archives need to work across spaces of migration such as Croatia and Australia, or Mexico and the United States or former colonial regions.

With the exceptions of Ireland and Cyprus (and formerly the United Kingdom), whose legal systems are based in Common Law, the legal systems of EU countries are based in Civil Law. European countries also exported their legal systems to their colonies, thus the United States, Canada, Australia, India and certain African countries have legal systems based in Common Law, while most Latin American countries and other African nations have legal systems based in Civil Law.

From the perspective of appraisal, public and other state-operated archives in the EU tend to make final decisions about what is to be preserved in archives, as framed by archival laws or regulations. Public bodies and agencies and governmental administrative documentation in particular will be subject to records management or archival mandates. Private archives (for example, archives of independent associations and non-governmental organizations) will instead by evaluated according to their perceived values to society. Unless the association or organization has a high level of archival consciousness and activity, it is in these organizational contexts that gaps in preserved records are more likely to occur. This is even more the case for records of individuals and communities who are not settled or organizationally enabled. Archives and archivists working in Common Law jurisdictions, however, often have more discretion over what they collect and preserve as well as what is considered to be an archive, who is considered to be an archivist, and the ways in which archives and

9 For legislation governing specific states, see the UNESCO World Heritage Convention: https://whc.unesco.org/en/statesparties/

archivists may collaborate with communities to help them preserve their own materials. Hence a national archive for a European state that is seeking to document its diaspora in the United States, for example, might find it needs to collaborate with a university special collection, a private historical society or a community archive, rather than with another government archival institution.

Due to factors such as colonization, economic migration, dislocation and migration caused by war, or simply nomadic lifestyles, several national archives in Europe initiated programmes that would document their diasporas after World War II. A strong focus of these programmes was on documenting and microfilming material created by the diasporas formed by their own nationals or ethnicities (including ex-patriate and diaspora newspapers and other publications). As information and communication technologies evolved, digitization replaced microfilming and diaspora programming was enhanced. This also worked in the inverse. For example, pioneering digitization of their colonial records was initiated in the early 1990s by the Archives of the Indies in Seville of records in order to facilitate online dissemination of those digitized records for use by populations in former colonies.

Some countries have requirements written into their laws on archives and libraries requiring the State Archives to collect information about records created in their diaspora. This is the case in Croatia, for example, and the National and University Library is required to collect diaspora publications as part of its collection of *Foreign Croatica*. A similar legislative framework is in place in Hungary. Under the Hungarian Act LXVI of 1995 on Public Records, Public Archives, and the Protection of Private Archives as well as the Government Decision 1107/2018 (III. 19) of 2018, the National Archives of Hungary is responsible for the discovery, registration (listing) and collection of Hungary-related documents preserved abroad, whether they be copies or originals. Hence, the archival collection about the Hungarian diaspora in the National Archives of Hungary is a direct result of the legislation.

The legal area of access to records in archives is more elaborate and intersects with legislation concerned with privacy (personal) and security (national). In European Union member states public access to archival documents is stipulated by law (Valge and Kibal 2007, 193). However, the nature of that access may vary in its details. Rydbeck and Johnston note that archival legislation in Nordic countries places more emphasis on ensuring citizen access while in Germany and Switzerland emphasize ensuring access to academic researchers (Rydbeck and Johnston 2020, 38). The degree of access to archival records (and also to active records) that is possible is a mirror of democratic societies and is primarily elaborated in the details of archival laws, where these exist. In their 2020 joint "Statement on Privacy Legislation and Archiving," the International Federation of Library Associations and the International Council on Archives recognize that careful treatment of personally

identifiable information is a core issue. The 1996 Code of Ethics of the International Council on Archives promotes liberalization of access but with the caveat that:

> "Archivists should take care that corporate and personal privacy as well as national security are protected without destroying information, especially in the case of electronic records where updating and erasure are common practice. They must respect the privacy of individuals who created or are the subjects of records, especially those who had no voice in the use or disposition of the materials." (ICA 1996,3)

Closure periods for records vary across European archival legislation. In the past, 30 years after creation was the common release date for records not categorized as sensitive or classified in any way. Nowadays, with the right to access information created by public bodies, national archival legislation increasingly provides for immediate access to certain types of records.

In their research about restrictions on access to archives and records in Europe, Valge and Kibal (2007) categorized restrictions into four groups: protection of personal privacy, protection of state and public security interests, protection of the economic interests of enterprises and individuals (such as patent laws) and copyright protection. Privacy and data protection are closely connected but not the same rights. Privacy is recognized as a universal human right while data protection is not (European Data Protection Supervisor), and the General Data Protection Regulation (GDPR) applies in European Union countries, but not worldwide. In the United States the privacy of individuals (who are mentioned in the records of federal agencies) is protected under by the Privacy Act of 1974 and similar state privacy laws pertain to records created by their state bodies. Regulations on the privacy of data about individuals were in place in the EU before GDPR for information that is intended to be private (such as medical records). GDPR has expanded privacy rights further. Under GDPR, a data subject can request that personal data, or any identifiable information (such as photographs) be removed from the search engine. This "right to be forgotten" or "right to erasure" or "delisting" has caused debate in heritage communities and sometimes criticism (Vavra 2018, 101). The GDPR doesn't prevent personal information from being archived, and Recital 158 specifically addresses when personal data are processed for archiving purposes in the public interest. In 2018 the European Archives Group published *Guidance on data protection for archive services: EAG guidelines on the implementation of the General Data Protection Regulation in the archive sector*. Besides "the right to be forgotten," they explain other data subjects' rights including rights of access to data by the data subject, the right to rectification, the right to restriction of processing, the notification obligation regarding rectification or erasure of personal data or restriction of processing and the right to data portability. All of the abovementioned rights and obligations could influence

the future archival landscape, and in the context of migration the right to data portability could potentially make huge differences because data subjects (or their descendants) in the future would not, ideally, be dependent on former homelands, if they would be in the possession of the data themselves. The question of whether such data would be legally recognized in other jurisdictions remains open. In the European Union, national archival access policies in general advocate for equal access to public records for all users (including international users).

EXAMPLE

Miguel Ángel Bermejo Alonso (Spanish State Archives):
The role of migration archives in the exercise of citizenship rights

I. SPANISH EXILE

Spanish exile abroad

During the Spanish Civil War, from 1936 to 1939 and until the post-war period, 1945, many Spaniards were forced to leave their homeland and move to other countries for political and ideological reasons, or for fear of reprisals from the winning side and the authoritarian political regime established in Spain, Francoism. The main destination countries were, in particular, France, Mexico, Argentina and the Soviet Union, but important groups were also sheltered in other European and American countries such as Uruguay, Chile, Colombia, Venezuela, Cuba, Peru, the Dominican Republic, the United States and the United Kingdom.

Right to Spanish nationality. Law of Historical Memory and Law of Democratic Memory 2022. Spanish nationality

The Law of Historical Memory 52/2007[10] (nowadays repealed) sought to recognise and extend rights and establish measures in favour of those who suffered persecution or violence during the civil war and dictatorship.

Until the application of this law, the children of Spaniards born abroad could access nationality as long as the father maintained it; with it, it was extended to the descendants of those who had renounced or lost their nationality for political reasons (1936 and 1955). This included grandchildren, first degree of children of originally Spanish persons born abroad.

10 The Law of Historical Memory stands as a popular term for Law 52/2007, Of December 26, Which Are Recognized And Broaden Rights And Measures In Favour Of Those Who Suffered Persecution Or Violence During The Civil War And The Dictatorship.

The Law of Historical Memory that deals with this issue in its seventh additional provision obviated several cases, leaving many without the possibility of availing themselves of nationality. There are four of them:

1. That of the grandchildren of Spanish women married to a non-Spanish national before the Constitution came into force (1978), who were prevented from transmitting their nationality, and also lost it when they married a non-Spanish national.
2. That of the adult children of those who obtained their nationality of origin under the LMH itself. In many families, the minor children of the new Spaniards could have access to it (as they were protected by the figure of parental authority in our civil code), but not those of legal age.
3. That of the grandchildren of Spaniards naturalised in the host country for economic, not political reasons (because they were required to do so in order to work in that country), thus losing their Spanish nationality before the birth of their children.
4. The grandchildren of Spaniards who, having held Spanish nationality, lost it automatically because they did not ratify their wish to keep it when they turned 18. In 2022, the Congress of Deputies approved the Law of Democratic Memory, known as the "Law of Grandchildren", which aims to pay tribute to those who had to leave Spain for political, ideological or religious reasons.

WHO CAN APPLY FOR SPANISH NATIONALITY UNDER THE LAW OF DEMOCRATIC MEMORY?

I. BRIGADISTAS AND THEIR DESCENDANTS

Spain recognises the work carried out by volunteers of the International Brigades in the Spanish Civil War in defence of freedom and democratic principles. This recognition was already evident in 1996, when they were granted, by Royal Decree of 19 January, the right to acquire Spanish nationality by naturalisation. Access to nationality by this route is subject to the requirement of having to renounce their previous nationality, which is why a good number of *brigadistas* did not actually acquire Spanish nationality.

Law 52/2007, in its Article 18, once again recognises the work of the brigadistas in a unique way and extends their right to Spanish nationality by eliminating the requirement of having to renounce their previous nationality.

Royal Decree 1792/2008 of 3 November on the granting of Spanish nationality to International Brigade volunteers establishes the procedure.

Article 33 of Law 20/2022, on Democratic Memory, establishes the granting of Spanish nationality to volunteers who were members of the International Brigades and their descendants who participated in the War from 1936 to 1939. In this case, they may acquire Spanish nationality by naturalisation.

1. *For the purposes of Article 21.1 of the Civil Code, it is understood that exceptional circumstances apply to the volunteers of the International Brigades who participated in the War from 1936 to 1939 for the acquisition of Spanish nationality by letter of nature, and the requirement to renounce their previous nationality required in Article 23.b) of the Civil Code shall not apply to them. Likewise, the same circumstances shall be deemed to apply to the descendants of brigadistas who can prove that they have worked continuously to disseminate the memory of their ancestors and the defence of democracy in Spain.*

2. *The requirements and procedure to be followed for the acquisition of Spanish nationality by the persons mentioned in the previous section shall be those established by regulation.*

APPLICATION FOR SPANISH NATIONALITY FOR INTERNATIONAL BRIGADE VOLUNTEERS

Those members of the International Brigades who were granted Spanish nationality in accordance with the Royal Decree of 19 January 1996 and who did not apply for it because they did not renounce their previous nationality, will be able to reproduce their application without the need to provide any documentation. They will only have to apply indicating their personal details.

New applicants must complete the application form attached to Royal Decree 1792/2008, of 3 November, on the granting of Spanish nationality to International Brigade volunteers.

DOCUMENTATION

Those *brigadistas* who are applying for Spanish nationality for the first time must provide the following documentation with their application:

- Application form
- As many documents as you deem appropriate to accredit your status as a member of the International Brigades.
- Birth certificate, legalised and, where appropriate, translated.

If you are married, original marriage certificate, legalised and, where appropriate, translated. If the spouse is Spanish, literal birth certificate of the spouse.

II. CHILDREN AND GRANDCHILDREN OF SPANISH NATIONALS

WHO CAN APPLY AND WHAT DOCUMENTS ARE REQUIRED?

Those born outside Spain of a father or mother, grandfather or grandmother, who were originally Spanish, and who, as a consequence of having suffered exile for political, ideological or religious reasons or for reasons of sexual orientation and identity, have lost or renounced Spanish nationality.

- ☑ Fill in the Application form for Spanish nationality by option (example here available)
- ☑ Document accrediting the identity of the applicant.
- ☑ Verbatim birth certificate of the applicant, issued by the local Civil Registry where it is registered.
- ☑ Literal birth certificate of the applicant's father, mother, grandfather or grandmother, who were originally Spanish.
- ☑ If the application is made as the grandchild of a grandparent who was originally Spanish, literal birth certificate of the applicant's father or mother.

- ☑ The accreditation of the exile status of the father, mother, grandfather or grandmother by providing any of the following documents:
  - a) Documentation accrediting having been a beneficiary of the pensions granted by the Spanish Administration to exiles that directly and alone proves the exile.
  - b) Documentation from the United Nations International Refugee Office and from the Refugee Offices of the host States that assisted the Spanish refugees and their families.
  - c) Certifications or reports issued by political parties, trade unions or any other entities or institutions, public or private, duly recognised by the Spanish authorities or those of the host State of the exiles, which are related to the exile:
    - ☑ For their members having suffered exile.
    - ☑ For having excelled in the defence and protection of Spanish exiles.
    - ☑ For currently working for the moral reparation and the recovery of the personal and family memory of the victims of the Civil War and the Dictatorship.

- ☑ The documents numbered b) and c) above will constitute proof of exile if they are presented together with any of the following documents:
  - Passport or travel document with entry stamp in the host country.
  - Certification of the Spanish Consular Office's registration register.
  - Certifications from the Consular Civil Registry that accredit residence in the host country, such as marriage registration, registration of birth of children, registration of death, among others.
  - Certification from the local Civil Registry of the host country that accredits having acquired the nationality of that country.
  - Documentation from the time of the host country stating the year of arrival in that country or the arrival there by any means of transport.

- ☑ Exile status will be presumed for all Spaniards who left Spain between 18 July 1936 and 31 December 1955, and in these cases the departure from Spanish territory must be accredited by means of any of the documents listed in this point.
- ☑ Proof of exile status must be provided when the departure from Spain took place between 1 January 1956 and 28 December 1978.

Sons and daughters born abroad of Spanish women who lost their nationality because they married foreigners before the entry into force of the 1978 Constitution.

- ☑ Fill in the Application form for Spanish nationality by option (example here available)
- ☑ Document accrediting the identity of the applicant.
- ☑ Verbatim birth certificate of the applicant, issued by the local Civil Registry where the applicant is registered.
- ☑ Verbatim birth certificate of the applicant's Spanish mother.
- ☑ Literal certificate of marriage of the mother to a foreigner contracted before 29 December 1978, issued by the Civil Registry where it is registered.
- ☑ For marriages formalised between 5 August 1954 and 28 December 1978, both included, documentation accrediting the acquisition by the mother of the husband's nationality and a document accrediting the foreign legislation on the acquisition of nationality by marriage in force on the date on which the marriage took place.

The sons and daughters of legal age of those Spaniards whose nationality of origin was recognised by virtue of the right of option in accordance with the provisions of this law or in the seventh additional provision of Law 52/2007, of 26 December.

- ☑ Fill in the Application form for Spanish nationality by option (example here available)
- ☑ Document accrediting the applicant's identity.
- ☑ Verbatim certification of the applicant's birth, issued by the local Civil Registry where it is registered.
- ☑ Literal Spanish birth certificate of the father or mother of applicants of legal age who opt for Spanish nationality, when their parents have been recognised as having Spanish nationality of origin by virtue of the right of option in accordance with the Law of Democratic Memory of 2022 or the Law of Historical Memory of 2007, when the application is presented in a Civil Register other than the one in which the birth of the father or mother is registered.

Persons who, being the children of an original Spanish father or mother born in Spain, have opted for non-origin Spanish nationality by virtue of Article 20.1.b) of the Civil Code.

The minor children of those who acquired Spanish nationality by application of the Law of Historical Memory, who opted, in turn, for Spanish nationality not of origin by virtue of the exercise of the right of option provided for in Article 20.1.a) of the Civil Code by virtue of being under the parental authority of a Spaniard.

These persons may now also avail themselves of the option provided for in the eighth additional provision of the Law of Democratic Memory in order to obtain Spanish nationality of origin.

- ☑ Fill in the application: Model of application for registration of Spanish nationality by origin for those who excersised the option in application of art.20.1 a) of the Civil code as a result of their parents obtaining Spanish nationality by application of Law 52/2007 and article 20.1 b) of the Civil code. Additional Provision 8 of Law 20/2022. (example form here available)
- ☑ Corresponding supporting documentation, depending on the case in question, in accordance with the provisions of Annex IV.

In all the cases indicated, the interested parties must formalise the declaration of option within a period of two years from 21 October 2022, without prejudice to the possibility of extending this period for a further year, by means of an Agreement of the Council of Ministers.

The Instruction of 25 October 2022 of the Directorate General for Legal Security and Public Faith regulates the procedure.

Social and economic compensation.

Law 3/2005, of 18 March, which recognises a financial benefit for citizens of Spanish origin displaced abroad, during their minority, as a consequence of the Civil War, and who spent most of their lives outside the national territory.

The benefits currently received by Spaniards who were displaced abroad as minors between 18 July 1936 and 31 December 1939 and who spent most of their lives outside Spain because of the Civil War.

It is estimated that around 33,000 minors were sent to France (20,000), Belgium (5,000), Great Britain (4,000), the Soviet Union (2,900), Switzerland (430), Mexico (463) and Denmark (100) to spare them the suffering and hardship of the Civil War.

Many of them are now octogenarians or nonagenarians, and some have already died. The reality is that there are fewer and fewer of them, and this is reflected in the state's accounts. Despite this demographic reduction, the benefit continues for all of them.

For 2022, the appropriation to attend to this group was four million euros, 400,000 euros less than the amount included in the Budget for 2021, an amount that has been halved compared to a decade ago. In 2012, 8.8 million euros were earmarked for this item.

REQUIREMENTS

You must be in one of the following situations:

Residing abroad and receiving the pension benefit regulated in Royal Decree 728/1993, of 14 May, which establishes welfare pensions for old age in favour of Spanish emigrants, or meeting the requirements for its recognition.

- ☑ Residing in Spanish territory and receiving a non-contributory retirement pension or meeting the requirements for it.

- ☑ Be in receipt of a pension from the former Compulsory Old Age and Disability Insurance (SOVI) or meet the requirements for it.
- ☑ Not be entitled to the above pensions due to having income or earnings above the limit established for accessing them, but less than the limit established annually for the "Children of War" benefit.

The amount is variable and will be determined according to the amount of the pension received and, where applicable, the applicant's income or earnings, but may not exceed the annual limit.

There is no fixed deadline for submitting the initial application and each year the "fe de vida" (proof of life) and, where appropriate, the income declaration must be submitted.

DOCUMENTS TO BE PROVIDED

- ☑ Application duly completed.
- ☑ National identity document (DNI and CI) from the applicant's country of residence.
- ☑ Spanish passport (valid or expired with an appointment for renewal).
- ☑ Residence certificate accrediting registration at the General Consulate of Spain.
- ☑ Birth certificate certifying the applicant's status as a native Spaniard (When the Spanish nationality has been lost, proof of having been a native Spaniard at the time of leaving Spain must be provided).
- ☑ Official document that proves the date of departure from Spain. (For example: Personal passport, family passport, in the case of those who emigrated in the care of their parents, parents' passport, tickets of the means of transport used for the trip, certifications from international entities or institutions such as the International Red Cross or any document that proves the departure between these dates).
- ☑ Responsible declaration of income and documents accrediting income and certifications from competent bodies (salary receipts, pensions, income, etc.).

Royal Decree 8/2008, of 11 January, regulates the benefit for reasons of need in favour of Spaniards living abroad and returnees.

The benefit for reasons of need contemplated in Article 19 of Law 40/2006, of 14 December, on the Statute of Spanish citizens abroad, covered by section 4 of Article 7 of the Revised Text of the General Social Security Law, approved by Royal Legislative Decree 1/1994, of 20 June, shall be regulated by the provisions of this Royal Decree and includes the following benefits:

- ☑ The economic benefit for old age.
- ☑ Financial benefit for total incapacity for any type of work.
- ☑ Health care.

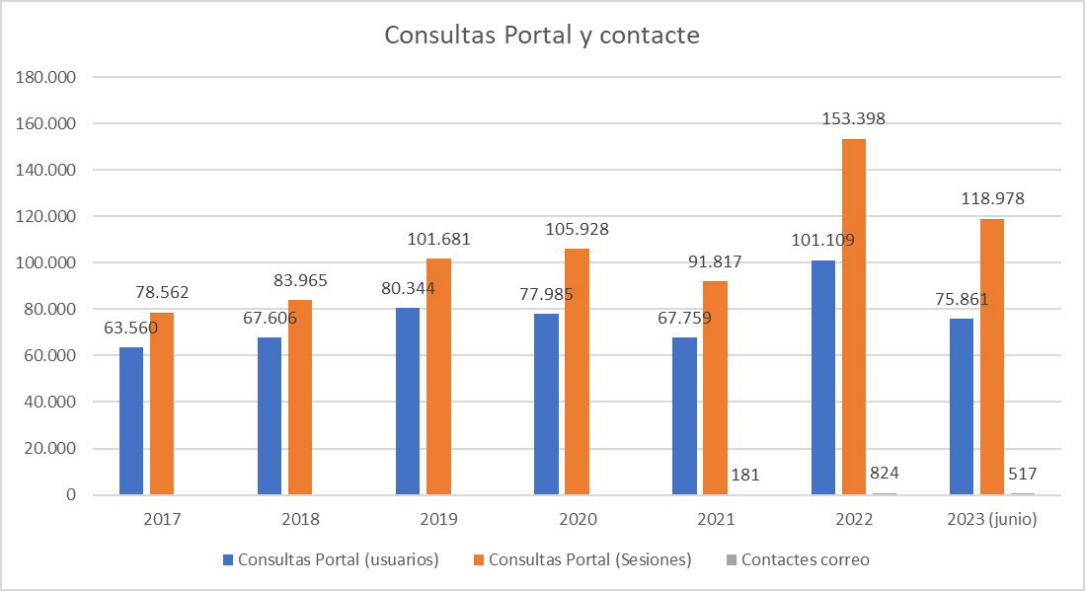
The following shall be entitled to the benefit:

- ☑ Spaniards of origin born in national territory who, for economic, employment or any other reason, left the country and established their residence abroad.
- ☑ Spaniards of Spanish origin not born in Spain who can prove that they have been resident in Spain for 10 years prior to applying for the benefit, provided that they held Spanish nationality throughout that period.
- ☑ Spaniards of Spanish origin not born in Spain who can prove that they have been resident in Spain for 8 years prior to applying for the benefit, provided that they have held Spanish nationality throughout that period.

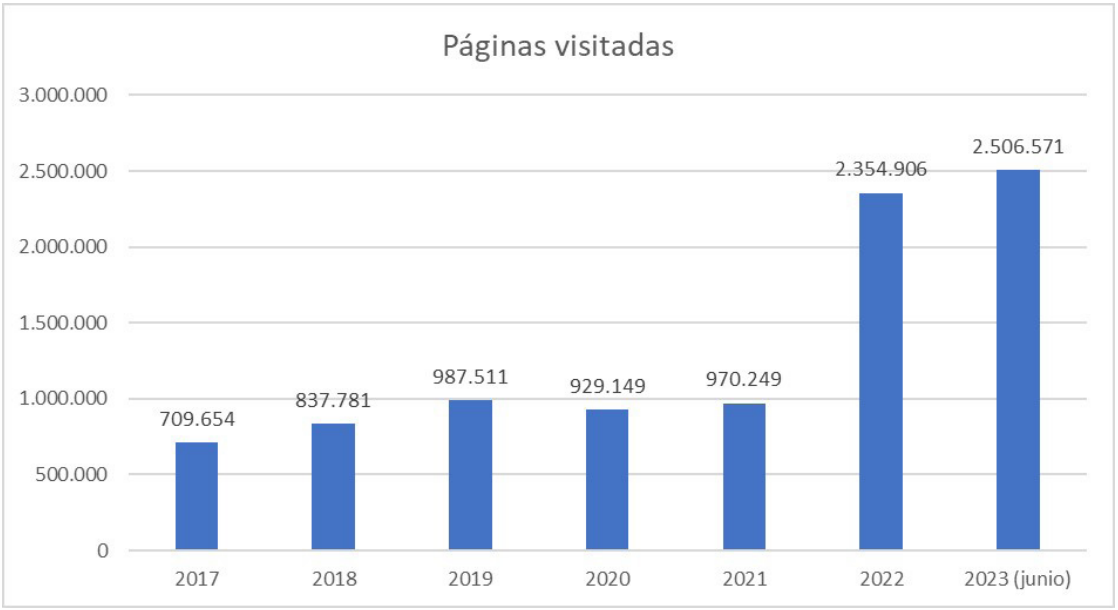
The Royal Decree establishes the application procedure, the amount, payment, beneficiaries' obligations, etc.

SOME STATISTICS

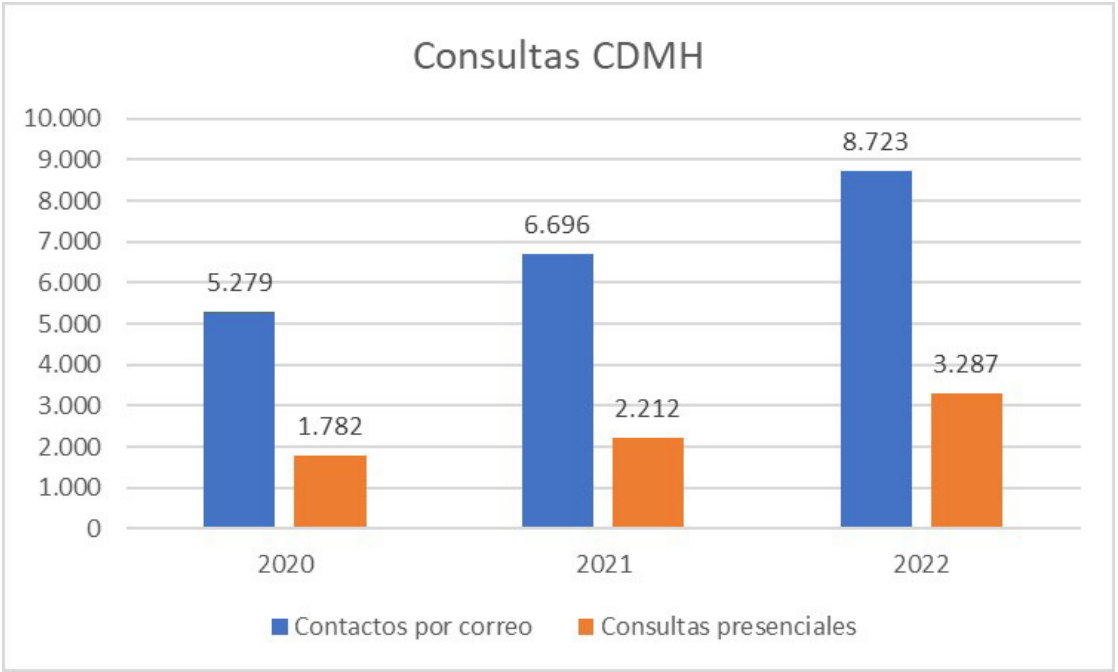
- ☑ Queries to the Migration Movement Portal (blue and orange) and requests to contact the Spanish Archives Portal (PARES) department (grey):



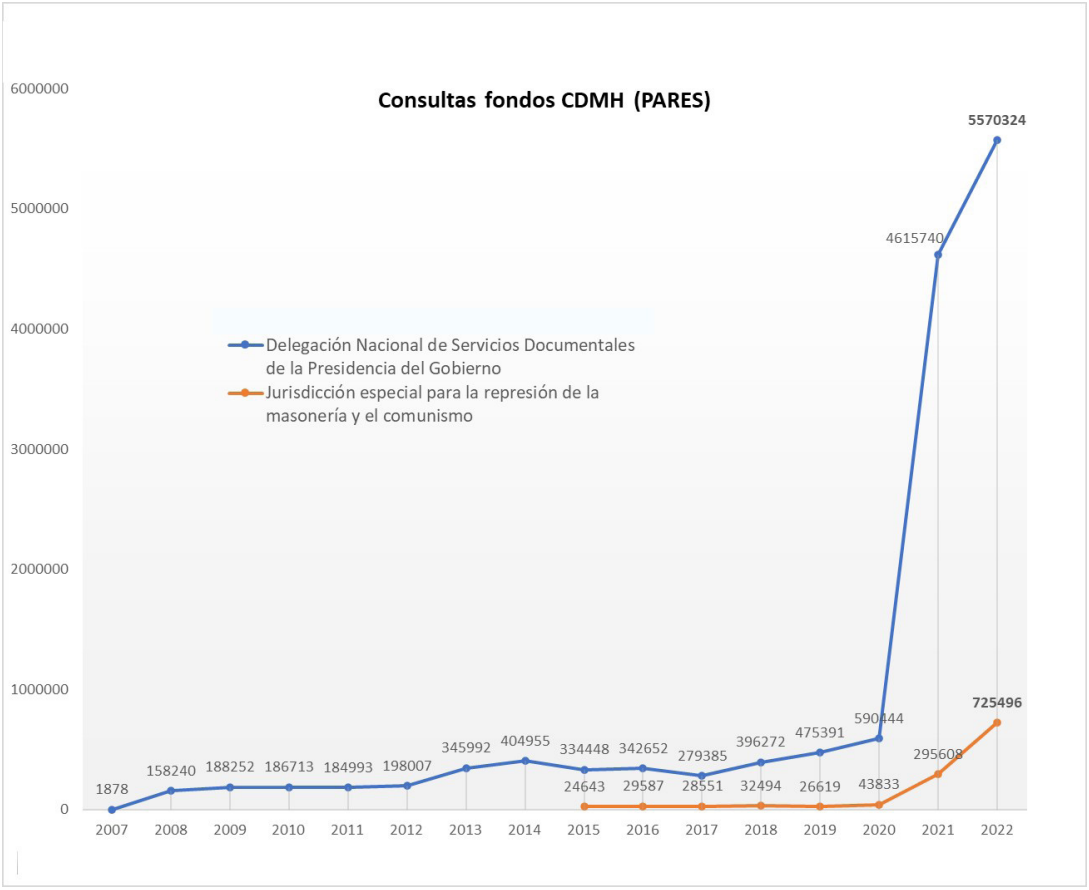
☑ Pages visited in the Migration Movement Portal



☑ Consultations at the Centro Documental de la Memoria Histórica (CDMH) in person (Orange) and by e-mail (Blue):



☑ Statistics of the most consulted funds in Spanish Arhives Portal (PARES):



National Delegation of Documentary Services of the Presidency of the Government: The documentary collection is structured according to the administrative units that were formed, some general services such as the Secretariat and Administration, and two sections, the Special and the Political-Social. The first is made up of documentation related to Freemasonry, its activities and repression. The second covers all types of institutions, associations and individuals who fought for the Republican cause, as well as related information files

Special Jurisdiction for the Repression of Freemasonry and Communism: The basic core of the documentation consists mainly of the more than 64,000 court files that the court processed during its 23 years of existence to prosecute and punish opponents of the dictatorial regime.

III. SAHARAN

Western Sahara ceased to be under Spanish sovereignty on 26 February 1976. Therefore, all Sahrawi citizens born in the territory before that date claim Spanish nationality. The judiciary is not of the same opinion, since in June 2020, a Supreme Court ruling denied this theoretical right to the Saharawis and established that being born in Western Sahara before that date did not entitle them to obtain Spanish nationality of origin, since it was not considered to be national territory.

Law 40/1975 of 19 November 1975 on the decolonisation of the Sahara approved Royal Decree 2258/1976 of 10 August 1976 on the option of Spanish nationality for Saharan nationals, by virtue of which a period of one year was granted so that they could opt for Spanish nationality by fulfilling certain requirements. The same Decree stipulates that, once the one-year period has elapsed, passports and personal identification documents granted by the Spanish authorities to Sahara natives who do not exercise their right of option are annulled.

Despite this, requests have been made on numerous occasions for recognition or recovery of Spanish nationality by Saharawis who did not make use of this right of option, particularly in relation to persons who were not in a position to opt for the one-year period established in the Decree because they were neither in Spanish territory nor in foreign territory, as they were in the Sahara.

The Supreme Court has reiterated that those who were born in a territory such as Western Sahara, during the period when it was a Spanish colony, are not born in Spain (Order of the Supreme Court, Civil Chamber, First Section of 11 May 2022).

On 6 June 2000, a total of 91 volumes of the so-called "Cheránic Books of Civil Registry", corresponding to Western Sahara, deposited until then in the Subdirectorate General of Nationality and Civil Status of the Ministry of Justice, were deposited in the General Archive of the Administration.

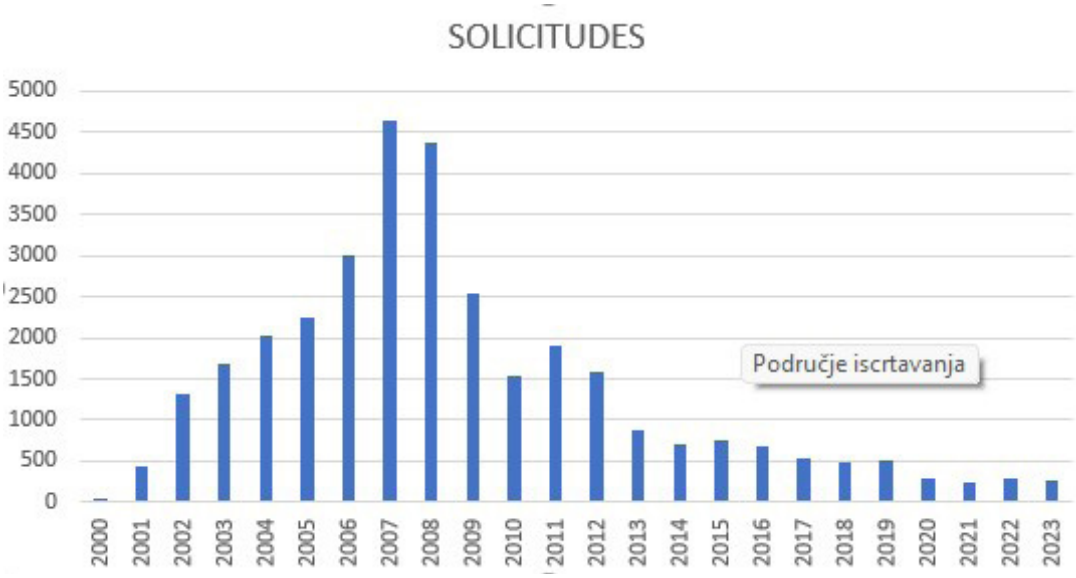
The contents of these 91 volumes are as follows:

- ☑ 48 volumes contain Birth Registrations.
- ☑ 21 volumes contain Marriage Registrations
- ☑ 11 volumes for Divorce Entries
- ☑ 11 volumes for Death Registrations

This General Archive of the Administration only preserves, in fragmentary or incomplete form, some volumes of Civil Registers generated by the former Cheránic Courts or Courts of Aaiún and Hagunia (Sahara) between 1969 and 1975.

SOME STATISTICS

Petitions received in the General Archive of the Administration for their incorporation into procedures for applying for Spanish nationality before the Spanish courts based on the naturalisation regulations contemplated in the Civil Code, there being currently no special provision in force in relation to this group.



IV. SEPHARDIS

Law 12/2015 (finalised in October 2019) allowed descendants of Sephardim to apply for nationality. According to the Spanish Ministry of Justice, more than 120,000 people have applied for nationality in this way. The term of the law ended on 1 October 2019, although all those who had initiated their application are allowed to complete the process.

The law makes it possible for descendants of Jews expelled from Spain in 1492 to acquire Spanish nationality, without the need to renounce their previous nationality and without the requirement of residence in Spain. This law was created with the aim of making amends for a historical debt owed to the Jews expelled from Spain. It allows dual nationality to be maintained.

Requirements

- ☑ Proof of Sephardic originating in Spain.
- ☑ Proof of special ties with Spain.
- ☑ Spanish Knowledge of Spain Test (CCSE)

DELE language test in the case of citizens from non-Spanish speaking countries.

Procedure

- ☑ Online submission of the application
- ☑ Compilation and submission of the necessary documentation on the platform
- ☑ Selection of notary
- ☑ Signature in Spain before a notary presenting the original documentation
- ☑ Concession of nationality notified by the corresponding consulate
- ☑ Swearing or promise
- ☑ Obtaining a Spanish passport

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Korm. határozat a Magyar Nemzeti Levéltár átfogó megújításának irányairól, kiemelten a levéltárpedagógiai feladatok és a magyar vonatkozású külföldi levéltári anyag kutatásának fejlesztésével összefüggő feladatokról 1107/2018. (III. 19.) [Government decision on the directions of the comprehensive renewal of the Hungarian National Archives, especially on tasks related to the development of archival pedagogic tasks and the research of Hungarian-related foreign archival material1107/2018. (III. 19.)]. Available at: https://njt.hu/jogszabaly/2018-1107-30-22 Accessed August 8, 2024.

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XI. Ethical considerations

As with all archival endeavours, ethical considerations occur frequently and should always be priority concerns.

Cultural values are different in different communities. Moreover, archivists should be aware that one community's value system may not be accepted by another's and should approach collaboration with sensitivity, respect and an awareness of what realistically they might document or collect. When working with migrants and migration in particular there are likely to be challenging and often traumatic histories of appropriation, marginalisation, inequity, violence and oppression that will also affect community sensitivities and motivations. Archivists need to be aware that what is legal and what is ethical aren't always the same thing and that it is important to try to resolve issues as ethically as possible. When working across national jurisdictions, laws and legal understandings as well as ethical values will not necessarily be equivalent on every side. Developing mutual understanding and discussing ethical considerations before the initiation of collaborations, whether with communities or with archives in other jurisdictions is strongly advised.

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GLOSSARY OF TERMS USED

Concepts and terminology can vary widely according to national, professional, disciplinary and political contexts. It is important to have a clear understanding of how they are being understood within AToM so that archivists can explain and justify them to others as needed.

The following working definitions have been developed for AToM based upon an analysis of the scholarly literature and internationally recognized terminology, however each partner archive will need to arrive at their own applied or refined versions of these definitions within the context of their actual archival work and the communities with whom they are engaging.

Assimilation: the process whereby someone of one heritage takes on the values and habits of another community, culture or state in which they reside.

Archival stewardship: Archival stewardship refers to a shift from a primarily custodial or ownership role centered around care for archival materials held by a repository to a role that may involve managing archival materials as a surrogate for another party such as the records creators; providing professional guidance and support to records creators and source communities to enable them to retain their own materials rather than transferring them into the custody of the archive; and centering the interests and needs of the communities and individuals who are associated with the materials in addition to those of the materials themselves. Archival stewardship thus is strongly guided by a participatory ethos and ethics of care.

Collection: objects (including oral and digital) that are created, assembled or kept by individuals or LAMS. LAMs acquire or build collections based pre-defined collecting criteria such as appraisal and collection development policies.

Collective identity (see **Identity)**

Collective memory: the shared pool of memories, knowledge, and information belonging to a particular social group and significantly associated with that group's identity.

Diaspora: a specific transnational group(s) whose members are aware of and practicing or explicitly preserving to some extent, an identity or culture associated with an original homeland or country of origin, and who remain oriented toward that homeland in real or symbolic ways. The 'diaspora' of a particular country or ethnic group can be comprised of individuals and communities that are scattered across multiple locations outside the historic homeland.

Documentary heritage: includes all the kinds of official records, personal materials and memory objects that are traditionally collected by LAMs, as well as purpose-created documentation such as oral and life histories, photographs and video materials, social media content, and documentation of artistic productions and performances, memorialization practices, and youth activities.

Documentary heritage professionals: include not only traditional heritage occupations such as archivists, museum curators and librarians but also a diversity of relevant heritage actors from non-governmental associations, international organisations, community initiatives, and so forth.

Exile: an individual who has been banished from or has chosen to leave a country, especially a country of birth, due to reasons such as political persecution under a particular regime, legal punishment, or inability to exercise certain freedoms or creativity. May also refer to the status of being exiled or in exile.

Expatriate or expat: person living outside their country of birth and upbringing, often temporarily or for work reasons. The term has different connotations to "migrant" in that it usually refers to people who left their country by choice rather than due to financial or other exigencies.

Identity: Individual identity is connected with self-definition on an individual level including goals, values, and standards for behaviour. **Collective identity,** which is integral to the broader transfer of cultural practices, relates to identification with particular groups and social categories. Individual and group **cultural identity** refers to membership of a cultural group such as a nation, religion, political group, generation, or family.

Migrant heritage: material and immaterial objects such as letters, photographs, stories, oral histories and digital media created, collected and kept by migrants or by heritage institutions such as LAMs that document migration experiences and migrant communities.

Migration: includes various forms of **internal** (i.e., moving within a country) and **external or out-migration** (i.e., away from one's country of origin and into another), and associated processes of **immigration** and **emigration**). It also refers to different kinds of **return** and **circulatory migration** (e.g., of displaced populations, guest or migrant workers).

National (noun): Legally and bureaucratically, becoming a citizen can make a person a national of a particular country. Citizenship, however, does not automatically mean that an immigrant is socially acknowledged as a national, or member of that nation.

National minorities outside the country: [Croatian term] Croats living as national minorities in other countries.

Social remittances: cultural practices transferred into the host country or from the host country into the home country.

Transnationals: people who migrated to and sometimes through another country or multiple countries but have not assimilated completely into those countries' societies. Transnationals may not think of themselves or be considered by others as formal immigrants within that country, based upon both their personal identification and commitment.

TEMPLATE [for use with materials being collected by the archives through community storytelling and digitization activities] *[adjust on a project memorandum or your institution/association letterhead]:*

DONOR RELATION POLICY[11]

Donors[12] are an integral part of [name of archival institution's] efforts to honor and promote the diverse lives and experiences of [specify community] through gathering and/or making copies community-held archival materials and recording community members' unique and interesting stories. In support of these efforts, [name of archival institution] will[13]:

- Ensure that donor relationships are sustained and honored before, during, and after donation by [name of archival institution]. Community donors are invaluable contributors to [names of archival institution and of the community].
- Inform all potential donors of the organization's mission and goals and those of the [name of the archival institution], and of the ways in which their donations would contribute to these and more broadly to the organization's future and the sustaining of the [name of the community].
- Explain to donors the organization's capacity to take appropriate care of their donations.
- Respect a potential donor's right to ask questions and make decisions that are best for them, regardless of whether or not those decisions include donating to [name of archival institution]
- Give potential donors as much time and space as they require to make their decisions regarding donations. [Name of the archival institution] understands that choosing to donate may not be a simple decision and is one that must be made at each individual's own discretion and according to their own timeline.
- Assure donors that their concerns, wishes and intellectual property rights will be taken into account in acquiring and managing their donations to the Archives. This includes how sensitive or confidential materials will be handled. At the same time, however, donors should be made aware that [name of the archival institution] will

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11 Based on a policy developed for the Islamic Center for Southern California Archives by the UCLA Department of Information Studies students and faculty.

12 For the purposes of this document, a donor is an individual who contributes to the archive with historical records such as pictures, oral records, video records, letters or any other materials that document community history. The term "donation" is used here to describe these materials.

13 These policies are guided in part by the AFP's Donor Bill of Rights, https://afpglobal.org/donor-bill-rights

only accept materials that fit within its mission, and where donor stipulations are reasonable and ethical.

- Agreements regarding the terms of donation will be recorded in a Donor Form/Deed of Gift that will be completed by the donor and [name of the archival institution] for each donation before or at the time of donation to the [name of the archival institution].

If you have any questions or concerns about this policy, please do not hesitate to reach out to [name and email address of designated archival institution contact].

TEMPLATE: Copyright and donation form *[adjust on a project memorandum or your institution/association letterhead]*

TERMS OF DONATION AND TRANSFER OF COPYRIGHT

Title of organization: _____ (official title, e.g., from a public register)

Name of legal proxy: _____ (in capital letters)

Contact person: _____ (name and contact information of the person within the institution responsible for any questions)

The purpose of this agreement is to regulate the donation of original, digitized, or/and born-digital material in the ownership of _____ (donor's name) to the _____ (title of your institution). In addition, the purpose of this agreement is to regulate the issue of copyright pertaining to the material listed below:

(list of materials; title and date):

_____

_____

The _____ (institution/organization title) wishes to emphasize the following:

- The purpose of collecting all material listed in this form is to conduct historical and archival research and to develop exhibitions, as part of the Archives and Traces of Migration (AToM) Project.

By signing this form, you confirm that:

- You are the owner and the rightsholder of the material listed above and free to donate the material without breaching the rights (copyright included) of any third party.

By signing this form, you agree that:

- The donated material may be published online in a virtual exhibition, displayed in a physical exhibition, published in catalogues, posted on social media platforms, and used in other publications derived from the Project.

Title of institution: _____ (official title)

Name of legal proxy: _____(in block letters)

Signature: signed by the legal proxy

Date and place: _____

Name of donor: _____(in block letters)

Signature: [signed by the donor] Date and place: _____

TEMPLATE: Donor form with multiple copyright options

[adjust on a project memorandum or your institution/ association letterhead]

DONOR FORM/DEED OF GIFT[14]

List of items or materials being donated *(please attach an additional sheet if needed)*:

_____

_____

_____

_____

Copyright Information *(please tick one):*

☐ All copyrights will be transferred to [name of archival institution]

☐ I will maintain all copyrights, and I grant [name of archival institution] a non-exclusive, royalty-free, worldwide, irrevocable license to these materials. I give permission to [name of archival institution] to authorize the reproduction and publication of these materials for educational and scholarly use including research, within reason and within the confines of any confidentiality agreements made.

☐ I will maintain all copyrights, and I grant [name of archival institution] a non-exclusive, royalty-free, worldwide, irrevocable license to these materials.

☐ I will maintain all copyrights, and I grant [name of archival institution] a non-exclusive, royalty-free, worldwide, irrevocable license to these materials until the time of my passing. At this point, I give permission to [name of archival institution] to authorize the reproduction and publication of these materials for educational and scholarly use including research and exhibition, within reason and within the confines of any confidentiality agreements made.

☐ I will maintain all copyrights indefinitely.

14 Based on a policy developed for the Islamic Center for Southern California Archives by the UCLA Department of Information Studies students and faculty.

Discard Materials *(please tick one):*

☐ I give [name of archival institution] permission to discard any materials donated during initial and/or future processing.

☐ I request that any materials that are to be discarded during processing be returned to me or my next of kin, if they are able to be contacted. I understand that if [name of archival institution] cannot contact me or my next of kin after fair effort, the organization may discard my materials.

Access/Content Restrictions *(please tick one):*

☐ Part of my collection will contain restrictions *(please check one):*

- ☐ Full Collection
- ☐ Selected Items *(specify which):* _____

Terms of Restrictions *(please tick all that apply and provide specifications as appropriate):*

☐ Access Restrictions

- ☐ Access closed to all users
- ☐ Written permission of donor or next of kin required to access items
- ☐ Access limited to in-person only
- ☐ Other restrictions *(specify:)*_____

For any access restrictions, choose one of the following:

- ☐ Restrictions are to apply indefinitely, or until I and/or my next of kin provide written notice to change it.
- ☐ Restrictions are to apply until my death.
- ☐ Restrictions are to apply until a certain date: _____

☐ Content Restrictions

☐ Specific names to be excluded from records and descriptions of those records:

☐ All names

☐ Listed names: _____

☐ Specific places/settings to be excluded

☐ All locations

☐ Listed locations: _____

☐ Specific dates to be excluded

☐ All dates

☐ Listed dates: _____

☐ Other exclusions:_____

Ownership:

I have received, read, and understand [name of institution's] Donor Relation Policy and have fully read and understand the contents of this donation form. I do not have further questions regarding my materials at this time and understand that by signing this document, I agree to all conditions listed above. I agree to give legal and physical ownership of my materials, as specified above, to [name of archival institution].

Donor Signature: _____Date: _____

Donor Full Name: _____

Address:_____

Phone Number:_____Email:_____

[name of institution] designated official:

I have confirmed that this document has been filled out and signed in its entirety and the items listed are being transferred in ownership to [name of archival institution]. Upon completion of this form, I will make a copy of it which will be given to the donor for their own records. On behalf of [name of archival institution], I certify that we will adhere to all restrictions listed in this document.

Official's Signature: _____ Date: _____

Official's Full Name:_____

TEMPLATE: Personal data - Privacy form *[adjust on a project memorandum or your institution/association letterhead]*

PERSONAL PRIVACY AND REGULATIONS FOR USE OF PERSONAL DATA CONSENT

Data controller: The official title of your institution

Contact e-mail: The official e-mail of your institution or of your institution's GDPR officer (if it one)

The purpose of collecting your personal information is for archival use and historical and artistic research as part of the Archives and Traces of Migration (AToM) Project.

The personal data that we collect: Your name and surname, date of birth, contact e-mail and phone number. Collecting of other personal information, if any, will be regulated through individual project participation consent forms.

By signing the Personal Privacy and Regulations for Use of Personal Data consent form you agree that:

- we may collect, process and keep the following data for internal project purposes: your name and surname, contact e-mail, phone number and home address.
- we may contact you at the given contact e-mail address and/or phone number.
- we may publish your first and last names in project outputs (e.g., virtual and in-person exhibitions, exhibition catalogues), and administrative documentation of the project.

After signing this consent, you may:

- Make a request for rectification, so that we can correct erroneous data or make other amendments.
- Make a request for erasure of your data. Upon doing so, we shall refrain from publishing the material you have donated.
- Complain regarding the way we have processed your personal data that you have shared with us.

Our responsibilities:

- We will not release your personal data to any third parties, unless required by the laws that are in effect. The only data that we shall publish are your first and last names indicating the material you have donated for the purposes of the project, if any.
- We will protect your data from unauthorized access or manipulation of any kind.
- We will keep your personal data for minimum of 5 years (in accordance with the procedures with which we must comply for the duration of an EU-funded project).

PERSONAL DATA

FIRST AND LAST NAMES	
DATE OF BIRTH	
CONTACT ADDRESS	
CONTACT E-MAIL	
CONTACT PHONE NUMBER	

Data provider: _____ (First and last names – printed in capital letters)

Signature: to be signed by the data provider

Date and place: _____

Title of institution: _____ (official title)

Name of legal proxy: _____ (in block letters)

Signature: signed by the legal proxy

Date and place: _____

TEMPLATE: Community Metadata Form *[adjust on a project memorandum or your institution/association letterhead]*

Instructions: complete one for each item being digitized; fill in as much as you know about the item in the relevant field. Those marked with * are the most important to complete

EXPLANATION OF METADATA ELEMENTS:

***Title** (the name given by you or someone else to the item. It could also be the caption on a photograph)

***Creator** (the person or organization responsible for creating or collecting the original item. you don't know, put "unknown")

***Subject(s)** (one or more keywords describing the topic(s) covered by, or person(s) depicted in the item)

***Description** (a fuller description of the item – this might be a sentence or 1-2 paragraphs summarizing what the item is about and anything else that you think is important, e.g., place, event, people associated with it)

Publisher (only fill this in if the item comes from a published source or a repository such as an archives, library or museum)

Contributor (the name(s) of anyone else who might have added or contributed to the item such as someone who annotated or edited it or provided additional information)

***Date created** (any information you know or can estimate about when the original item was created; or "date unknown").

Types (nature or genre of the original item, e.g., text, image, sound, physical object)

Format (extent, e.g., volume, playing time; and medium, e.g., oral history, video, photograph)

Identifier (e.g., filename)

Source (reference to the location of the original item if it is copied from somewhere else)

***Language** (in what language any content is written or spoken),

Relation (how the content relates to other items, e.g., the back of a photograph, part of a collection)

***Coverage** (e.g., geographic place; or temporal, e.g., time period)

***Rights** (who has ownership rights? who has access rights? Or "rights unknown" or "unclear").

Metadata Template *(complete one per digital item)*

Name and contact information of person completing the form: _____

_____

METADATA ELEMENT	
***TITLE**	
***CREATOR**	
***SUBJECT(S)**	
***DESCRIPTION**	
PUBLISHER	
CONTRIBUTOR	

***DATE CREATED**	
TYPES	
FORMAT	
IDENTIFIER	
SOURCE	
***LANGUAGE**	
***RELATION**	
***COVERAGE**	
***RIGHTS**	

PART TWO

Developing a Working Definition of a Migration Collection and Highlighting Migration in Archival Finding Aids

This section of the Handbook presents products of the AToM project that, during 2022 and 2023, applied approaches discussed in Part One. These demonstrate how the **Spanish State Archives**, with the participation of AToM Project partners and their collaborators, arrived at a working definition for an archival collection of migration, and provide examples of archival finding aids that partners created during the project.

Defining what is meant by an archival migration collection

The intent behind this definitional exercise was to explore what might be considered to be an **archival migration collection**. The goals were both theoretical and practical in nature. From the perspective of archival practice, a working definition of "migration collection" could help archives to frame and contextualize their own scope and associated activities, and then compare these to others. From a theoretical point of view, such definitions capture archival thinking at certain point in time and can serve as evidence for future evidence for future studies of archival practices as they relate to migration.

Finding aids for an archival migration collection

The objective of this project activity was to have archivists identify elements of archival description that might highlight or surface aspects of migration that otherwise might not have been acknowledged in the finding aid. This absence is particularly likely to happen when the majority of records in a fond/collection represents other activities not necessarily connected with migration. The finding aids presented here serve as examples of descriptions of records, created by archivists, that reflect various aspects of historical migration. Taken together, they also provide clear indication that "archival business" doesn't always end at state borders and that the international and transnational components of archival work are crucial for contemporary European and indeed global societies.

Finding aids of fonds and collections preserved in the Documentary Centre of Historical Memory in Salamanca, Spain (Tamara Štefanac, 2023)

I. Defining what is meant by an archival migration collection

Why agree on a definition of migration fond / collection in the context of archives?

A clear and shared understanding of what constitutes a migration fond/collection is crucial for effective archival practice and scholarship in the field of migration studies. Archival practice is guided by principles and standards that dictate the acquisition, description, preservation, and access of materials. Inconsistent or unclear definitions of a migration fond/collection may lead to challenges in meeting these standards and may hinder access to materials for scholars and researchers.

Moreover, different archival institutions may have varying approaches to collecting and preserving migration-related materials, depending on their mission and the contexts in which they operate. Having a common understanding of what constitutes a migration fond/collection can help to clarify these differences and promote collaboration and coordination among institutions.

A clear definition of a migration fond/collection is also important for academic researchers, policymakers, NGOs and other interested parties in the field of migration studies. It helps to ensure that they can access materials relevant to their research questions and that they can evaluate the scope and limitations of these materials. A well-defined migration fond/collection can also help to identify gaps in the archival record and guide future collecting efforts.

As a starting point, in the context of AToM, we might say that:
A migration fond/collection, within the context of archival practice, refers to an assemblage of primary source materials that document various aspects of migration, encompassing the movement of individuals or groups across geographical, political, or social boundaries. These fonds/collections typically include a range of materials such as personal narratives, correspondence, photographs, government records, policy documents, oral histories, and other relevant materials; and they are collected and preserved by archives, libraries, museums, and other institutions for research, education, and public access. Migration archival fonds/collections may include materials that document the experiences of migrants and the impact of migration on societies. They serve as a valuable resource for researchers, scholars, and the general public, providing insight into the causes and consequences of migration, the experiences

of migrants, and the social, cultural, and economic impact of migration on societies. Archival fonds/collections play an important role in preserving and promoting the cultural heritage of migrant communities and contributing to a more accurate and inclusive historical record of migration.

We must highlight the significant difference between "fonds" and "collections". According to *ISAD(G): General International Standard Archival Description Second Edition*, a collection is an artificial assemblage of documents accumulated on the basis of some common characteristic without regard to the provenance of those documents (ICA 2000, 10). Not to be confused with an archival fonds, that are the whole of the records, regardless of form or medium, organically created and/or accumulated and used by a particular person, family, or corporate body in the course of that creator's activities and functions.

The aim of AToM is to harmonise the different perspectives of the European Archives on the concept of "migration fond/collection". Having in mind that the obtained "definition" will not be universal, rather just our understanding what that kind of fond/collection might be. Nevertheless, it is important to have a clear understanding of what a migration fond/collection is in the context of archives because it ensures that everyone involved in the documentary management, in particular, in the area of preservation and access of these materials, shares the same understanding and expectations. Without a common understanding, it can lead to confusion, misunderstandings, and potential conflicts among stakeholders.

Archival practice is grounded in shared principles and standards that govern the acquisition, organization, description, preservation, digitization and access of materials. A clear definition of a migration collection helps ensure that these materials are collected and preserved in a consistent and systematic manner, making it easier for researchers and scholars to access and use them.

Moreover, the definition of a migration fond/collection may vary depending on the context and the type of archives or institution. The creation of archives and the historical context of each country determine the types of materials and the objectives of the archival institutions. Some archives may specialize in collecting materials related to forced migration or refugee experiences, while others may focus on the documentation of voluntary migration. Having a clear understanding of the scope and parameters of a migration collection can help ensure that materials are collected and preserved in a way that reflects the specific context and mission of the archive or institution.

Survey on migration fonds / collections: methodology

In order to reach a comprehensive definition of "migration fond/collection", a **template questionnaire was drafted** and proposed to the project Steering Committee for discussion and approval. It was planned to use an online questionnaire that included closed categorized questions, which allowed to standardize data and streamline their process and statistical analysis, as well as some open questions to obtain more spontaneous answers and qualitative contributions.

The questions, answered through this **link**, are the following:

- Archival Institution Name
- Email
- Country
- City
- Legal Structure
  - » Public
  - » Private
  - » Public and Private Partnership
- Do you have any different branches/archives under your responsibility?
- Is collecting migration materials part of your mission?
- Significance of migration in the context of your country
- Please, name the main archival holdings related with migration in your Institution
- Time period covered by these fonds/collections
- Access periods for these fonds/collections
- Linear meters for these fonds/collections
- Profile of users
  - » Historian/Researchers
  - » Archivists/Professionals from Archives Sector
  - » Professors
  - » Migrant individuals
  - » Migrant organizations
  - » Hobbyists
  - » Unknown
- Does your institution collaborate with migrant organizations or individuals?
- Do you have any specific webportal for any of these archival holdings?
- How would you define a migration fond/collection in the archival context?
- Help us completing our glossary. Choose the ones that matches with your context (See **glossary of terms**)

- » Collective memory
- » Diaspora
- » Exile
- » Expat
- » Identity
- » Migration
- » National "minorities" outside the country
- » Social remittances
- » Transnationals
- » Other

- Please could you add other terms with a brief definition/explanation?

⇨***Survey link***

The initial objective was to gather primary data from at least 20 archival holdings institutions from at least 8 European countries.

Executive Summary

1. The varied typology of archives that have responded to the survey clearly reflects that the **holdings on migrations are very dispersed** in different archives and cultural organizations and are, at the same time, **very diverse** (statistics, censuses, permits, oral histories, letters, etc.) with a wide range of materials. We find among the respondents: national and regional, public and private archives, ministerial archives, archives of the parliament, archives specializing in migration issues, university archives, museum archives and the archives of social organizations that work directly with migrants.

2. As it was expected, **a great majority** (87.5% / 21 out of 25 participating institutions) **of the participating organisations belong to the public sector**. This fact is consistent with the fact that 96% of the European Archives are publicly owned and that 90 - 95% are financed with public funds, according to the piece of research *Pan-European Diagnosis & State of the Arts report about Archival Holdings Institutions*, developed by the Spanish State Archives in the framework of the EU cofounded project *European Digital Treasures*.

3. **75% of the participating archives have as part of their mission to collect migration materials**. However, it is significant that 25% of the organizations that responded do not include the task of collecting migration materials as part of their mission.

4. For the vast majority of the organizations that participated in the survey, **migration in Europe is a central issue** for its archives. European migrations continue to shape the demographic, economic, and cultural landscape of the continent. As migration remains a dynamic and complex issue, European countries face ongoing challenges in managing and addressing the impacts and opportunities presented by migration flows.

5. Migration-related archival holdings mentioned by the organizations participating in the survey are very diverse, comprising fonds or collections directly related to migratory movements (passport register books, travel familiar permits…) or fonds/collections that provide us with indirect information on population movements through other themes (e.g. notarial holdings).

6. Most of the holdings of the participating archives (52%) belong to the **20th century**, followed by the 19th century (21%).

7. **80% of the users of migration holdings are researchers**. However, we must highlight that 8% of users are migrants, and it is expected that this group will continue to rise in a short period of time.

8. In relation with the previous point, **54% of the organizations collaborate with migrant organizations or individuals**. An approach of community engagement and **participatory archival practice** has increasingly been recognized and adopted as best ethical practice by archives and other cultural institutions. So, it is expected that this percentage will increase in the coming years.

9. There is a common general idea in most of the answers about what is the **definition of collections/fonds on migrations**. The nuances are given by the different contexts and fonds that guard the different archives. However, we can mention as common concepts:

    - Migration holdings refer to groups across geographical or political borders. Movements of people between countries for economic, social, or political reasons.

    - Materials of fonds/collections include objects, books, personal correspondence, video interviews, photographs, films, and documents issued by governmental bodies in different countries.

    - Records created, accumulated and/or maintained by creators[1] serve to reconstruct and narrate the immigrants' ways of life and their integration into the immigrant-receiving society, as well as the social, cultural and economic impact of migration on societies.

    - They serve as a valuable resource for researchers, scholars, and the public.

1 By the ICA ISAD(G) standard the Creator is defined as : "the corporate body, family or person that created, accumulated and/or maintained records in the conduct of personal or corporate activity. Not be confused with collector." (ICA 2000, 10).

Results of survey on migration collections/fonds

The online questionnaire on migration collections/fonds was launched on 2 July and remained open until 14 July 2023. It was addressed to European archives holding migration collections/fonds. It was distributed among the different European archive networks.

The initial objective was to gather primary data from at least 20 archival holdings institutions. Thanks to a personalised approach, such targets have been overcome, as **24 questionnaires have been answered covering 10 countries**.

The responses received are detailed below:

1. ARCHIVAL INSTITUTION NAME

The variety of archives and cultural institutions that responded to the survey clearly reflects the variety of these holdings (statistics, censuses, permits, oral histories, letters, etc.) and its creation context.

The typology of organisations that hold this type of collection is reflected in the responses, with national and regional, public and private archives, ministerial archives, archives of the parliament, archives specialised in migration issues, university archives, museum archives and the archives of social organisations that work directly with migrants.

Comprehensive list of participant organizations:

- **Archives nationales de Luxembourg**
- **Museo del Greco**
- **Archivo Del Congreso de los Diputados**
- **National Archives of Norway**
- **Archivo Histórico Provincial de Málaga**
- **Državni arhiv u Bjelovaru (State Archives in Bjelovar)**
- **Archivo Histórico Provincial de Cantabria**

- Archivo de la Universidad de Alicante
- Cáritas Portuguesa
- Archivo Histórico de Euskadi-Archivo de la Diáspora Vasca
- Expatriate Archive Centre
- Sociaal Historisch Centrum voor Limburg
- Gemeente Peel en Maas
- National Archives (Czech Republic)
- Royal and General Archive of Navarre
- State Archives in Dubrovnik
- Archivo General de la Región de Murcia / Archivo Histórico Provincial de Murcia
- Archivo General del Ministerio de Asuntos Exteriores, Unión Europea y Cooperación
- National Archives of Romania
- Security Services Archive (Czech Republic)
- State Archives of Cyprus
- Archivo Histórico de Protocolos de Madrid
- Archivo Regional de la Comunidad de Madrid
- National Archives of Belgium

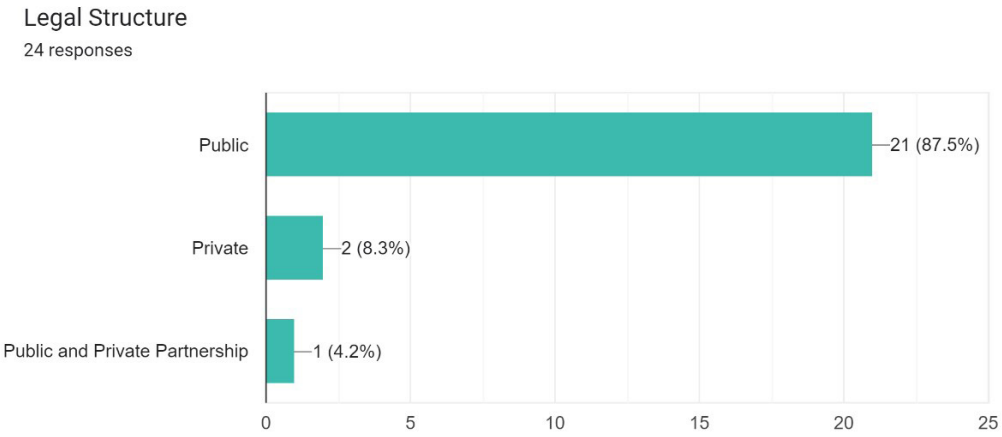
2. COUNTRY

Responses from 10 different countries have been received. Of particular relevance is the participation of Spanish archives (11), followed by the Netherlands (3), Croatia (2) and the Czech Republic (2).

Complete list:

- **Spain: 11**
- **The Netherlands: 3**
- **Croatia: 2**
- **Czech Republic: 2**
- **Belgium: 1**
- **Cyprus: 1**
- **Luxembourg: 1**
- **Norway: 1**
- **Portugal: 1**
- **Romania: 1**

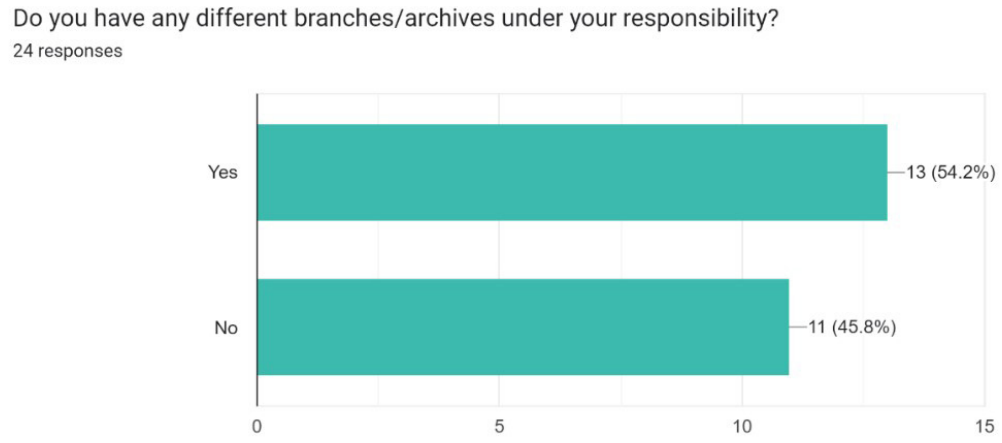
3. LEGAL STRUCTURE



As it was expected, a great majority (87.5% / 21 out of 25 participating institutions) of the participating archives belong to the public sector.

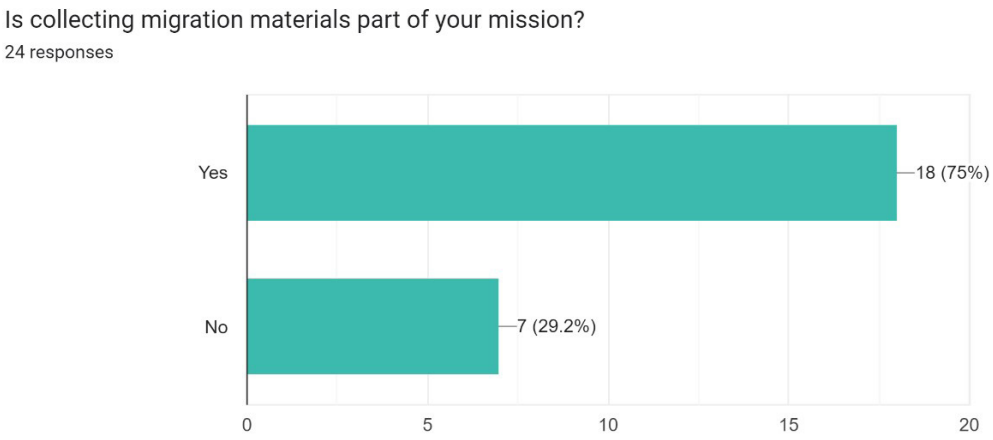
Actually, the only 2 private institutions that have participated to the survey are an international one linked to charity (poor, vulnerable and excluded persons) and the Roman Catholic church; and the only public-private organization is a regional one, linked to a university and the regional government.

4. DO YOU HAVE ANY DIFFERENT BRANCHES/ARCHIVES UNDER YOUR RESPONSIBILITY?



It can be highlighted that 54% of the archives that participated do have branches under their responsibilities, against 46% that do not. In fact, national and state archives commonly have a large number of local/regional/sectorial archives or representations under their responsibility.

5. IS COLLECTING MIGRATION MATERIALS PART OF YOUR MISSION?



75% of the participating archives have as part of their mission to collect migration materials. However, the archives of organisations such as museums, universities or public historical archives do not have this task as part of their mission, but they also keep records that may be relevant for the study of migration phenomena.

6. SIGNIFICANCE OF MIGRATION IN THE CONTEXT OF YOUR COUNTRY

European migrations continue to shape the demographic, economic, and cultural landscape of the continent. As migration remains a dynamic and complex issue, European countries face ongoing challenges in managing and addressing the impacts and opportunities presented by migration flows. For this reason, migrations are essential for all organizations that have responded to this survey.

Nevertheless, each of the archives, depending on the European country to which they belong, call attention to one type of migration or another. We highlight the main typologies with examples:

EMIGRATION

Historical Emigration: European countries have a long history of emigration, with large numbers of people leaving their homelands in search of better opportunities abroad. The 19th and early 20th centuries saw significant emigration from various European countries to destinations like the Americas, Australia, and other parts of the world.

The Spanish archives highlight the importance of Spanish migration to Latin America in the 19th and 20th centuries and the refugee crises caused by the Spanish Civil War.

Archivo de la Universidad de Alicante: "Migration in Spain has been a phenomenon of disastrous dimensions for the population and for the history of the country. The Civil War and the subsequent Franco dictatorship led to the exile of thousands and thousands of Spanish Republicans. Many went into exile in France where they were interned in concentration camps and later detained by the Nazis. Others were exiled to North Africa where they were forced to forced labour virtually as slaves. The family and social drama has been maintained for many decades due to the years of dictatorship."

Refugee and Asylum Migration: Europe has witnessed several refugee crises forced by political reasons. One of the more representative responses about this one given by the National Archives of Romania: "Romania is predominantly a country of emigration (since 19s Century). Significant Historical emigration consists of some important flow waves, within the context of the overflow process from East Europe to much promising countries (economic reasons) or forced by political ones. We can mention here: migration to North America (19th-20th centuries), large-scale population transfers during the WWI and WWII (and here we highlight the process occurred in Transylvania), deportation of Jews (Romanian Holocaust WWII), Roma people (WWII) and German ethnics (immediately after WWII), the emigration of ethnic minorities during the Communist regime. Nowadays, the process of emigration (primarily economic reasons) goes on."

Labour Migration: Labour migration in Europe has been a significant phenomenon for many decades, shaped by historical, economic, and political factors. The movement of workers within the European continent and beyond its borders has been continuous throughout the 19th and 20th centuries:

National Archives of Norway: "Our holdings include archival holdings with important information on migration. Migration is an important part of our history. In the 18th century, a large part of the population from the southern parts of Norway migrated to the Netherlands.

In the 19th and 20th century a lot of Norwegians went to USA and some to Canada. Most of them emigrated, but some came back after many years working abroad."

IMMIGRATION

Labor Migration: In the mid-20th century, several European countries faced labour shortages and implemented guest worker programs to attract foreign workers from countries like Turkey, Morocco, and Tunisia. These labour migrants were initially intended to fill temporary positions but often ended up settling in their host countries.

National Archives of Belgium: "Overall, immigration has played an increasingly important role in Belgian socio-economic history throughout the 19th and 20th century. Around 1900, Belgium became an immigration country, meaning the number of immigrants surpassed the number of emigrants. In the post-war period the mining industry (the backbone of Belgian economy) depended on the massive immigration of low-skilled foreign labour, an evolution which also occurred in other branches of the economy since the late 1950s. The "migration stop" in 1974 did not end migration flows to Belgium. Instead of labour migration, new arrivals were mainly triggered by resettlement and family reunion."

Cáritas Portuguesa*:* "Since the Medieval ages, Portugal has been a country of migrations. Since the 16th century, when the Portuguese expansion/world discoveries, we had migrations from Portugal to the Portuguese colonies in Africa, Asia and Brazil, and from those countries to Portugal (mostly with de 20th century decolonization). Nowadays we receive migrants from Europe, Eastern Asia, North of Africa, former Portuguese colonies. The migrants are looking for better life, economic and political conditions and the Portuguese government is aware of it, implementing measures to face it."

Refugee and Asylum Migration: Europe has witnessed several refugee crises, leading to the arrival of asylum seekers and refugees from conflict-ridden regions such as Syria, Afghanistan, Iraq, and various African countries. These migrations have sparked debates about asylum policies and integration in the last years.

National Archives of Belgium: "When looking at the "management" of refugee crises or violence induced mobility in Western Europe since the 1930s, Belgium has been at the forefront of changes in (international) asylum policies. During much of the 1930s, it was a "frontline state" for Jewish and political refugees from Nazi Germany, whereas in the second half of the 1940s, it recruited over 22,000 displaced persons (DPs) from Germany to work as miners. By early 1954, it had become the first country to delegate its national competence

for recognizing refugees on its territory to the representative of an international body—the Belgian delegate of the United Nations High Commissioner for Refugees (UNHCR). Since 1988, the Office of the Commissioner General for Refugees and Stateless Persons has taken over this role."

National Archives of the Czech Republic: "The Czech Republic is a multicultural society that is affected by waves of migration, on the other hand, young Czechs are leaving for work abroad (…) Currently, the Czech Republic provides comprehensive assistance to more than half a million refugees from war-affected Ukraine. Migration in the Czech Republic can be a carrier of positive values if we use its development potential."

7. PLEASE, NAME THE MAIN ARCHIVAL HOLDINGS RELATED WITH MIGRATION IN YOUR INSTITUTION. (PLEASE, IF POSSIBLE, INSERT LINKS TO THE RESOURCES, DESCRIPTIONS, FINDING AIDS, ETC.)

The main migration-related archival holdings mentioned by the archives participating in the survey are as varied as the participating archives themselves.

Two classifications can be made:

- **A first one, distinguishing between:**

- fonds/collections directly related to migratory movements: application for foreign Passports, passport register books, travel familiar permits, fonds of migrant associations, refugees' plans…

- and fonds/collections that provide us with indirect information on population movements through other themes. Many archives do not have a collection exclusively related to migration, but there are numerous documents in their holdings in which its existence and activity can be traced. Some good examples of this are the notarial archives, military recruitment records, urban planning records. Or even more specific fonds like the Provincial Institute of Obstetrics and Gynaecology fond, held in the Archivo Regional de la Comunidad de Madrid: "The large number of women from outside Madrid who were admitted to the maternity wards can be seen in the daily registers of the IPOG during the 1950s. They list their towns of origin and are, therefore, a source of information on emigration to the capital."

✌ **The second distinction can be made based on the different missions of the archives.**

i. Many archives generate **fonds** in the course of their activities. We should recall the definition of fonds provided by ISAD(G): "The whole of the records, regardless of form or medium, organically created and/or accumulated and used by a particular person, family, or corporate body during that creator's activities and functions." (ICA 2000, 10).

Among these, fonds we can highlight:

a. Migration Records, which are official records and documents related to migration processes, including immigration and emigration forms, visa applications, passports, border crossing records, and naturalization documents. These records provide information about individuals or groups moving from one place to another;

b. *and* Government Reports and Publications: Archives often house government reports, policy documents, and publications related to migration, which provide insights into the official perspectives and regulations on immigration and emigration. Good examples are the fonds generated by the Spanish Parliament or the General Archive of the Spanish Ministry of Foreign Affairs, European Union and Cooperation; and the fonds kept in the National and Regional Historical Archives, which hold the historical fonds generated by the oldest administrative organizations.

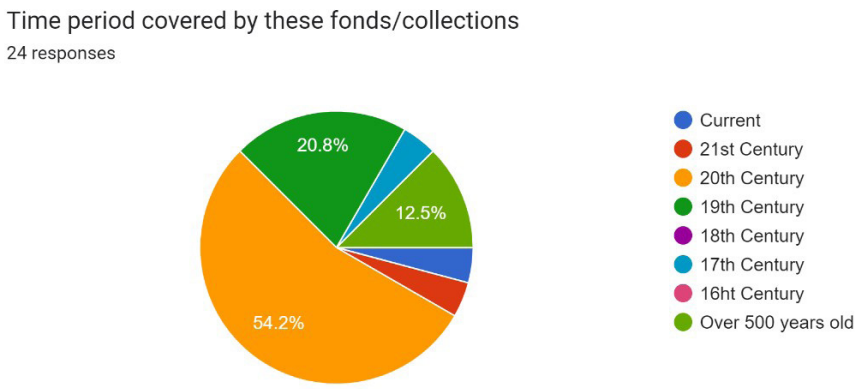
ii. Other archives deal more specifically with migration and **build collections on migration**. The term collection is also defined by ISAD(G) as follows: "an artificial assemblage of documents accumulated based on some common characteristic without regard to the provenance of those documents. Not to be confused with an archival fonds." (ICA 2000, 10).

The archive of the University of Alicante has a collection called Archivo de la Democracia; a set of documentary collections that help repair the Democratic Memory. It is made up of donations from personalities, associations and other individuals. As for the exiles in North Africa, they have a web portal where all the documentary collections are related and described.

Expatriate Archive Centre in the Netherlands collects and preserves the life stories of expatriates worldwide for future research: "Our collection includes letters, diaries,

blogs, photos, videos, and other documents which together give a complete picture of everyday life abroad, from the late 19th century to the present day. These original source materials are invaluable for academic researchers looking to study expatriate experiences from a wide range of perspectives."

8. TIME PERIOD COVERED BY YOUR MIGRATION FONDS



The vast majority of the fonds/collections of the participating archives (52%) belong to the 20th century, followed by the 19th century (21%). It is also significant that 12% of the collections are more than 500 years old, mainly belonging to state/regional public archives.

9. ACCESS REGULATIONS TO THESE FONDS/COLLECTIONS

Access rules to these collections are different for each archive, considering, in which country, region and city it is located and what kind of organisation it is.

We should point out that access regulations to archival fonds/collections in the European Union (EU) can vary from country to country, as each member state has its own laws and regulations governing archives. Nevertheless, there are European regulations such as Regulation (EU) 2016/679 of the European Parliament and of the Council of 27 April 2016 on the protection of natural persons with regard to the processing of personal data and on the free movement of such data, and repealing Directive 95/46/EC (General Data Protection Regulation) or the Directive (EU) 2019/1024 of the European Parliament and of the Council of 20 June 2019 on open data and the re-use of public sector information (recast). The last defines re-use of public sector information but not access. Additionally, one can explore the websites of international archival organizations and institutions, such as the International Council on Archives (ICA) or the European Archive Group (EAG) for resources and

guidelines related to archival access in the EU. However, there are some general principles and guidelines that apply to many EU countries concerning access to archival materials that are reflected in the archives´ responses. Here are some common access regulations found in many EU countries:

Principle of Openness: The EU generally promotes the principle of openness when it comes to access to public records, including archival materials. Public archives are often accessible to researchers, historians, and the general public, subject to certain conditions.

Time-Based Access Restrictions: Some archival materials may be subject to access restrictions based on the sensitivity of the content or the need to protect individuals' privacy. In many EU countries, access to certain records may be restricted for a specified period, often determined by the data protection and privacy laws.

Personal Data Protection: Access to archival materials containing personal data may be subject to data protection regulations, such as the EU's General Data Protection Regulation (GDPR). Personal data should be processed and accessed in compliance with these regulations to ensure individuals' privacy is safeguarded.

Researcher Access: Researchers, scholars, and historians are usually granted access to archival materials for research purposes. They may need to apply for permission, follow specific procedures, or agree to certain terms and conditions set by the archive.

Copyright and Intellectual Property: Archival materials may be subject to copyright and intellectual property rights. Researchers accessing and using such materials must adhere to copyright laws and obtain proper permissions for reproduction or publication.

Special Collections and Sensitivity: Archives may hold special collections, such as records related to sensitive historical events or vulnerable populations. Access to such materials may be subject to additional restrictions to ensure their appropriate use and handling.

10. LINEAR METERS OF THESE FONDS/COLLECTIONS

We found among the responses, fonds/collections on migration from 1,8 to 7 500 linear meters.

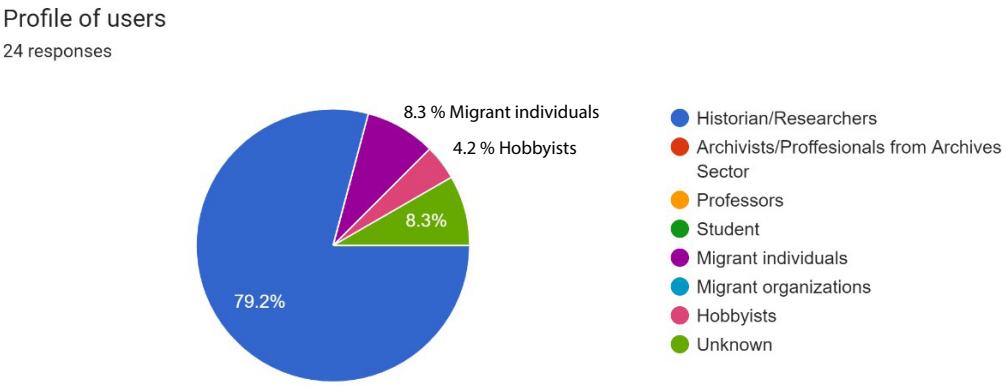
In some cases, such as the national archives, it is very difficult to determine the linear metres of the collections on migration, because the collections are distributed over several different sites. Precise criteria for the selection and specification of archive fonds/collections should be specified.

11. NUMBER OF ANNUAL USER QUERIES TO THESE FONDS/ COLLECTIONS

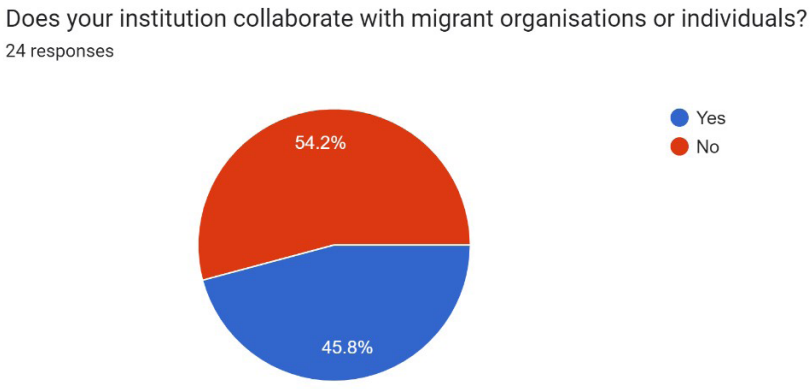
It is very difficult to have the number of consultations of these collections because within the non-specialised archives, as we have seen before, the collections on migration are distributed in different files.

In addition, it is necessary to distinguish between in-person consultations by researchers and online consultations. The numbers vary a lot for different reasons, so they are not representative.

12. PROFILE OF USERS



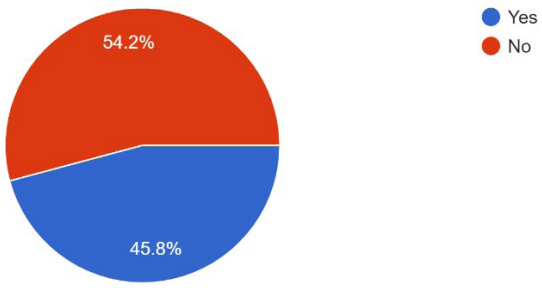
13. DOES YOUR INSTITUTION COLLABORATE WITH MIGRANT ORGANIZATIONS OR INDIVIDUALS?



It is very relevant that 45% of the archives surveyed collaborate with migrant organisations or individuals even though most of them are not specialised in migration archives. This is a trend that should be supported to involve migrant groups as co-creators of funds/collections.

14. WEB PORTAL

Do you have any specific webportal for any of these archival holdings?
24 responses



More than 50% of the participating archives have web pages from which migration holdings can be accessed. However, there are almost no specific websites for migration holdings. In the national or regional historical archives there may be some specific microsites, but usually these fonds and collections are not highlighted.

15. IF YOU HAVE ANSWERED "YES" IN THE PREVIOUS QUESTION, PLEASE, WRITE DOWN THE NAME OF THE WEBPORTAL/S.

List of websites:
https://archivodemocracia.ua.es/es/exilio-republicano-africa/1.-el-exilio-republicano-en-el-norte-de-africa.html

Papir: https://portal.cehr.ft.lisboa.ucp.pt/arquivos/index.php/caritas-portuguesa-2

https://www.shclimburg.nl/

https://pem.hosting.deventit.net/

https://archivogeneral.carm.es

https://ebadatelna.cz/

https://gestiona.comunidad.madrid/archivos_atom/index.php/informationobject/browse?showAdvanced=1&topLod=0

Belgian State Archives' website: https://arch.arch.be/index.php?l=en

16. HOW WOULD YOU DEFINE A MIGRATION FOND/COLLECTION IN THE ARCHIVAL CONTEXT?

We list here the responses from all the archives. We will analyse them in the next point of the document:

"An archival series with relevant information about emigration."

"Documentation of special relevance for the repair and recovery of the Democratic Memory."

"The same as the **glossary**."

"Primary and secondary source materials documenting migration processes, whether of individuals or groups across geographical or political borders. The materials held by the Diaspora Archive include objects, books, personal accounts (in the form of verse and personal correspondence), video interviews, photographs, films, and documents issued by governmental bodies in different countries."

"The Expatriate Archive Centre collects and preserves the life stories of expatriates worldwide for future research. We define an expatriate as someone who lives temporarily in a country other than their 'home' country. We are also interested in repatriation, third culture kids, and other roles and situations adjacent to expatriate life."

"Collection/collection items that deal with aspects of migration."

"Archival documents on the issue of exile, migration (emigration and immigration), national minorities, compatriots living abroad are located in the National Archives in a wide range of archival fonds and collections, for example in state administration fonds, in associational or personal archives and archival collections."

"A documentary fonds or collection produced or assembled by people or entities that were protagonists or directly intervened in migratory movements. As well as documentary fonds or collections that, without having been produced or assembled expressly because of migratory movements, provide significant quantitatively or qualitatively information about these movements."

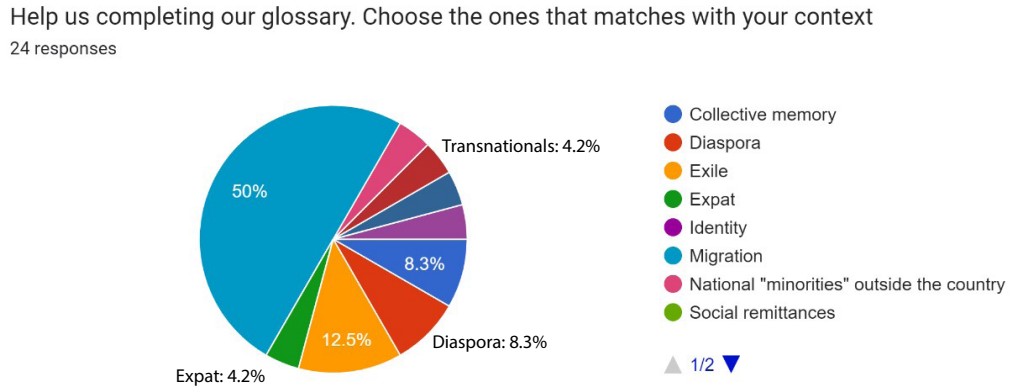
"Structured set of documents from a producing organization related to the movements of people between countries for economic, social or political reasons, and their ways of life and integration into the immigrant-receiving society."

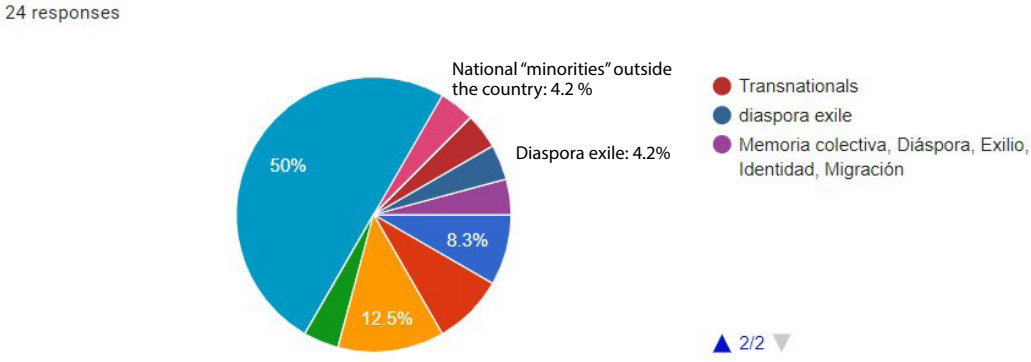
"A migration fond/collection consists of documentary heritage of people who had to leave their native country/region for different kind of reasons (economic, political, professional)."

"A fond/collection comprised of records that mainly address issues relating to people migrating to or from Cyprus or even internally displaced persons."

"Archival logic dictates that we identify archive fonds with archive producers. Consequently, the archive production of any organization involved in «migration management » (such as the former Aliens' Police or the old service of the Belgian delegate of the UNHCR) will count as a « migration fond."

17. HELP US COMPLETING OUR **GLOSSARY.** CHOOSE THE ONES THAT MATCHES WITH YOUR CONTEXT.





Due to the non-specialisation of the surveyed archives, the option of "migration" in general, with 50%, is the one with which they feel most identified. "Exile", "Diaspora" and "Collective memory" are the following choices.

18. PLEASE COULD YOU ADD OTHER TERMS (TO THE GLOSSARY) WITH A BRIEF DEFINITION/EXPLANATION?

Refugees: Foreign nationals taken in by another country due to political reasons or insecurity.

Refugees: People who have fled war, violence, conflict or persecution and have crossed an international border to find safety in another country.

Rural Exodus: massive movement of people from the villages to the city due to a negative economic and social situation (agrarian crisis, crisis of rural values). It was particularly significant in the mid-20th century in Spain.

Migration fond / collection: a multiperspective definition

As mentioned in the first point of this document, the aim of AToM is to harmonise the different perspectives of the European Archives on the concept of "migration fond/ collection". Having in mind that the obtained "definition" will not be universal, rather just our understanding what that kind of fond/collection might be. A common definition of migration records in archives is essential for maintaining accuracy, consistency, and interoperability across various contexts. It supports research, policy development, education, and the responsible management of historical information related to human migration.

It should be noted that most of the definitions given by the archives and organisations participating in the survey are contained in the initial definition given by AToM. Nevertheless, we have added to the initial definition the different nuances that the participants in the survey have brought to the definition of a migration fond/collection:

A migration fond/collection, within the context of archival practice, refers to an assemblage of primary source materials that document various aspects of migration, encompassing the movement of individuals or groups across geographical, political, or social boundaries. These fonds/collections typically include a range of materials such as personal narratives, correspondence, photographs, government records, policy documents, oral histories, and other relevant materials; and they are collected and preserved by archives, libraries, museums, and other institutions for research, education, and public access.

Migration archival fonds/collections may include materials that document the experiences of migrants and the impact of migration on societies. They serve as a valuable

resource for researchers, scholars, and the general public, providing insight into the causes and consequences of migration, the experiences of migrants, and the social, cultural, and economic impact of migration on societies. Archival fonds/collections play an important role in preserving and promoting the cultural heritage of migrant communities and contributing to a more accurate and inclusive historical record of migration.[2] Besides, archival fonds/collections address the needs of migrant communities in terms of relevant records and recognition of rights. Additionally, they preserve their collective memory and maintain their identity.

A noteworthy nuance is the distinction made by the Royal and General Archive of Navarre between "documentary fonds or collection produced or assembled by people or entities that were protagonists or directly intervened in migratory movements and documentary fonds or collections that, without having been produced or assembled expressly because of migratory movements, provide significant quantitatively or qualitatively information about these movements." This distinction shows the great variety of records that can provide information on different aspects of migration movements and the complexity, for this reason, of systematising the different types of records.

Glossary of Terms Used

For a full list see **Glossary** in the Part One of this Handbook.

Two new terms to add to the glossary have been mentioned within one of the definitions given by the participants: "Repatriation" and "Third Culture Kids" (see definition in the Glossary of Terms Used).

NEW TERMS FROM THE SURVEY

Refugees: people who have fled war, violence, conflict or persecution and have crossed an international border to find safety in another country (UNHCR, n.d.).

Rural Exodus: massive movement of people from the villages to the city due to a negative economic and social situation (agrarian crisis, crisis of rural values). It was particularly significant in the mid-20th century in Spain.

Repatriation: *the act or process of restoring or returning someone or something to the country of origin, allegiance, or citizenship: the act of repatriating or the state of being repatriated.*

2 Text added to the initial definition after the survey.

(Merrian Webster Dictionary). For refugees, asylum seekers and illegal migrants, repatriation can mean either voluntary return or deportation. **Voluntary return** is the return of eligible persons, such as refugees, to their country of origin or citizenship based on freely expressed willingness to such return. Voluntary return, unlike expulsion and deportation, which are actions of sovereign states, is defined as a personal right under specific conditions described in various international instruments, such as the OAU Convention, along with customary international law. As repatriation can be voluntary or forced, the term is also used as a euphemism for **deportation**. Involuntary or forced repatriation is the return of refugees, prisoners of war, or civil detainees to their country of origin under circumstances that leave no other viable alternatives. According to modern international law, prisoners of war, civil detainees, or refugees refusing repatriation, particularly if motivated by fears of political persecution in their own country, should be protected from refoulement and given, if possible, temporary or permanent asylum. The forced return of people to countries where they would face persecution is more specifically known as refoulement, which is against international law.

Third Country Kids: Third culture kids (TCK) are people who were raised in a culture other than their parents' or the culture of their country of nationality, and also live in a different environment during a significant part of their child development years. They typically are exposed to a greater volume and variety of cultural influences than those who grow up in one particular cultural setting.

TCKs move between cultures before they have had the opportunity to fully develop their personal and cultural identity. The first culture of such individuals refers to the culture of the country from which the parents originated, the second culture refers to the culture in which the family currently resides, and the third culture refers to the distinct cultural ties among all third culture individuals that share no connection to the first two cultures. Third culture individuals are particularly adept at building relationships with other cultures while not possessing a cultural identity of their own. They can also be referred to as cultural hybrids, cultural chameleons, and global nomads. The term third culture kid was first coined by researchers John and Ruth Useem in the 1950s, who used it to describe the children of American citizens working and living abroad (Wikipedia contributors n.d.).

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II. Finding aids for an archival migration collection

One of the essential objectives of the AToM project is to redesign/create and publish specialised finding aids for existing and new collections on migration[3].

As noted in AToM's Handbook of Best Practices: "Archival holdings as well as archival practice can contribute to evidence-based research and broaden and deepen historical narratives on migration topics that are so often invoked in contemporary societal dialogues. Beyond documentation and preservation, there is a critical proactive role to be played by archives and other LAMs in presenting the documentary materials they hold not only through **catalogues, finding aids, inventories and other descriptive tools**, but also through **exhibitions, publications, documentaries** and other physical and virtual mechanisms."

It is important for archivists to exercise cultural competence and engage in intercultural dialogue by including descriptive practices and paying attention to the language used in finding aids and guides.

In this respect, it is one of the tasks of AToM to take into account Reparative Archival Description, which as mentioned also in the Handbook of Best Practices: « aims to remediate or contextualise potentially outdated or harmful language used in archival description and to create archival description that is accurate, inclusive, and community-centred (Yale Library Reparative Archival Description Working Group 2024). It entails **re-visiting existing finding aids and other forms of description**, controlled vocabularies that are used, and descriptive processes that the archive follows with particular concern for how minority and marginalised community members, their experience and perspectives are represented. Community input should be integral to reparative description.

Finding Aids and the communities

Finding aids play a pivotal role in aiding different communities when accessing migratory archives:

Accessibility for Diverse Audiences: Finding aids offer access to the archival descriptions that make archives more accessible to a broad range of users, including researchers, scholars, students, community members, and individuals interested in their heritage or history.

3 Disclaimer: Each partner is responsible for its own content published in the guide.

Preservation of Cultural Heritage: Migratory archives often contain materials significant to various communities. Finding aids help preserve and showcase these diverse cultural heritages by making these materials accessible for research, education, and community engagement.

Empowerment of Marginalised Groups: Migration histories often involve marginalised or underrepresented communities. Finding aids that describe migratory archives help amplify these voices, providing opportunities for these communities to explore and share their narratives, contributing to a more inclusive historical record.

Education and Awareness: Finding aids assist educators in incorporating primary sources from migratory archives into curricula, fostering a deeper understanding of migration experiences, cultural diversity, and historical contexts among students and the broader public.

Community Engagement and Empathy: They facilitate community engagement by allowing individuals with personal or familial connections to migration histories to explore and engage with these archives. This can foster empathy and understanding across different generations or communities.

Advancing Research and Collaboration: Detailed finding aids aid researchers in conducting comprehensive studies on migration, encouraging collaboration among scholars from diverse disciplines, leading to enriched academic discourse and comprehensive analyses.

Informing Policy and Advocacy: Researchers, policymakers, and advocates can use migratory archives referenced in finding aids to inform policy discussions, advocacy initiatives, and decision-making processes related to migration, fostering more informed and empathetic policies.

Overall, finding aids act as **bridges** between migratory archives and diverse communities, serving as essential tools to promote understanding, inclusivity, and engagement with migration histories and experiences. They facilitate access, promote learning, and support the preservation of diverse cultural narratives, enriching our collective understanding of migration's multifaceted impact on societies.

Description of contents

This guide includes some finding aids about fonds/collections selected by AToM´s partners. Taking into account the diversity of partner organisations and the archives they hold and/or have access to, this guide is not a comprehensive guide to the migration holdings of

the partners´ countries. The guide provides an overview of the records, which have been included in other project activities, such as life stories or exhibitions and that are connected to the migrant communities AToM is working with.

The objective is redesigning existing finding aids or creating new ones to reflect migrant heritage in more visible manner, in the form of a thematic catalogue of migration collection in English, while partners will keep the documents in the original languages.

This material would facilitate migrants to explore their own archival heritage already preserved in the archives, highlighting material that is important for historical and/or contemporary migration.

The importance of this guide is relevant to the long-term impact of AToM. The project impact on the first addressed target group (archivist and documentary heritage professionals) is immediate and transferable in other contexts (both different institutional contexts, e.g., libraries and museums and other countries, including those outside EU borders). The impact on the second addressed target group (communities of immigrants, descendants of migrants from the past) **is long-term since the results of activities (finding aid) might be used by new generations.** Since this aspect (producing finding aids and facilitating use of records) is a central part of archival work in general the sustainability is ensured in the long-term and without need of additional resources.

The fonds or collections selected by the four AToM partners are related with the topics the organisations work on and the communities involved.

ICARUS CROATIA

As opposed to the other project partners (institutions), ICARUS Croatia is a non-profit association that is not oriented towards collecting archival material and does not have its physical collections. Rather, it is dedicated to the archival research of historical sources, the promotion of open access to archives through new IT technologies, as well as the development of cross-institutional and international cooperation in the field of cultural, scientific, and professional activities. The activities of ICARUS Croatia are oriented towards promoting the best professional archival and heritage practices as well as the EU policies of a cultural and information society. In the AToM project, beneficiaries differ in many aspects. Unlike the other beneficiaries, who could work with the material in their possession in order to create finding aids focused on migration issues, the activities of ICARUS Croatia were focused on collaborative institutions and their holdings. The association formed local and regional partnerships with archival institutions that hold such material in order to present various

institutional practices. The criteria of choosing ICARUS Croatia's partners were: diversity, interest in the *archives in the context of migration* topic, and geographical dispersion. Diversity in this aspect means that, other than state archives, other institutions which hold archival material are included in the project. Geographical dispersion (not limited to dispersion within the borders of Croatia) is important because it reveals material of broader topics and periods, and can also serve as an indicator of various archival practices. Partner institutions that participated in the "Finding aid" output are from Croatia, Bosnia and Herzegovina, and Serbia. The common characteristic is that the records related to migration are part of greater fonds/collections and the description on that level is not focused on migration. But archivists, for the purpose of this activity, re-described the existing inventories and catalogues in a way that migration is reflected and hence more accessible to the end users. In this perspective, migration is not the only topic that is "hidden" in the archival description. The standards that guide the archival description suggest that archivists should focus on the work of record creators and it is this perspective that should be the primary one. Often, in practical everyday work, not enough time is dedicated to description in detail, and yet it is in details that we find a wide range of topics (as well as individuals and groups) that are not reflected in the finding aids.

Besides the Croatian diaspora in the archival material as a nationally important issue, there are at least 22 national minorities in Croatia whose status is recognized by the *Constitutional Act Amending the Constitutional National Minority Rights Act* (Official Gazette 80/2010) and the *Constitutional National Minority Rights Act* (Official Gazette 155/2002). The records about their history in Croatia are also kept in archives, albeit in very diverse modes. In some of the finding aids presented in the AToM project, such material is made more prominent through migration-focused description.

LIST OF FONDS/COLLECTIONS:

- **Archives of Bosnia-Herzegovina (Sarajevo, Bosnia and Herzegovina): Fonds of the Provincial Government for Bosnia and Herzegovina**
- **Archive of the Tuzla Canton (Tuzla, Bosnia and Herzegovina): Oriental Collection**
- **Archive of the Tuzla Canton (Tuzla, Bosnia and Herzegovina): "Kreka" Coal Mines in Tuzla**
- **Academy of Fine Arts in Zagreb, University of Zagreb (Zagreb, Croatia): Student documentation**

- **Institute of Ethnology and Folklore Research (IEF), Department of Documentation (Zagreb, Croatia): Photo Collection – Material on folklore (customs) in Slovakia by Josip Miličević**
- **State Archive in Bjelovar (Bjelovar, Croatia): Češka obec Bjelovar**
- **State Archive in Bjelovar (Bjelovar, Croatia): Czechoslovak School Masarykova Bjelovar**
- **State Archive in Dubrovnik (Dubrovnik, Croatia): Ludomir Michal Rogowski's personal fonds**
- **State Archive in Pazin (Pazin, Croatia): Foreign affairs – esteri**
- **Archives of Vojvodina (Novi Sad, Serbia): Temes County – Temeswar & Torontál County – Veliki Bečkerek**
- **State Archive in Vukovar (Vukovar, Croatia): The District of Vinkovci**
- **State Archive in Split (Split, Croatia): Yugoslavian Refugee Camp in Italy**
- **State Archive in Zagreb (Zagreb, Croatia): Zagreb City Administration – Crafts Department**
- **Historical Archives of Subotica (Subotica, Serbia): Faculty of Law – Subotica**

SPANISH STATE ARCHIVES

The SSA has compiled the most representative fonds and collections of the Spanish exile during and after the Spanish Civil War (1936 – 1939).

SSA has considered it important to focus on this group because it is crucial to be able to preserve the memory of those exiles during the Civil War as they are the last first-hand witnesses of the Republican exile. These migrants represent pre-civil war Spain with its different stories, as well as the image of how Republican emigration helped shape Ibero-American and European society from the 1940s onwards.

Furthermore, in compliance with the *Law 20/2022 of 19 October on Democratic Memory*, the Archives must guarantee free and universal access to historical documents that form part

of documentary series or collections on the coup d'état, the Spanish Civil War, the Franco dictatorship, the anti-Franco guerrilla resistance, exile, and the internment of Spaniards in concentration camps during the Second World War.

These fonds are collected in **Guide to the 1939 Spanish Exile in the National Archives**, a microsite that compiled the informational resources of the Spanish National Archives on the subject. The aim of the Exile Guide is educational, and therefore it has been structured around sections, as the main threads of the story of the Spanish diaspora in 1939, after the end of the Civil War and the beginning of Franco's regime. It has been translated into English for the AToM project and a blog article has been written about it on the AToM website.

Exile related to the Spanish Civil War happened in three waves. The first one was during the Northern Campaign (March–November 1937), followed by a second wave after the fall of Catalonia (January–February 1939). Around 500,000 Spaniards moved to France in the first two waves. The French authorities had to improvise concentration camps, with such hard conditions that almost 350,000 of the exiled Spaniards returned. The third wave occurred after the War, at the end of March 1939, when thousands of Republicans tried to board ships to exile, although few succeeded (see Bibliography in the Annex I).

The fonds and records selected belong to the General Administration Archive and the Centre for Historical Memory (CDMH), both of them part of the Spanish State Archives.

The mission of the CDMH is to recover, conserve and disseminate documentary sources, whether original or secondary, relating to the historical period between the Civil War and the transition period, so that they can be made available to victims, researchers, and the public.

CDMH's first objective is to become a centre of national and international reference for the knowledge of Spain's recent history, thanks to the concentration of documentary collections, oral testimonies and secondary sources that reflect all the memories, especially those of the victims.

LIST OF COLLECTIONS/FONDS:

- **Inter-ministerial Commission for the dispatch of workers to Germany (CIPETA). 1941 – 1946.**

- **Files of Spaniards helped by the organisations that aided Spanish Republicans in Mexico.1940 – 1948.**

- **MEXICO. Spanish Consulate in Veracruz. Passenger and migrant lists. 1840 – 1950.**
- **Registry of Spanish Immigrants in Mexico. 1854 – 1950.**
- **Evacuation of civilians and refugees. 1936-07-20 / 1939-02-13.**
- **Collection of documents from Belgian archives on the Spanish Civil War and exile. 1936 – 1945.**
- **Collection of documents on Spanish exiles who fought in France during World War II. 1941 – 2007.**
- **Collection of documents on Basque children evacuated to Britain during the Spanish Civil War. 1937 – 1997.**
- **Collection of photographs "Children of War". 1936. Aprox. – 1939. Aprox.**
- **Book of Spanish emigrants in Russia. 1934 – 1986.**

THE NATIONAL ARCHIVES OF HUNGARY

The Czechoslovak–Hungarian population exchange, which was signed on the 27th February 1946, was the exchange of inhabitants between Czechoslovakia and Hungary after World War II. Between 45,000 and 120,000 Hungarians were forcibly transferred from Czechoslovakia to Hungary, and their properties confiscated, while around 72,000 Slovaks voluntarily transferred from Hungary to Czechoslovakia.

During the Second World War and in the years that followed, one of the historical traumas suffered by individuals and communities in Hungary was the forced displacement from their place of residence, their homeland. Due to the organised expulsions or resettlements carried out by the states, many people had to flee, giving up the existence they had built up over years or even decades – mainly because of their nationality or social status.

Official or private records, even remembrance of those who lived through the events are authentic representatives of these forced migrations. Among the documents produced by state agencies at the time, several sets of records survived in the Archives of the Centre for Financial Institutions, documenting the resettlements and the loss of property due to forced displacement.

The files on resettled and displaced persons during the Czechoslovak-Hungarian population exchange provide basic information on individuals and families. The records of the declaration of property left behind in Czechoslovakia and Yugoslavia and the compensation procedures that began in the 1960s provide insight into the everyday lives of individuals, not only through the traumatic events but also through the property left behind.

Records of the Archives of the Szabolcs-Szatmár-Bereg County are representatives of the local implementation of the Czechoslovak-Hungarian population exchange. The Hungarian Government Commission for Resettlement was established in 1946 to carry out the population exchange, and rural branches were organised from March 1947 onwards, before the exchange started. The branch office operated until 22 November 1947, when its tasks were taken over by the Settlement Department of the Szabolcs County Land Office. After November 1947, the most important source base was the Land Office's records, and the Settlement Department was given a separate status.

Very important are the collections of documents of the various bodies of the local administration, above all the documents of the mayor of the town of Nyíregyháza. The offices of the Chief Bailiff and deputy Bailiff of Szabolcs were also involved in the population exchange, so there are also valuable sources on the subject (see Bibliography in the Annex I).

LIST OF COLLECTIONS/FONDS:

- **Centre for Financial Institutions, Interstate Department, Name index files of persons resettled from Czechoslovakia. 1946-1964.**
- **Centre for Financial Institutions, Property Law Department, Property Law Cases relating to Property Remaining in Czechoslovakia. 1946-1964.**
- **Hungarian Government Commission for Resettlement, Resettlement registers, register of names, statistical statements. [1945] 1946–1949 [1953].**
- **Records of the Chief Bailiff of Szabolcs County. Administrative documents, Cases of the Czechoslovak-Hungarian population exchange. [1945] 1946–1949.**
- **Records of the Deputy Governor of Szabolcs County. Administrative documents, Matters of the Czechoslovak-Hungarian population exchange. [1945] 1946–1950.**

- **Nyíregyháza r.t.v. Papers of the Mayor of Nyíregyháza. Filed documents, Measures concerning the Czechoslovak-Hungarian population exchange. [1945] 1946–1950.**

- **Nyíregyháza r.t.v. Papers of the Mayor of Nyíregyháza. Administrative documents, Matters relating to the exchange of population. [1945] 1946–1950.**

- **Nyíregyháza r.t.v. Papers of the Mayor of Nyíregyháza. Administrative files, Matters relating to the Slovak resettlers of 1946. [1945] 1946–1950.**

- **Nyíregyháza r.t.v. Papers of the Mayor of Nyíregyháza. Administrative files, Resettlement of factories and industrial plants. [1945] 1946–1950.**

- **Nyíregyháza r.t.v. Papers of the Mayor of the City of Nyíregyháza. Administrative files, Cases of persons who moved/refugees from neighbouring countries to Nyíregyháza. [1945] 1946–1950.**

- **Hungarian Resettlement Government Commissariat No 2 (Nyíregyháza) Branch, Resettlers' data sheets, property censuses. 1946–1947 [1948]**

DE DOMIJNEN FOUNDATION

The Sittard-Geleen region has been a border region throughout many centuries. That means that there has been a lot of migration. Mercenaries and soldiers, merchants and boatmen for example. In the 19th century a poet from Sittard became friends with Victor Hugo in Paris, and Nicolaas Reubsaet, a tenor, became one of the most important singers of his time and ended as an Italian duke. But the 20th century shows the most effects on migration. The reason is the coal mine in Geleen, the biggest of its kind in Europe. People from all over Europe came to our region, from Italy, Spain, Hungary, former Yugoslavia, Poland and Morocco among others. In the years following the Second World War, people from former colonies migrated to the city and region, mainly from the Moluccas and Suriname. In the last fifty years many refugees fled to the Netherlands, and of course some of them came to our region too.

Because we are a regional archive, we don't have any archives that focus on migration. The traces of migration that can be found here, are usually in 'regular' archival fonds. For example, traces of migration can be found in archives of the municipality or in a personal archive. The examples we offer here, therefore don't sound like they concern migration. That's correct, because migration is just one (usually small) part of an archival fonds. Migration can be

found in correspondence, in municipal registers, or on the website AEZEL we contribute to: this is a source for (among others) municipal registers and church registers, and names and places of birth show the migratory flows during time. The traces that can be found in different fonds also means that there can be unexpected traces in our archives, but which can be explained by history: there is an example of a Christmas card in the archival fonds of the parish of H.H. Petrus and Michaël. This can be explained by the migration of mine workers to Sittard. The personal archives given in the finding aid concern people who moved abroad. Therefore, to find traces of migration in our regional archive, you sometimes have to dive deeper into specific fonds to find the information you're looking for, and don't be afraid to delve into our history to find new traces, too.

LIST OF COLLECTIONS/FONDS:

- **103 - Bestuursarchief Gemeente Grevenbicht. 1938-1981.**
- **113 - Bestuursarchief Gemeente Obbicht en Papenhoven. 1938-1981.**
- **121 - Bestuursarchief Gemeente Born. 1938-1981.**
- **146 - Bestuursarchief Gemeente Limbricht. 1938-1981.**
- **122 - Bevolkingsregisters Gemeente Born. 1839-1940.**
- **132 - Bevolkingsregisters Gemeente Geleen. 1828-1931.**
- **137 - Bestuursarchief Gemeente Broeksittard. 1817-1942.**
- **138 - Bevolkingsregisters Gemeente Broeksittard. 1850-1938.**
- **147 - Bevolkingsregisters Gemeente Limbricht. 1850-1936.**
- **154 - Bestuursarchief Gemeente Munstergeleen. 1745-1940.**
- **155 - Bestuursarchief Gemeente Munstergeleen. 1940-1981.**
- **156 - Bevolkingsregisters Gemeente Munstergeleen. 1827-1935.**
- **173 - Bevolkingsregisters Gemeente Sittard. 1835-1939.**

- **1012 - Archieven van de kloostergemeenschappen van de Dochters van de Goddelijke Voorzienigheid van Créhen in Nederland. 1911-2013.**
- **202 - R.K. Parochie H.H. Petrus en Michaël, Sittard. 1582-1980.**
- **313 - Collectie Felix Rutten, Sittard. 1882-1971.**
- **310 - Collectie J.N. Reubsaet, Sittard. 1866-1889 (1920, 1937).**
- **263 - Collectie Charles Beltjens, Sittard. 1832-1890.**

ADDITIONALLY:

⇨ https://aezel.eu/ (some of our materials and those of other archives are presented here)

Structure

Describing an archival collection/fond of migration involves creating a comprehensive overview that helps researchers understand the scope, content, and significance of the materials within the collection. In order to define the elements of description, we have followed the International Standard Archival Description ISAD(G), published by the International Council of Archives. Here are steps and elements AToM considered when describing migration collections/fonds:

IDENTITY STATEMENT AREA

Reference code assigned by the holder and the URL, if available, to the online description record to help researchers locate specific materials within the collections.

Title and Identification: A clear and descriptive title for the collection. Include any unique identifiers, such as collection numbers or names.

Level of description: If the collection/fond is divided into fonds or sub-collections, outline these divisions, and briefly describe the content of each. This helps researchers navigate the collection more efficiently.

Extent and medium of the unit of description describes the quantity and physical nature of the materials within a particular part of an archival collection/fond. It provides details about what constitutes a specific portion or unit of the collection.

Extent: Describes the quantity or size of the materials. This could be expressed in various units like linear feet, cubic feet, number of items.

Medium: Indicates the physical nature or format of the materials. It encompasses various types such as paper documents, photographs, audiovisual recordings, digital files, artefacts, maps, or other forms of media.

CONTEXT AREA

Credits and Sources: Acknowledge the source of the collection, including the institution or organisation that holds it, any donors or contributors.

Administrative/Biographical history: Offer background information on the historical context of migration that the collection covers. Explain the significance of these materials in understanding migration patterns, policies, cultural impacts, etc.

CONTENT AND STRUCTURE AREA

Scope and Content: Provide an overview of what the collection encompasses. Mention the time period, geographic coverage (if specific), and the types of materials included (e.g., letters, photographs, official documents, oral histories).

CONDITIONS OF ACCESS AND USE

Access and Use: Provide information on how the collection can be accessed, whether it's available physically in an archive or digitally online. Include any restrictions on access or use, such as copyright limitations or privacy concerns.

In AToM case, only Language/Script of the material has been included in this first approach.

ICARUS CROATIA'S ATOM PROJECT PARTNERS FROM BOSNIA AND HERZEGOVINA

THE ARCHIVES OF BOSNIA-HERZEGOVINA

IDENTITY STATEMENT AREA

REFERENCE CODE	ZVBH-I
TITLE	**Providing food and shelter for hungry Herzegovinian children in Croatia during World War I**
DATE/S	1917-1918
LEVEL OF DESCRIPTION	Fonds of the Provincial Government for Bosnia and Herzegovina
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	It contains over 3000 boxes; the archival material about providing food for children dates from 1917 to 1918.

CONTEXT AREA

NAME OF CREATOR/S	The Provincial Government for Bosnia and Herzegovina
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	The Provincial Government for Bosnia and Herzegovina was established on January 1, 1879. It served as the executive body of the Joint Ministry of Finance, Department for Bosnia and Herzegovina, and was subordinate to it. In addition, it was the supreme administrative body of the administrative-territorial units in Bosnia and Herzegovina, i.e. district areas, district offices and district branches. In the beginning, the Provincial Government for Bosnia and Herzegovina included three departments, which expanded into six as of 1912, namely: I political-administrative department, II financial department, III judicial department, IV department of economy, V department of religion and education, VI department of construction.

CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	The archival material of Department V (Department of Religion and Education) for 1917 and 1918 contains the correspondence between those involved in sending children to Croatia, records of the number of children sent, lists of the children sent, and periodicals from 1917-1918 that wrote about this situation.

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	German, Croatian / Latin, Cyrillic

SCAN ME

ARCHIVE OF THE TUZLA CANTON

IDENTITY STATEMENT AREA

REFERENCE CODE	ATKT/OZ – F; F/S
TITLE	**Series: photocopies of documents (Oriental collection)**
DATE/S	1716-1876
LEVEL OF DESCRIPTION	Series
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	1 folder

CONTEXT AREA

NAME OF CREATOR/S	Archive of the Tuzla Canton
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	The Oriental collection includes purchased documents, donations and photocopies of original texts from the Oriental Institute in Sarajevo and the Yugoslav Academy of Sciences and Arts in Zagreb, which were collected and processed in the Archive mainly in the period from 1954 to 1972. The oldest manuscript dates from 1563 and the oldest document from 1645 – both refer to the area of northeastern Bosnia. Many documents were processed and presented in academic journals thanks to Šaban Hodžić, an archivist-orientalist. In 1980, the collection was arranged according to document types so that there are nine inventory books: decisions of Sharia courts, *vakufnamas* (a type of a legal document), purchase contracts, registered land certificates, *berats* (warrants of privilege), *firmans* (edicts), *buyuruldu* (orders), *siğills* (judicial records), *defters* (tax inventories), various manuscripts, letters, invitations, greeting cards, photocopies, printed books and brochures. The collection was supplemented with digital documents donated to the Archives by Kemal Nurkić in 2017 (the originals of which are kept in the Ottoman Archives in Istanbul), documents purchased

ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	from Borislav Šuha from Tuzla (also in 2017), as well as documents presented at the Exhibition of Documents on Tuzla from Ottoman Archives. The documents of this collection have been microfilmed and digitized.

CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	The series contains a group of documents whose originals were kept in the Oriental Institute in Sarajevo (destroyed in the aggression against the Republic of Bosnia and Herzegovina in 1992-95) and in the Yugoslav Academy of Sciences and Arts in Zagreb. These documents include photocopies of *berats, firmans, buyuruldu*, renewed *berats*, powers of attorney, judgments, *arzuhals* (a type of a written request), notices, petitions, reports and letters related to the exploration of ores in Bosnia, the method of collection and the type of samples required for participation in exhibitions in Philadelphia and Vienna, as well as photocopies of the lists of names and property of Muhajirs - Muslims who were forcibly expelled from Serbia, after which they migrated and settled in Bosnia (1788-1834; 1862).

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	Ottoman / Arabic

ARCHIVE OF THE TUZLA CANTON

IDENTITY STATEMENT AREA

REFERENCE CODE	ATKT/RU"K"T
TITLE	**"Kreka" Coal Mines in Tuzla**
DATE/S	1890-1972
LEVEL OF DESCRIPTION	Fonds
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	46 boxes; 66 books; paper

CONTEXT AREA

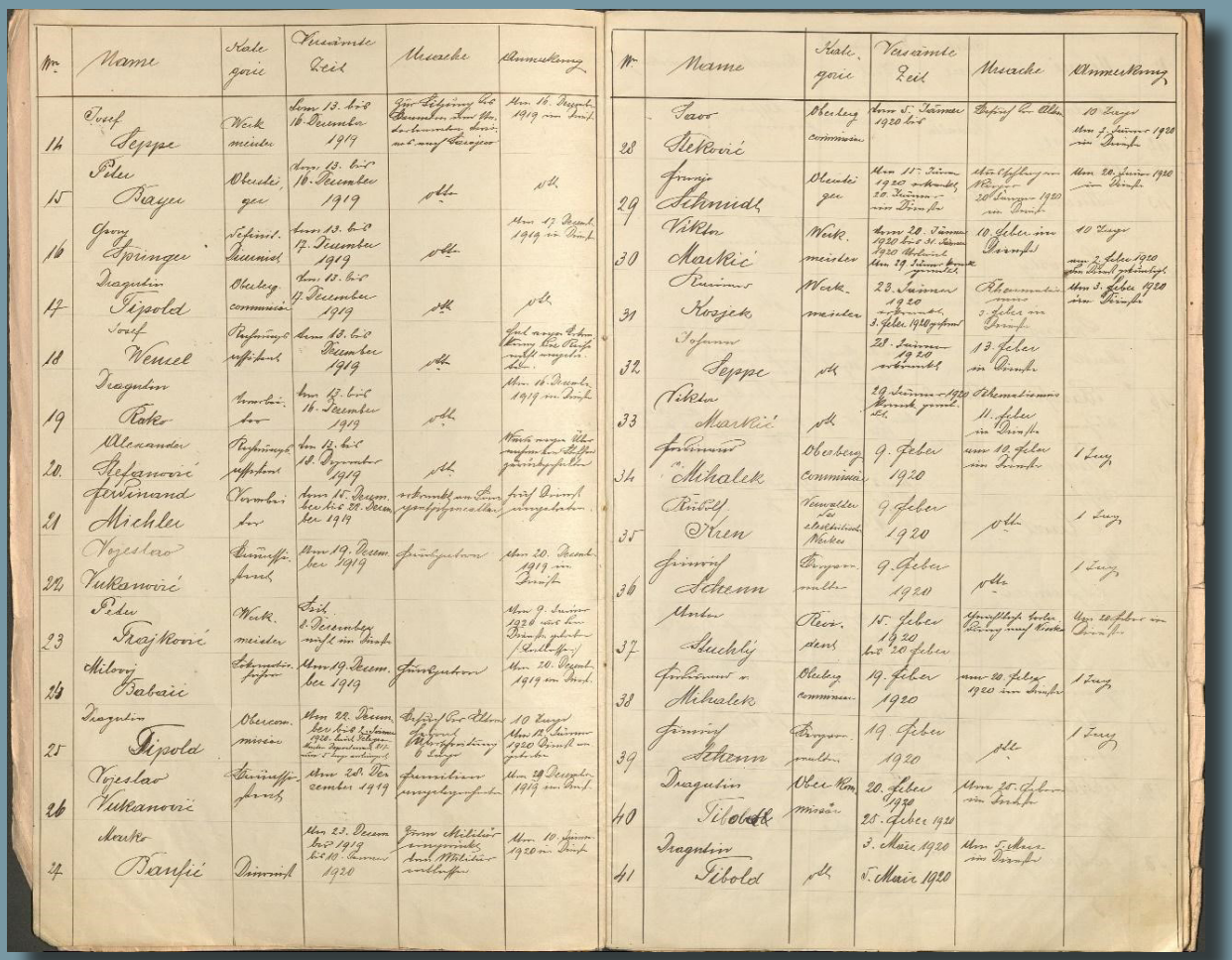
NAME OF CREATOR/S	"Kreka" Coal Mines in Tuzla
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	The "Kreka" coal mine in Tuzla was founded in 1885 with the purpose of supplying the saltworks in Simin Han and state railways with coal. The mine was managed by the saltworks from its foundation until 1895, when it was separated and began operating as a separate company. The first mining shaft "Vilma" was opened in 1905, and the shaft "Posavina" in 1907. Later, due to growing interest and demand, new mines were opened, coal exploitation increased, and the production modernized. The mine remained operational during times of war and experienced only minor pauses. During the time of the Kingdom of Yugoslavia, the mine worked intensively as natural resources and all companies in the territory of Bosnia and Herzegovina were declared to be state property. The "Kreka" mine, among others, was managed by the Main Directorate of State Mining Enterprises established in Sarajevo. In socialist Yugoslavia, the mine saw rapid modernization of production and expansion of its capacity. Various administrations changed through the course of the mine's existence. The initiation and development of mining and industrial production in Tuzla led to significant changes in the town's population structure. Amid shortages of skilled labor, skilled workers from Austria, Hungary, the Czech Republic, Slovenia and other areas of the Austro-Hungarian Monarchy immigrated to Tuzla, many of whom were given employment in the mining sector, but also in other industrial complexes in Tuzla and Lukavac.

CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	Series: normative acts, general documentation, project documentation, property relations, residential documentation, employment documentation, financial documentation, books

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	Bosnian, Serbian, Croatian, German / Latin, Cyrillic, Gothic



Detail of the list of migrant workers employed at the Coal Mines Kreka in Tuzla from 1919, Archive of the Tuzla Canton, ATKT-RU"K"T, K3-1919.

ACADEMY OF FINE ARTS IN ZAGREB, UNIVERSITY OF ZAGREB

IDENTITY STATEMENT AREA

REFERENCE CODE	HR ALU 8, 8.1.1.
TITLE	**Students of Slovenian nationality at the Academy of Fine Arts**
DATE/S	1907-1946
LEVEL OF DESCRIPTION	the *Student documentation* fonds (within the *Student records* series)
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	15 boxes; 2 l/m; paper

CONTEXT AREA

NAME OF CREATOR/S	Academy of Fine Arts in Zagreb (formerly – Royal Academy of Arts, Secondary School of Arts and Crafts)
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	Around one hundred students of Slovenian nationality studied at the Academy of Fine Arts in Zagreb from 1907 to 1945, which represented a seventh of the total number of students enrolled in that period and the largest number of foreign students by nationality. This was due to the fact that no art colleges and secondary schools existed in Slovenia at that time, as well as the fact that the art academy in Zagreb was fairly significant in this part of Europe. Most of the students pursued their professional careers and later became protagonists of modern Slovenian art.

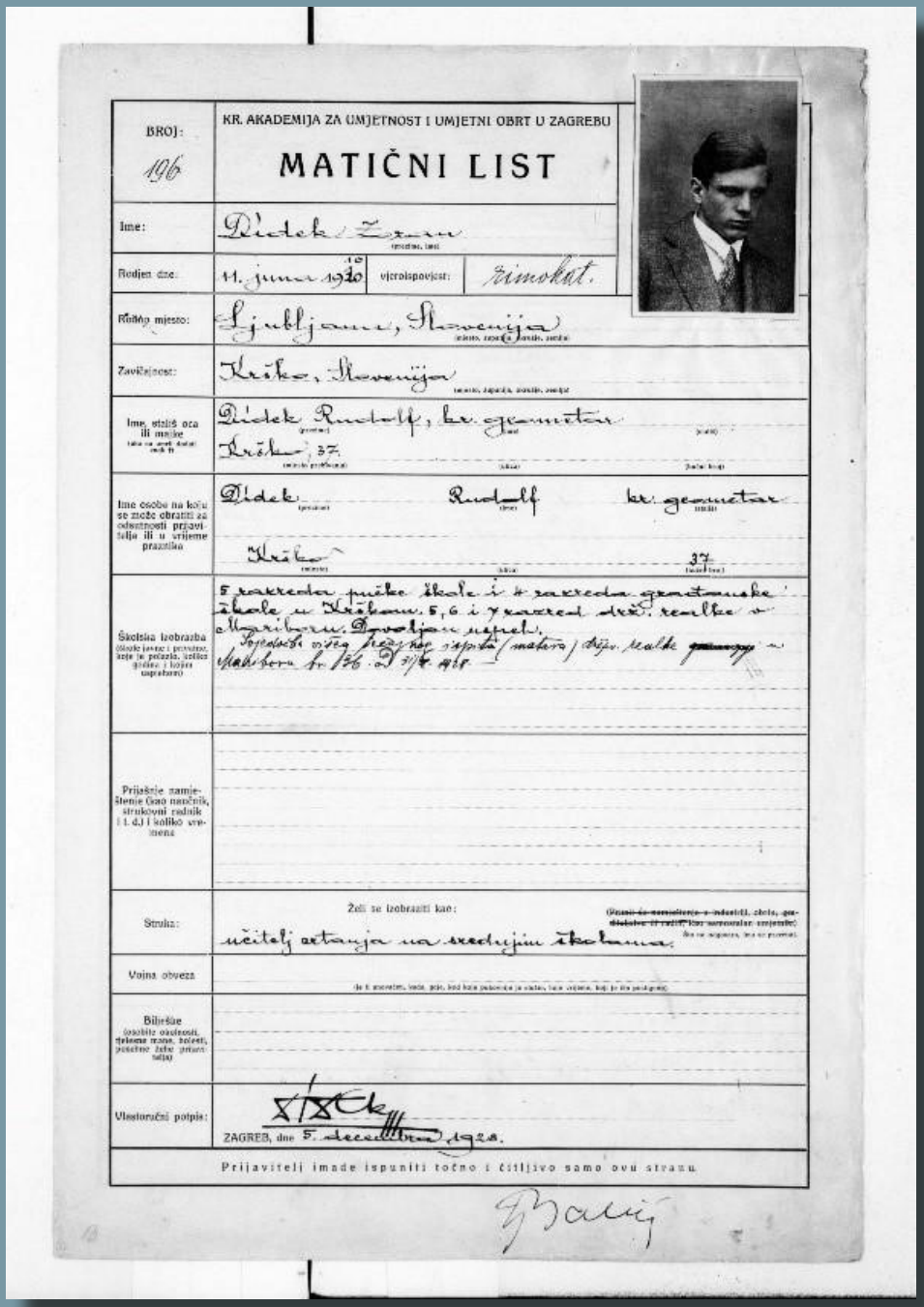
CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	Birth certificates and personal files of the students who attended the academy.

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	Croatian; Latin script

SCAN ME



BROJ: 196

KR. AKADEMIJA ZA UMJETNOST I UMJETNI OBRT U ZAGREBU

MATIČNI LIST

Ime:	Didek Zoran
Rođen dne:	11. junu 1910 vjeroispovijest: rimokat.
Rodno mjesto:	Ljubljana, Slovenija
Zavičajnost:	Krško, Slovenija
Ime, stalež oca ili muža	Didek Rudolf, kr. geometar Krško, 37.
Ime osobe na koju se može obratiti za odnošaje prijavitelja ili u vrijeme praznika	Didek Rudolf kr. geometar Krško 37
Školska izobrazba	5 razreda pučke škole i 4 razreda gemetarske škole u Kršku. 5, 6 i 7 razred drž. realke v Mariboru. Apsolvirao nepreb. Položivši višeg tečajna ispita (matura) drž. realke gimnazija v Mariboru br. 136 od 31/5 1929
Prijašnje zamjestenje kao naučnik, strukovni radnik i t. d. i koliko vremena	
Struka:	Želi se izobraziti kao: učitelj crtanja na srednjim školama.
Vojna obveza	
Bilješke (osobite okolnosti, tjelesne mane, bolesti, pokretne zube prisvojenja)	
Vlastoručni potpis:	Didek ZAGREB, dne 5. decembra 1929.

Prijavitelj imade ispuniti točno i čitljivo samo ovu stranu.

Registry form of Zoran Didek, a Slovenian artist who studied at the Royal Academy of Arts in Zagreb. His student documentation is preserved in the Archives of the Academy of Fine Arts, Collection of Student Documentation and Photo Library.

INSTITUTE OF ETHNOLOGY AND FOLKLORE RESEARCH (IEF)
DEPARTMENT OF DOCUMENTATION

IDENTITY STATEMENT AREA

REFERENCE CODE	IEF foto 4346-4354, 4356
TITLE	**Material on folklore (customs) in Slovakia**
DATE/S	1967
LEVEL OF DESCRIPTION	Series
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	10 photographs

CONTEXT AREA

NAME OF CREATOR/S	Josip Miličević
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	Josip Miličević conducted field research as an ethnologist in Slovakia in 1967, where he and Zorica Rajković visited Croatian villages. They recorded stories about local customs, dances and songs. Miličević took ten black and white photos that are stored in the IEF photo collection.

CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	The IEF photo collection contains over 76,000 images, primarily concerning folklore and ethnographic themes, from folk architecture, economy, rituals and customs to the records of visual folklore, folk theatre, music and dance. The photo collection also documents a series of contemporary folklore and social events in Croatia, as well as scientific meetings and promotions related to the activities of the Institute and its employees. The photos that Miličević took while doing his research in Slovakia are described and recorded in the Institute's photo library.

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	Croatian, Latin

STATE ARCHIVE IN BJELOVAR

IDENTITY STATEMENT AREA

REFERENCE CODE	HR DABJ 344
TITLE	**Češka obec Bjelovar**
DATE/S	1918-1986
LEVEL OF DESCRIPTION	Fond
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	12 boxes; 1.20 l/m; paper

CONTEXT AREA

NAME OF CREATOR/S	Češka obec Bjelovar / Česká obec Bjelovar
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	The Czech society "Češka obec Bjelovar" was founded in 1918. The society nurtures Czech tradition, culture and language, and operates to this day.

CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	The archival fonds contains 1 book (registry book) and 19 file folders (general files, minutes of administrative bodies, lists of members, project and financial documentation).

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	Czech and Croatian, Latin script

STATE ARCHIVE IN BJELOVAR

IDENTITY STATEMENT AREA

REFERENCE CODE	HR DABJ 745
TITLE	**Czechoslovak School Masarykova Bjelovar**
DATE/S	(1924) 1925-1941
LEVEL OF DESCRIPTION	Fond
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	7 boxes; 0.70 l/m; paper

CONTEXT AREA

NAME OF CREATOR/S	Čehoslovačka škola Masarykova Bjelovar / Československá škola Masarykova Bjelovar
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	In 1923, a supplementary Czech school was founded as part of the Czech society "Češka obec Bjelovar". The Czechoslovak School Masarykova Bjelovar continued its work as an independent institution. The school was opened in September 1925. Most classes were held in Czech, while subjects such as the Croatian language, geography and history of Yugoslavia were taught in Croatian. The school was closed in June 1941, when the Ustasha authorities banned private Czech elementary schools and kindergartens, as well as Czech departments in Croatian schools.

CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	It contains nine fonds: General Affairs, School Memorial, Organization of School and Classes, Reports, Personnel Affairs, Imprest Accounts, Student Documentation, School Library and School Registers.

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	Czech, German, Croatian, Latin script, Cyrillic script

Czechoslovak school Masarykova in Bjelovar, Croatia. Yearbook 1933 - 1934. (Spomenica /Pamětní kniha Čehoslovačke škole Masarykove Bjelovar), State Archives in Bjelovar, HR DABJ 344.2.

Video interview of an immigrant Check family descendant

SCAN ME

STATE ARCHIVE IN DUBROVNIK

MIGRATION SERIES AND COLLECTIONS (T.5.1, T.5.2, T.5.3)

IDENTITY STATEMENT AREA

REFERENCE CODE	HR-DADU-284
TITLE	**Ludomir Michal Rogowski's personal fond**
DATE/S	1881-1954
LEVEL OF DESCRIPTION	Fonds
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	5 boxes; paper

CONTEXT AREA

NAME OF CREATOR/S	Ludomir Michal Rogowski
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	L.M. Rogowski (Lublin, October 3, 1881 – Dubrovnik, March 13, 1954) was a composer, conductor and writer. He is considered to be the greatest musician who lived and operated in Dubrovnik in the 20th century. He was born in Lublin on October 3, 1881. After having studied music in Warsaw, Leipzig, Munich, Paris and Rome, Rogowski taught at the organ school in Vilnius, where he also led a symphony orchestra, and then lived in Warsaw until 1914. During World War I, he moved to France, then Belgium, and eventually to Dubrovnik in 1926, where he stayed. Rogowski performed as a conductor in Belgrade three times and twice in Warsaw, where he received the state music award in 1938. Rogowski was a prolific and versatile composer who found inspiration in Croatian folklore. He composed the oratorio *Miracle of St. Vlaho* (*Čudo sv. Vlaha*), and he successfully set a plethora of verses by Dubrovnik Renaissance poets to music.

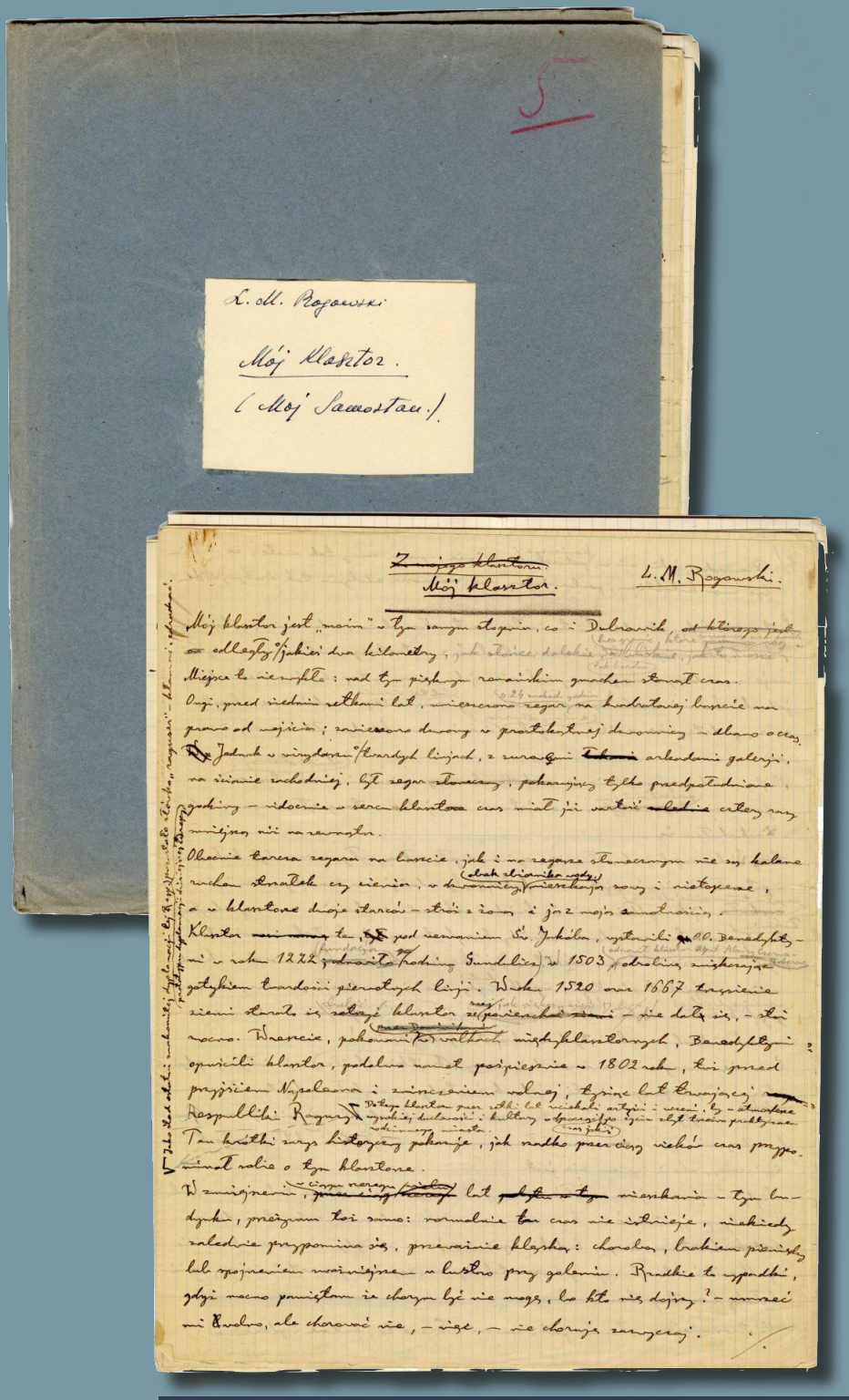
CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	The archive fonds consists of five archive boxes. Roman numerals are added to the number of each box to denote an internal division of the files: I - ballets, II - operas, III - musical stories, IV - compositions for orchestra and choir, V - chamber

SCOPE AND CONTENT	music, VI - compositions for choir, VII - compositions for a solo instrument, solo voice, voices and instruments, VIII - unfinished musical compositions. The fourth archive box contains prose material and includes nine subdivisions: I - Jan Wichur's manuscript, II - short stories, III - author's notes, IV - literary works, V - libretti for operas and ballet scenography, VI - biography and list of musical compositions, VII - various prose works, VIII - publications, newspaper articles and the legacy of L.M. Rogowski, IX - copies of articles about L.M. Rogowski.

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	Croatian and Polish; Latin script



Cover of "My Monastery", a manuscript by Polish composer, conductor and writer Ludomir Michal Rogowski in which he describes his life at the monastery of St. Jacob in Dubrovnik.
State Archives in Dubrovnik, Personal fonds of Ludomir Michal Rogowski HR-DADU-284.4.VII.5.

STATE ARCHIVE IN PAZIN

IDENTITY STATEMENT AREA

REFERENCE CODE	HR-DAPA-67 / XIII / 3
TITLE	**Foreign affairs - esteri**
DATE/S	1922-1947
LEVEL OF DESCRIPTION	Fonds
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	Books 7, 12, 61, 62, 63, 64, 89, 90, 109, 110 (ten books); boxes 291-297 (seven boxes)

CONTEXT AREA

NAME OF CREATOR/S	Municipality of Pula (Municipio di Pola) - Pula (1918-1943)
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	By the end of October 1918, the Austro-Hungarian army fighting on the Italian front was in total disarray. The provisional administration of the area of Istria was entrusted to the local authorities under the supervision of the Allied Powers, i.e. the command of the Italian occupation companies. This would remain so until the warring parties concluded an agreement on the cession of these territories, i.e. on their annexation. In 1919, the ordinance on municipal administration from 1915, by which the municipality was allowed to have its own representative bodies, was enacted. The royal decree of March 29, 1923, determined the territorial jurisdiction of the municipality of Pula. By the Act of February 9, 1926, as well as the royal decree of September 13, 1926, the municipal administration was entrusted to the president of the municipality, while the royal decree of August 17, 1928, regulated the issue of the municipal secretary. A new municipal and provincial law was passed on March 3, 1934, which redefined the municipal area, municipal bodies, the president of the municipality and the municipal council. The capitulation of Italy on September 8, 1943, sparked a general popular uprising. The fascist government was expelled, stronger partisan detachments were formed, the formations of the Italian army and the carabinieri were disarmed, and a large part of Istria was liberated, except for Pula, Vodnjan, Fažana and the Brijuni.

ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	The session in Pazin on September 25, 1943, marked the end of the sovereignty of the Kingdom of Italy over Istria and the definitive annexation of Istria to Croatia and Yugoslavia. On that day, Istria became free both formally and legally owing to the revolutionary act of the Provisional Provincial National Liberation Committee for Istria.

CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	Before the start of WWII, Yugoslavia was home to about 70,000 Croats and Slovenes who had emigrated there from the areas under Italian control. This emigration ensued as a result of the policies Italy had implemented in the occupied regions, primarily due to fascist persecutions and the difficult economic situation which the Croats and Slovenes in the Julian region (Venezia Giulia) were faced with. The beginning of organized revolts in Istria in 1941 was in part caused by some of these emigrants returning to their homeland.

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	Italian and German, Latin script

Petition of Rosalia Kruselj, Italian citizen, to the Municipality of Pula for approval to travel to Jugoslavia in 1941. State Archives in Pazin, Municipality of Pula (Municipio di Pola) - Pula (1918-1943), XIII/3 Foreign affairs – esteri, 1922-1947, HR-DAPA-67

STATE ARCHIVE IN VUKOVAR

IDENTITY STATEMENT AREA

REFERENCE CODE	HR-DAVU-VK-37
TITLE	**The District of Vinkovci**
DATE/S	1872-1944
LEVEL OF DESCRIPTION	Fonds (summary inventory); file (Index of files)
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	200 books; 607 boxes; 76.5 l/m

CONTEXT AREA

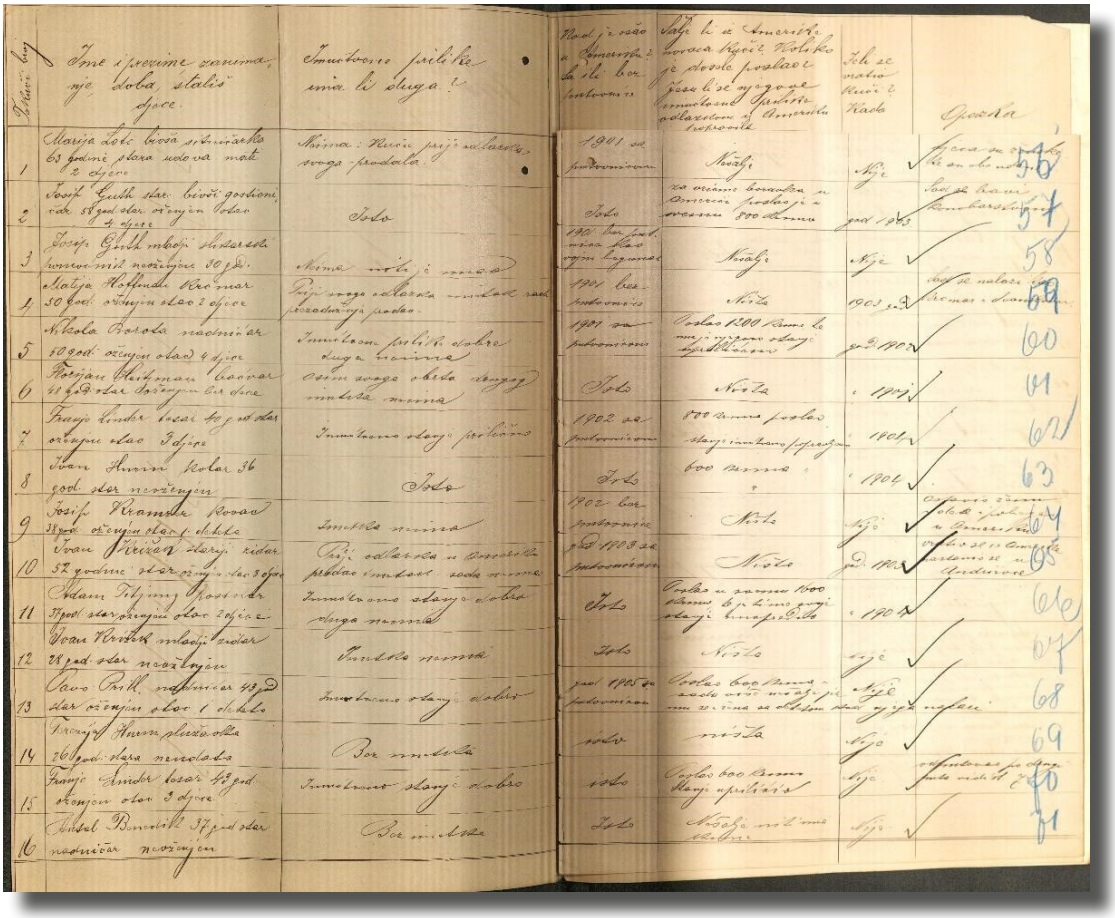
NAME OF CREATOR/S	The District of Vinkovci
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	The District of Vinkovci (*Kotarska oblast Vinkovci*) was founded by the *Act on the Organizational Regulations of Town and Country Municipalities* of May 8, 1871, the royal proclamation *My Border Guard* of August 8, 1873, the *Act on the Reorganization of Political Districts and the New Division of the Military Frontier*, as well as the *Act on the Organization of Counties and the Regulation of County and District Administrations* of February 5, 1886. The District of Vinkovci was accredited on September 1, 1886. It was an administrative body in the area of Vinkovci. Its jurisdiction included, but was not limited to, administrative (political) municipalities in the district area. The District was governed by the district commissioner, who was assisted by the district bailiff and junior clerks. The administrative staff of the district was appointed by the ban on the proposal of the grand prefect. Despite the significantly changed political circumstances after World War I, the District of Vinkovci continued to exist practically until the end of World War II. As such, it operated continuously for more than 70 years, which is why its archival material (fonds) is a valuable source of data for the research of socio-economic, cultural, religious, educational, political and demographic conditions in the district area. In this sense, the material also contains data on migration processes (immigration and emigration) in the District of Vinkovci for the specified period. Searching the fonds has become much easier owing to the thoroughly compiled Index of files.

CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	The archival fonds contains the following series: Current files, Reservation files, Presidial files, Criminal files, Registry files of forest damage, Construction office files, Statutory charters, Extracts from the logbooks of municipal representatives, District agronomist files, Supervisory reports of the regional labor commission in Osijek, Cooperative commissioner files, Project documentation, Other.

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	Croatian, German, Hungarian



Part of the list of people who emigrated to America from 1907.
State Archives in Vukovar, The District of Vinkovci, HR-DAVU-VK-37, 110/1907, box 9466.

STATE ARCHIVE IN SPLIT

IDENTITY STATEMENT AREA

REFERENCE CODE	HR-DAST-22
TITLE	**Yugoslavian Refugee Camp in Italy**
DATE/S	1943-1945
LEVEL OF DESCRIPTION	Fonds
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	15 boxes; 2 l/m; paper

CONTEXT AREA

NAME OF CREATOR/S	Yugoslavian Refugee Camp in Italy
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	In November 1943, the Central Committee of the Camp (COZ = *Centralni odbor zbjega*) was established. The Committee was tasked with managing the transfer of refugees to the territory of Italy and served as the highest authority. Refugee camps were organized by camp committees.

CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	The archival material consists of two series, the *Books* and the *Files* series, organized into 14 subseries.

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	Croatian, English and Italian; Latin and – to a lesser extent – Cyrillic script

STATE ARCHIVE IN ZAGREB

MIGRATION SERIES AND COLLECTIONS (T.5.1, T.5.2, T.5.3)

IDENTITY STATEMENT AREA

REFERENCE CODE	HR-DAZG-10.5
TITLE	**Zagreb City Administration – Crafts Department**
DATE/S	1920-1941
LEVEL OF DESCRIPTION	Series
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	36 books; 637 boxes; 65 l/m; paper

CONTEXT AREA

NAME OF CREATOR/S	Zagreb City Administration – Crafts Department
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	The Crafts Department was an organizational unit of the Zagreb City Administration. Zagreb was established in 1850 when two towns, Gradec and Kaptol, united into a single territorial unit. The Crafts Department regulated craftsmanship in the city of Zagreb, which entailed granting permits to craftsmen so they can start a business, keeping records of craftsmen, collecting taxes from them and making sure they operate in accordance with laws.

CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	The series contains registration aids and craftsmen files, which are classified into six subseries according to the skilled trade the craftsmen were engaged in. The craftsmen files have preserved archival material related to individuals of various nationalities who practiced crafts in Zagreb. In addition, in the IC subseries, there are files of craftsmen who were engaged in transporting emigrants.

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	Croatian, German, Serbian Latin and Cyrillic script

THE HISTORICAL ARCHIVES OF SUBOTICA

IDENTITY STATEMENT AREA

REFERENCE CODE	SR IAS F. 228
TITLE	**Faculty of Law – Subotica**
DATE/S	1920-1941
LEVEL OF DESCRIPTION	Fonds
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	66 books; 122 boxes; 16 l/m; paper

CONTEXT AREA

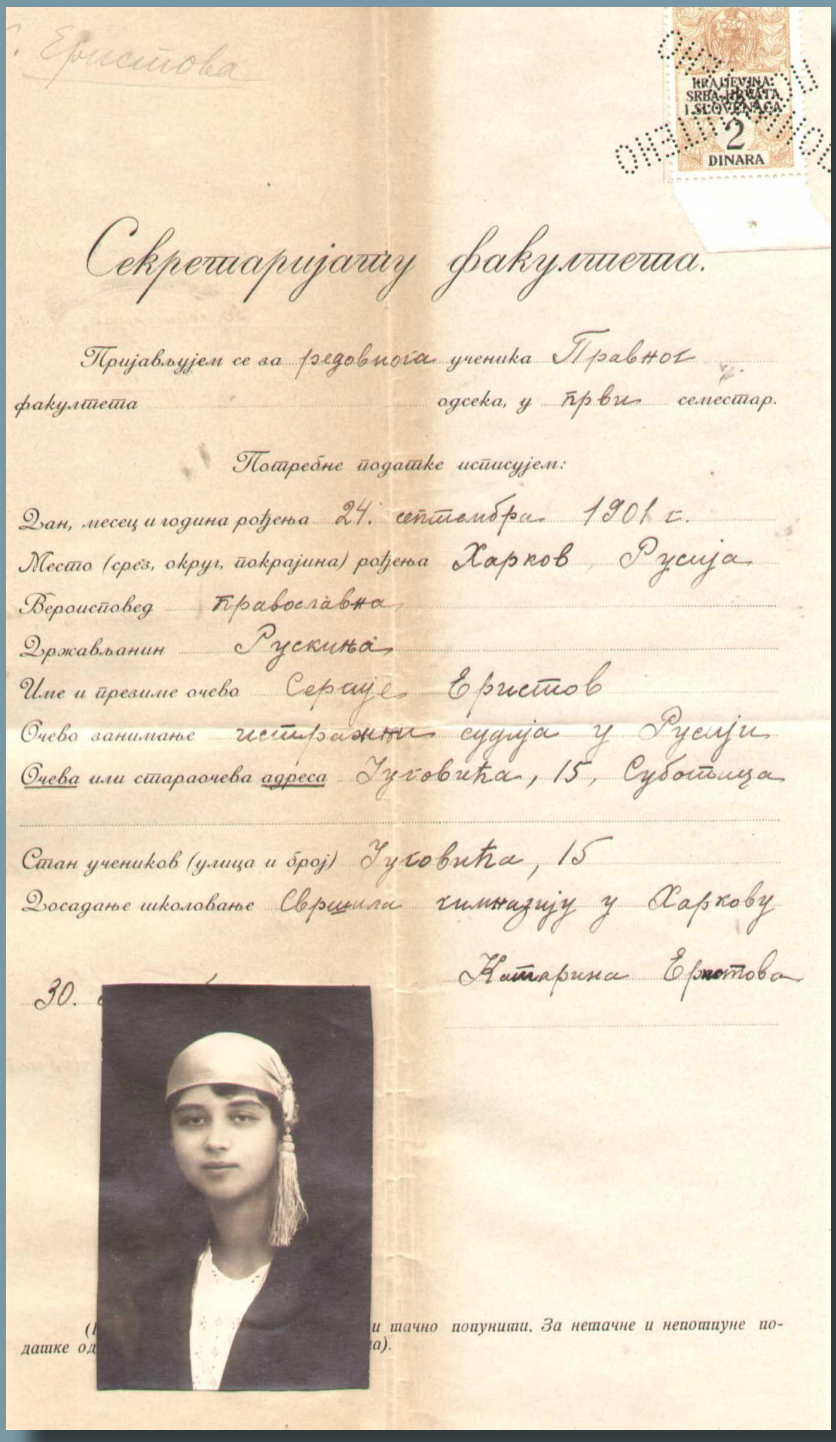
NAME OF CREATOR/S	Faculty of Law – Subotica
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	The Faculty of Law in Subotica was founded in 1920. It was accredited in March 1920 and operated until April 1, 1941. The faculty was an integral part of Belgrade University with special autonomy. The general course was four years long, and the lectures were held from October 16 to June 15. Some faculty professors were in fact Russian emigrants and a particularly large group of students were Russians who had emigrated to the Kingdom of Serbs, Croats and Slovenes. In the period from 1920 to 1941, 235 Russian students were enrolled at the university.

CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	The archival material contains preserved faculty council minutes, registry books, records of students' success, student registration books, the main student book and matriculation registers. Official personnel files and student files have also been preserved.

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	Serbian, French, German, English, Hungarian, Russian and Czech



Ератова

KRALJEVINA SRBA-HRVATA I SLOVENACA
2
DINARA

Секретаријату факултета.

Пријављујем се за редовног ученика Правног факултета одсека, у први семестар.

Потребне податке исписујем:

Дан, месец и година рођења 24. септембра 1901 г.
Место (срез, округ, покрајина) рођења Харков, Русија
Вероисповед православна
Држављанин Рускиња
Име и презиме очева Сергије Ератов
Очево занимање истражни судија у Русији
Очева или старочева адреса Жуковића, 15, Суботица

Стан учеников (улица и број) Жуковића, 15
Досадање школовање Свршила гимназију у Харкову

Катарина Ератова

30.

(И[illegible] и тачно попунити. За нетачне и непотпуне податке од[illegible]а).

Registry form of Katerina Eristova, a Russian student who enrolled the Faculty of Law in Subotica.
Historical Archives of Subotica SR IAS F.228.

ARCHIVES OF VOJVODINA

IDENTITY STATEMENT AREA

REFERENCE CODE	RS 002 F.11
TITLE	**Torontál County – Veliki Bečkerek**
DATE/S	(1779-1849), 1731-1849
LEVEL OF DESCRIPTION	Fonds
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	168 books; 1065 boxes (in total 125.5 l/m of archival material; paper)

CONTEXT AREA

NAME OF CREATOR/S	Torontál County – Veliki Bečkerek
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	Torontál County was founded by Empress Maria Theresa issuing a decree on July 13, 1779. The county territory covered the northwestern part of Banat. Its administrative center was in Veliki Bečkerek (present-day Zrenjanin). It was initially divided into four districts: Veliki Bečkerek, Nađsentmikloški, Ujpečki and Nova Kanjiža. The county territory was supervised by the Royal Commission in Temeswar (which was headed by Count Kristofer Nicki) until a county administration was established. The county was an administrative-territorial unit of the Kingdom of Hungary. It was headed by the grand prefect, who supervised the political and judicial administration and was tasked with preserving the county's autonomy. The prefect's deputy, the sub-prefect, was entrusted with county administration, and also had his own deputy. Each district was headed by a district chief who performed auxiliary judicial duties and implemented the decisions of the county congregations (sessions). District chiefs were assisted by deputy chiefs, officers and commissioners who performed field work, conducted investigations and hearings, prepared reports, etc. In addition, the county administration included numerous county officials, such as county notaries and their deputies, the chief treasurer of the county treasury and his deputies, county doctors, police officers, an executioner, etc. All county issues were discussed at general and particular congregations (sessions), which were most often held in the

ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	county administrative center of Veliki Bečkerek. Thus, at the county congregations (sessions), letters from the Hungarian Deputy Council, the Hungarian Court Chamber, the Hungarian Court Chancellery as well as other bodies of the military and civil authorities were considered. Imperial orders were published at these sessions, and various petitions, requests, appeals, etc. were considered. The county administration was first suspended during the reign of Joseph II (1786-1790), who then restored the autonomy of the counties, including the autonomy of Torontál County, towards the end of his reign. After that, the county operated within the framework of its established administration until the Revolution of 1848/49 broke out. Latin was the dominant language of the county administration and the preserved archival material, except for a brief period of German administration (1786-1790). This lasted until the 1930s, when Hungarian became the dominant language. One of the most valuable fonds kept in the Archives of Vojvodina is the archival fonds of Torontál County – Veliki Bečkerek (1779-1849), 1731-1849 (F.11), which is why it is categorized as the fonds of exceptional importance. Research-informative means (registers and analytical descriptions of objects) have been created and are being created for this archival fonds so as to facilitate access to this valuable and interesting archival material for researchers and other users of archival material.

CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	The county administration left behind books and files that have been preserved and that represent the archival material of the archival fonds of Torontál County – Veliki Bečkerek (1779-1849), 1731-1849 (F.11). The books have been only partially preserved and are arranged according to types, as well as chronologically within this arrangement. The files of the archival fonds are arranged by years, and within this arrangement into specific groups of cases (organizational units) which are cyclically repeated from year to year, with some exceptions. Thus, we have the following groups of cases within a year: congregation files (in terms of volume, the

SCOPE AND CONTENT

largest part of the fonds files), civil court, manorial court, socage tenure court, receipts and other accounting files, etc. The files are arranged according to the principle of provenance. All items within the archival fonds are arranged according to the original order, i.e. according to the registry numbers (signatures) found on the back of the document. If this number was not preserved, the files are arranged chronologically.

The archival material of the archival fonds of Torontál County – Veliki Bečkerek (1779-1849), 1731-1849 serves as a powerful testimony to the cultural and social life on this territory. The material includes various rescripts and orders given by the sovereign, letters, decrees and instructions of the Hungarian Deputy Council, the Hungarian Court Office, the Hungarian Court Chamber, military commands and other institutions of civil and military authorities. In addition, the material contains various petitions, requests and appeals from individuals and local communities, statutes of towns and associations, cases related to tax cuts and taxation, conscription and army spending, religious and church issues, judicial cases, various extracts, displays and reports about the county treasury, final accounts, preliminary accounts, receipts, etc.

Moreover, these various documents contain data on population changes within Torontál County, i.e. migrations both to and from the county territory. After a long period of Ottoman rule, wars and uprisings, the Banat area was almost uninhabited, with few and deserted settlements. Banat became Austrian territory after the Peace of Požarevac, concluded in 1718, and the new authorities sought to quickly resettle and reorganize the area. The new authorities encouraged immigration to the territory, constructed the sewage network, roads and bridges, so Banat was gradually transformed from a swamp into an adequate area for housing. In addition to the settlement of existing, depopulated places, new settlements were also founded. After the establishment of a county administration on the territory of Banat, and the formation of Torontál County, German settlers were encouraged to move there. This was a planned settlement of a Catholic population, primarily Germans, but also Hungarians,

SCOPE AND CONTENT	Serbs, Slovaks, Czechs, Cincarians, Greeks, Armenians, Jews, Bulgarians, Italians, French and Spaniards. In addition to the planned settlement of Torontál County, other migrations and population changes took place, some of which were temporary and had no significant impact on the lingering ethnic structure, such as the population migrating in search of more fertile land, migrations caused by trade, etc. Austrian authorities encouraged not only immigration to, but also emigration from the territory of Torontál County, namely: to the territory of other counties, to the territory of the Military Frontier, to the Russian Empire, etc. Those were not massive emigrations and did not occur on a scale that would significantly affect or change the ethnic structure. The emigration of the population was mainly caused by barren land, excessive tax burdens, avoidance of conscription, etc.

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	Latin (Latin), Hungarian (Latin), German (Gothic), Slavic-Serbian (Cyrillic), Slavic-Serbian (Latin), Romanian (Cyrillic), Romanian (Latin), Italian (Latin)

IDENTITY STATEMENT AREA

REFERENCE CODE	RS 002 F.10
TITLE	**Temes County – Temeswar**
DATE/S	(1779-1849), 1731-1849
LEVEL OF DESCRIPTION	Fonds
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	137 books; 945 boxes (in total 112.5 l/m of archival material; paper)

CONTEXT AREA

NAME OF CREATOR/S	Temes County – Temeswar
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	Temes County was founded by Empress Maria Theresa issuing a decree on April 23, 1779. The territory was supervised by the

ADMINISTRATIVE/ BIOGRAPHICAL HISTORY

Royal Commission in Temeswar until a county administration was established. The final establishment of Temes County took place at the county congregation (session) held in Temeswar on June 22, 1779. The county was mostly made up of the territory of the present-day Romanian Banat and a part of the Banat that belongs to the present-day Serbian territory of the Autonomous Province of Vojvodina (the town of Vršac and its surroundings). The county bordered Arad County in the north, Krassó-Szörény County in the east, Torontál County in the west, and the Military Frontier in the south. Temeswar was the county capital, and the county was divided into four districts: Temeswar, Szentendre, Lippa and Versec.

The county was an administrative-territorial unit of the Kingdom of Hungary. It was headed by the grand prefect, who supervised the political and judicial administration. The prefect's deputy was entrusted with county administration. Each district was headed by a district chief who performed auxiliary judicial duties and implemented county decisions. District chiefs were assisted by deputy chiefs, officers and commissioners who performed field work, conducted investigations and hearings, prepared reports, etc. In addition, the county administration included numerous county officials, such as county notaries and their deputies, the chief treasurer of the county treasury and his deputies, county doctors, police officers, an executioner, etc. All county issues were discussed at general and particular county congregations (sessions).

The county administration was first suspended during the reign of Joseph II (1786-1790), who then restored the autonomy of the counties, including the autonomy of Temes County, towards the end of his reign. The county then operated within the framework of its established administration until the Revolution of 1848/49 broke out.

Latin was the dominant language of the county administration and the preserved archival material, except for a brief period of German administration (1786-1790). This lasted until the 1930s, when Hungarian became the dominant language.

One of the most valuable fonds kept in the Archives of Vojvodina is the archival fonds of Temes County – Temeswar (1779-1849),

ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	1731-1849 (F.10), which is why it is categorized as the fonds of exceptional importance. Research-informative means (registers and analytical descriptions of cases) have been created and are being created for this archival fonds so as to facilitate access to this valuable and interesting archival material for researchers and other users of archival material.

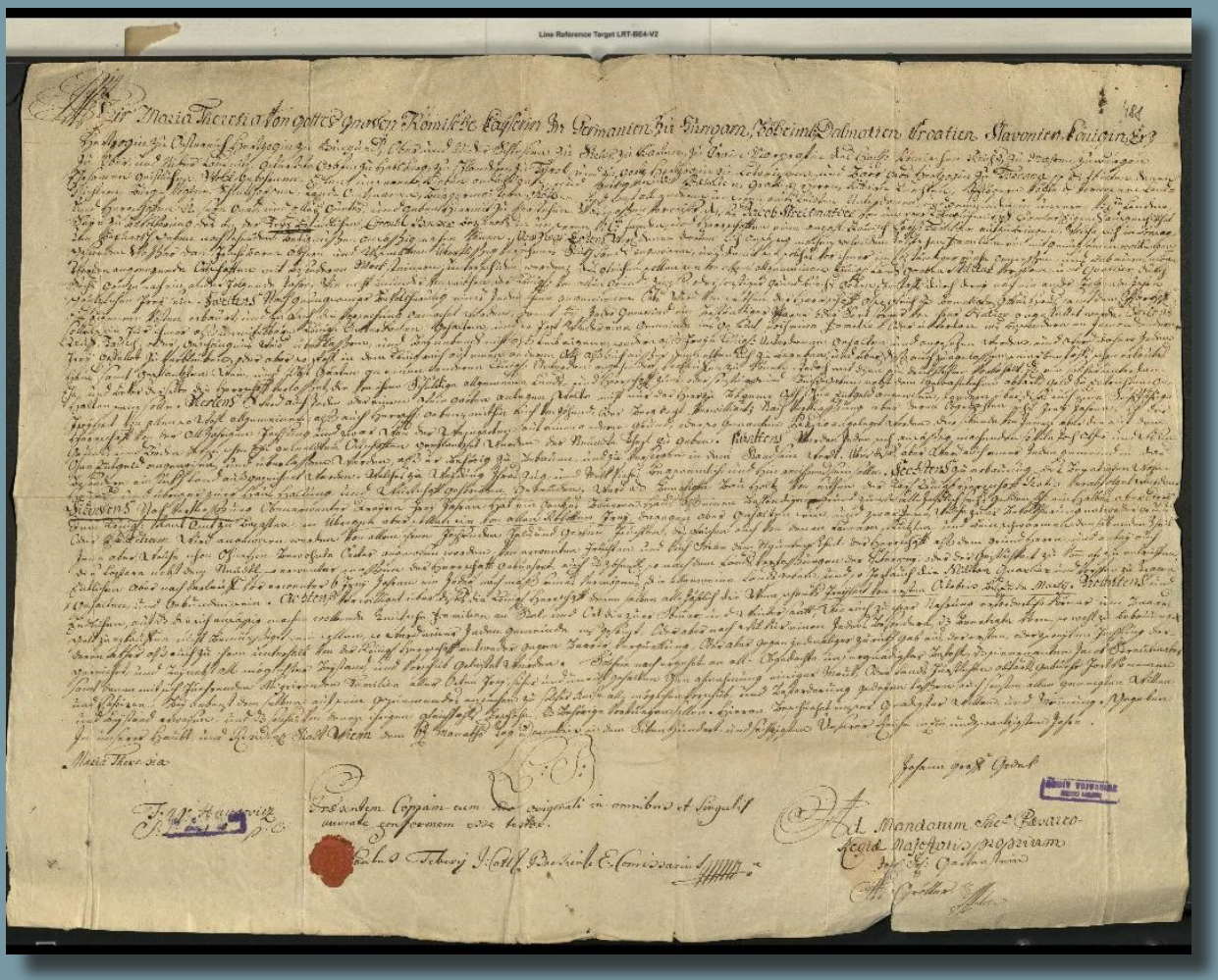
CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	The county administration left behind books and files that have been preserved and that represent the archival material of the archival fonds of Temes County – Temeswar (1779-1849), 1731-1849 (F.10). The books have been preserved in fragments and are arranged according to types, and chronologically within this arrangement. Some files (not large in scope) that were included in the archival fonds refer to the period before the establishment of Temes County (1731-1779). They are marked as *Predakta* and arranged chronologically. The files produced by the county administration are arranged by years, and further within this arrangement into groups of cases (organizational units) which are cyclically repeated from year to year in the same order, with some exceptions. Most of the cases for each year belong to congregational files. The items are organized according to the registry, i.e. according to the numbers under which they were entered in the minutes (protocols) of general and particular county congregations (sessions). If this number was not preserved, the cases are chronologically arranged as a special group of cases with no signature at the end of each year. From the other groups of cases, we can list these as more prominent: appeals discussed at congregations, civil court, manorial court, socage tenure court, receipts (accounting files), etc. These groups of cases are arranged according to the registry if the original signature has been preserved, or chronologically if it does not exist. The archival material of the archival fonds of Temes County – Temeswar (1779-1849), 1731-1849 (F.10) serves as a powerful testimony to the cultural, economic, political and social life on this territory. The material includes various rescripts and orders given by the sovereign, letters, decrees and instructions of the

SCOPE AND CONTENT	Hungarian Deputy Council, the Hungarian Court Office, the Court Chamber, other counties, military commands and other institutions of the county and state authorities, as well as reports and responses of the county district representatives and other county officials to the letters sent to them. The material contains various petitions, requests and appeals made by individuals and local communities, statutes of towns and associations, i.e. cases related to the granting or recognition of certain rights to places or individuals, as well as cases related to tax cuts and taxation, army accommodation and spending, recruitment and other military issues, cases related to public works (the repair and construction of roads, bridges, etc.), cases related to various religious and church issues, judicial cases (such as hearings, investigations, court proceedings, etc.), not to mention various extracts, displays and reports about the county treasury, final accounts, preliminary accounts, receipts, etc. Moreover, these various documents contain data on population changes within Temes County, i.e. migrations both to and from this territory, owing to which we can learn about the causes and consequences of migration. They testify to the changes in ethnic structures in certain places of Temes County, and the changes in cultural and social life. Migration to this area was sometimes planned by state authorities (such as the settlement of Germans in the Banat), although this does not account for all instances of migration. Immigrants of other nationalities, Hungarians, Serbs, Slovaks, Czechs, Bulgarians, etc., also settled in Temes County. There were other reasons that motivated people to move (wars, search for better land and better living conditions, etc.). In a broader context, the aforementioned data on migrations recorded in the archival material of the archival fonds of Temes County – Temeswar (1779-1849), 1731-1849 (F.10) help us get a better understanding of the various historical changes and influences to which this territory was exposed.

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	Latin (Latin), Hungarian (Latin), German (Gothic), Slavic-Serbian (Cyrillic), Slavic-Serbian (Latin), Romanian (Cyrillic), Romanian (Latin)



Proclamation of Empress Maria Theresa for the recruitment of settlers for Bács-Bodrog County in 1760, Archives of Vojvodina, Bács-Bodrog County RS 002 F. 2.

Scan QR code for a video of a descendant of a Danubian Swabians family

For a detailed overview on immigration of Danubian Swabians in Croatia see paper in the Part Three: **Angela Ilić "Traces of a Largely Bygone World: Challenges and Possibilities of Archival Research on Germans and German Heritage in Southeastern Europe:"**

SCAN ME

IDENTITY STATEMENT AREA

REFERENCE CODE	http://pares.mcu.es/ParesBusquedas20/catalogo/description/1754310?nm
TITLE	**Inter-ministerial Commission for the dispatch of workers to Germany (CIPETA)**
DATE/S	1941 - 1946
LEVEL OF DESCRIPTION	Sub-fond
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	228 boxes

CONTEXT AREA

NAME OF CREATOR/S	Spain. Ministry of Labour and Social Security (1981-1996)
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	The Inter-Ministerial Commission for the Dispatch of Workers to Germany (CIPETA) was created by the decree issued on September 3, 1941, and published on the 5th of the same month. We can take the Placement Office at the Syndicalist National Headquarters as forerunners of the work that the commission would take over though they would continue to be involved afterwards in different aspects, such as the recruitment of workers. The commission was the result of the Spanish-German agreement for the employment of Spanish workers in Germany on August 21 in 1941. It was arranged in Berlin by the National Union Representative of the FET (Traditionalist Spanish Phalanx) and the JONS (Councils of the National Syndicalist Offensive) as well as by the National Chief of the German Labor Front and then signed in Madrid by different ministry representatives of the Francoist and Nazi dictatorships.

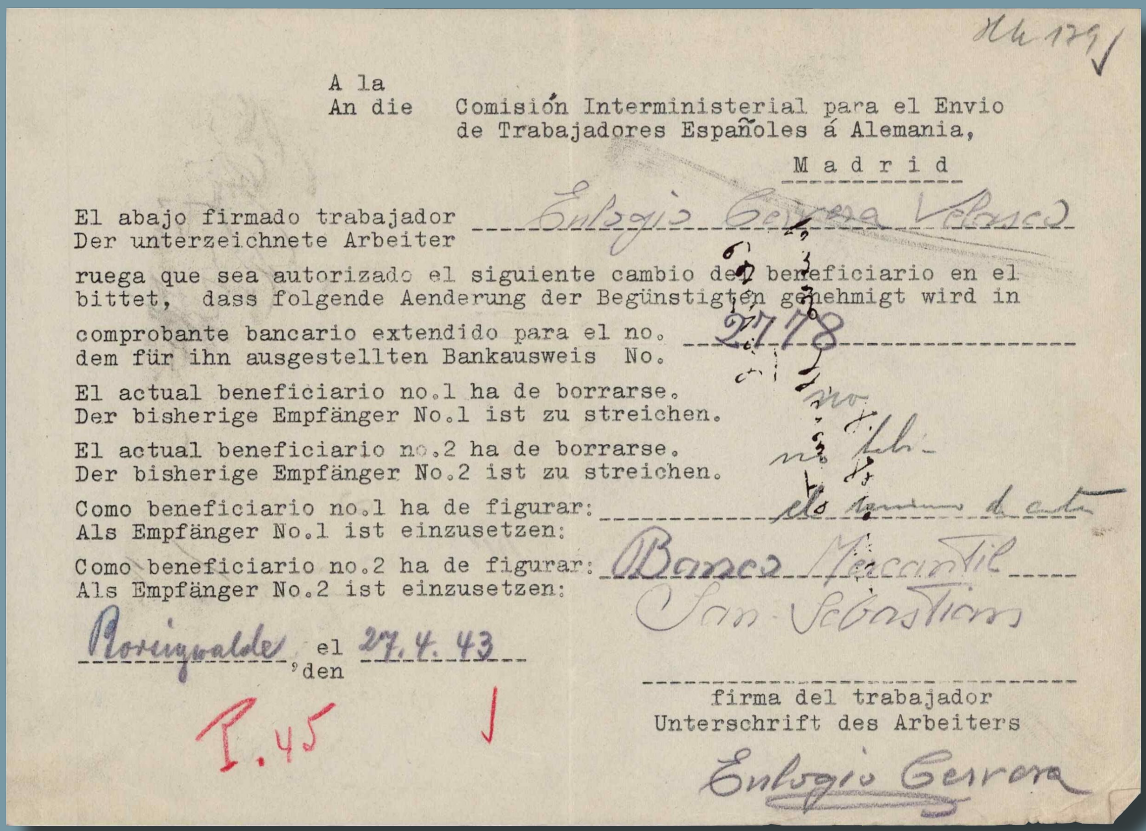
CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	The documentation is divided into various subdivisions differentiated by subjects and services performed by the commission, such as the sections on General Affairs, Public Order and Transport, as well as the sections on Technical Services,

SCOPE AND CONTENT	Administration, Intervention and Accounting, on the Secretary's Office, Insurance and Transfers. In addition, we can find documentation outside these divisions, such as the agreements of the commission itself, files on the dispatch of workers and their profiles, personnel appointments or bank legitimization. The first expeditions departed on November 24 in 1941, under the responsibility of the Special Office for the Inspection and Guardianship of the Spanish Workers (also known simply as the Special Office). This entity would make sure the expeditions came through and would support the Spanish workers in German territory. This, in turn, was included in the Central Inspectorate for the Protection of Foreign Workers, which was connected to the General Commissioner for the Use of Labor and the Deutsche Arbeitsfront (DAF). Additionally, the Territorial Headquarters of the German Falange managed the various connections between the companies responsible for hiring the workers and the camps where they would be transferred to and reside.With the end of World War II and the control of the German zone under the supervision of the Allies, a large part of the treaties and agreements were broken. Among them, the aforementioned German-Spanish agreement of 1941, which originated the interministerial commission, putting its work to an end.

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	Spanish



A la
An die Comisión Interministerial para el Envio
de Trabajadores Españoles á Alemania,

Madrid

El abajo firmado trabajador Eulogio Cervera Velasco
Der unterzeichnete Arbeiter

ruega que sea autorizado el siguiente cambio del beneficiario en el
bittet, dass folgende Aenderung der Begünstigten genehmigt wird in

comprobante bancario extendido para el no. 2778
dem für ihn ausgestellten Bankausweis No.

El actual beneficiario no.1 ha de borrarse.
Der bisherige Empfänger No.1 ist zu streichen.

El actual beneficiario no.2 ha de borrarse.
Der bisherige Empfänger No.2 ist zu streichen.

Como beneficiario no.1 ha de figurar:
Als Empfänger No.1 ist einzusetzen:

Como beneficiario no.2 ha de figurar: Banco Mercantil
Als Empfänger No.2 ist einzusetzen: San Sebastian

Reinosa el 27.4.43
den

firma del trabajador
Unterschrift des Arbeiters

Eulogio Cervera

Ministry of Labour and Social Security,Personal file of Eulogio Cervera Velasco, Spanish worker in Germany 1942 - 1945, Inter-ministerial Commission for the dispatch of workers to Germany, AGA,74,16240,0152.

IDENTITY STATEMENT AREA

REFERENCE CODE	ES./3 https://pares.mcu.es/ParesBusquedas20/catalogo/description/12876996?nm
TITLE	**Files of Spaniards helped by the organisations that aided Spanish Republicans in Mexico**
DATE/S	1940 - 1948
LEVEL OF DESCRIPTION	Fonds
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	22 lineal metres. 211 Boxes.

CONTEXT AREA

NAME OF CREATOR/S	Junta de Auxilio a los Republicanos Españoles (JARE) (Board of Aid to Spanish Republicans)
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	The Spanish Republican Relief Board (Junta de Auxilio a los Republicanos Españoles - JARE) was an organisation created in 1939 with the purpose of administering resources and goods for Spanish refugees. Within the JARE itself, the Relief Section became the body in charge of implementing the aid system. When in 1942 the JARE was dissolved and replaced by the Administrative Commission of the Fund of Aid to the Spanish Republicans (CAFARE), the Relief Committee, transformed into the Relief Office, continued to perform the same function. The formation of the new Government of the Republic in 1945 and the signing of a new trust fund with Nacional Financiera led to the closure of CAFARE and the creation of the Technical Committee of the Trust Fund to Aid the Republicans (CTJARE). The latter was charged with managing the resources inherited from the predecessor institutions and extending the aid, in this case, without a special service for this purpose. Its activity was maintained until 1948, when the trust expired

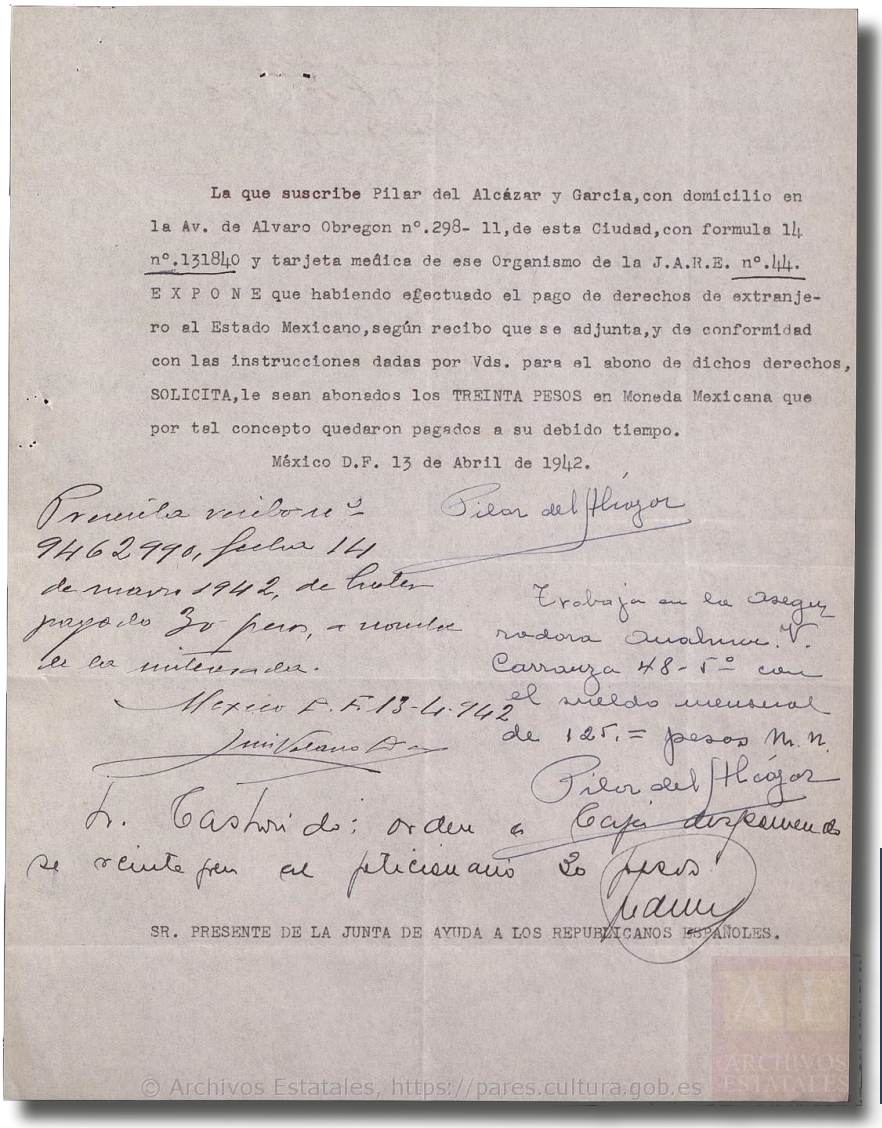
CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	This fond is made up of the different requests made by Spanish exiles who arrived in Mexico, mainly, but also in other countries such as Cuba or the Dominican Republic. The requests may refer to

SCOPE AND CONTENT	economic aid, health aid or any other type of assistance. Usually, the files keep, as it is logical, the instances that allow to reconstruct the material conditions of life of the Spanish refugees.

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	Spanish



La que suscribe Pilar del Alcázar y García, con domicilio en la Av. de Alvaro Obregon nº.298- 11, de esta Ciudad, con formula 14 nº.131840 y tarjeta medica de ese Organismo de la J.A.R.E. nº.44. E X P O N E que habiendo efectuado el pago de derechos de extranjero al Estado Mexicano, según recibo que se adjunta, y de conformidad con las instrucciones dadas por Vds. para el abono de dichos derechos, SOLICITA, le sean abonados los TREINTA PESOS en Moneda Mexicana que por tal concepto quedaron pagados a su debido tiempo.

México D.F. 13 de Abril de 1942.

Pilar del Alcázar

Remitida recibo nº 9462990, fecha 14 de marzo 1942, de haber pagado 30 pesos, a nombre de la interesada.

México D.F. 13-4-942

Trabaja en la aseguradora Anahuac. V. Carranza 48-1º con el sueldo mensual de 125.= pesos M.N.

Pilar del Alcázar

S. Castrillo: orden a Caja despache se reciba por el peticionario 30 pesos

SR. PRESENTE DE LA JUNTA DE AYUDA A LOS REPUBLICANOS ESPAÑOLES.

© Archivos Estatales, https://pares.cultura.gob.es

Board of Aid to Spanish Republicans, Case file of the refugee in Mexico Pilar del Alcázar García 1943, Files of Spaniards helped by the organisations that aided Spanish Republicans in Mexico, AGA,12,02693,012.

IDENTITY STATEMENT AREA

REFERENCE CODE	http://pares.mcu.es/ParesBusquedas20/catalogo/description/167355?nm
TITLE	**MEXICO. Spanish Consulate in Veracruz. Passenger and migrant lists**
DATE/S	1840 - 1950
LEVEL OF DESCRIPTION	Fond
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	236 Boxes

CONTEXT AREA

NAME OF CREATOR/S	Spanish Consulate in Veracruz
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	A long and complex historical period began in 1821, when the former viceroyalty of New Spain gained political independence. The great European powers, France and Great Britain, as well as the United States, took advantage of the vacuum left by Spain. This forced the Spanish authorities to rule out the recovery of the former viceroyalty and, after the death of Ferdinand VII, they opted for the establishment of diplomatic relations. Negotiations began in 1835, culminating in the Treaty of Peace and Friendship between Mexico and Spain on 28 December 1836. After the signing of the treaty, diplomatic legations were established by both countries. In the case of Spain, Ángel Calderón de la Barca was appointed in 1839 as minister plenipotentiary, Agustín de Letamendi as consul in Mexico and Miguel Ruiz Sainz as consul in Veracruz. The Consulate of Veracruz continues today, under the name of Honorary Consulate in Veracruz.

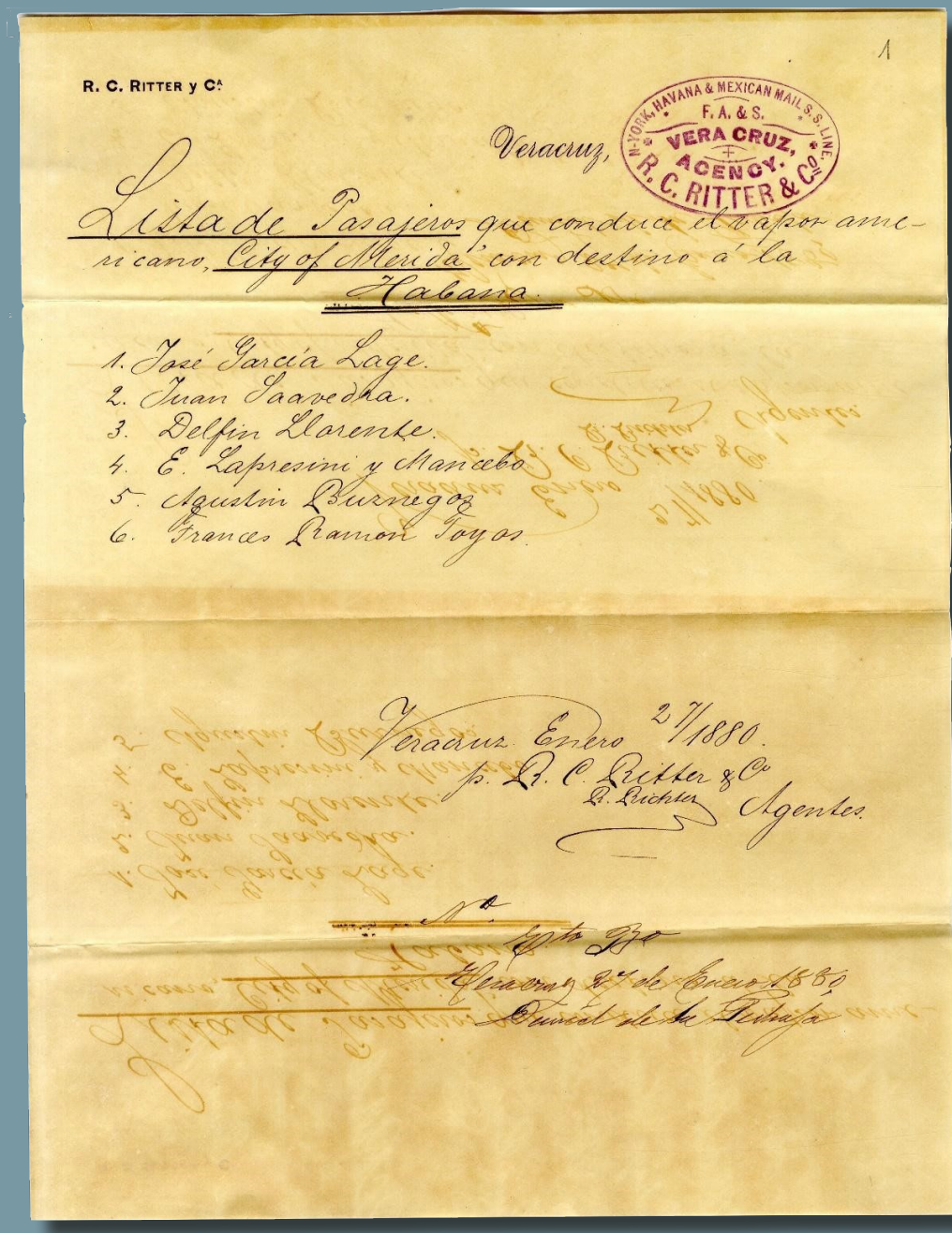
CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	One of the main functions of the consular institution has been the protective action of the State for its nationals abroad. The evolution and development of migratory flows from Spain to Mexico have influenced the organisation of its consulates. For this reason, this inventory is of interest, fundamentally, for the study of migratory movements.

SCOPE AND CONTENT	In line with the dynamics of some European countries, Spain became a country of economic emigration between the end of the 19th century and the first third of the 20th century. The period of greatest influx took place mainly between 1880 and 1930. This was the period of massive emigration of Spaniards to America, with a social importance and demographic weight far greater than in colonial times. At the end of the 1950s a transcendental change took place in the history of Spanish migratory movements. From a sociological perspective, these migratory movements were characterised by their supposedly temporary nature and the imposition of severe political and social restrictions on foreign workers. From these years onwards, Consulates were relegated to the exercise of what were considered to be "traditional" protection functions, such as legal assistance in matters of Civil Registration, the exercise of notarial public faith and probate proceedings, the protection of minors or disabled nationals and the defence of the rights of nationals before the local authorities. They also continued to play the role of executors of the Police Administration. The organisation of this fund has been carried out following organic-functional criteria, respecting the main competencies carried out by the Consulate of Veracruz, such as: protection of Spanish citizens, Civil Registry, exercise of the Public Faith, acts of Voluntary Jurisdiction, military service, activities related to navigation, collection functions, or others of an administrative nature such as passport processing, health police, customs functions, activities related to administrative procedure.

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	Spanish


R. C. RITTER y Cª

1

N.YORK, HAVANA & MEXICAN MAIL S.S. LINE
F. A. & S.
VERA CRUZ,
AGENCY.
R. C. RITTER & Co.

Veracruz,

Lista de Pasajeros que conduce el vapor americano, City of Merida con destino á la Habana.

1. José García Lage.
2. Juan Saavedra.
3. Delfin Llarente.
4. E. Lapresini y Mancebo
5. Agustin Burnegoz
6. Frances Ramon Foyos

Veracruz Enero 27/1880.
p. R. C. Ritter & Co
R. Richter Agentes.

Nº 230
Veracruz 27 de Enero 1880
Daniel de la Rebaja

Spanish Consulate in Veracruz (Mexico), List of passengers on board the American steamship City of Mérida bound for Havana 1880, Passenger and migrant lists, AGA_21_19530_023_001.

IDENTITY STATEMENT AREA

REFERENCE CODE	http://pares.mcu.es/MovimientosMigratorios/buscadorAvanzadoFilter.form
TITLE	**Registry of Spanish Immigrants in Mexico**
DATE/S	1854 – 1950s
LEVEL OF DESCRIPTION	Subfonds
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	280 microfilm rolls. 24 DVD (s)

CONTEXT AREA

NAME OF CREATOR/S	National Registry of Foreigners. México
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	The Register of Foreigners was born in the context of the Mexican government's migration policies and its eagerness to quantify and control the presence of foreigners in the national territory. The Migration Law of 12 March 1926 (Diario Oficial de la Federación, 13-03-1926) established the creation of the Register, as well as the obligation for all foreigners or Mexicans entering or leaving the country to have an Individual Identification Card. The Migration Law of 14 August 1930 (DOF, 30-08-1930) established that all foreigners residing in Mexico prior to 1 May 1926 had to register in the Register.

CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	The General Archive of the Administration of Spain only possesses the microfilmed and subsequently digitised copy of a fraction of the fonds of the National Register of Foreigners of Mexico: that relating to immigrants of Spanish nationality. The group of Spanish immigrants represents approximately 29% of the total number of documents in the National Register of Foreigners, which according to the general guide of the General Archive of the Nation is approximately 45,000 records in 160 installation units. The fonds fraction is made up of the Individual Identification Cards issued to Spaniards both resident in the country prior to 1 May 1926, established in the Migration Law of 14 August 1930, and to Spaniards who had recently arrived at the land or maritime

SCOPE AND CONTENT	borders. In the case of residents, they had to present themselves at the population offices throughout the country, while Spaniards wishing to enter the country had to apply at the Mexican consulate of their place of residence or embarkation. The General Population Law of 24 August 1936 (Article 58) favoured the entry of victims of political persecution, even exempting them from paying migration taxes (Article 96), certainly in line with the "open door" policy promoted by President Lázaro Cárdenas in favour of Spanish Republican exiles. This led to a massive influx of Spaniards into Mexico, a situation that is clearly reflected in the identification cards. These are stamped "Asilado Político" (Political Asylum seeker), exemption from certain taxes and information on entry, mainly through the port of Veracruz on the ships Flandre, Ipanema, Mexique and Sinaia between June and July 1939 and later on the ship Nyassa (1942), all chartered by the Spanish Republican aid institutions of SERE (Servicio de Evacuación de Refugiados Españoles) and JARE (Junta de Auxilio a los Republicanos Españoles), which in turn was favoured by the Mexican government. The subfonds of the National Register of Foreigners of Mexico related to immigrants of Spanish nationality can be consulted on the Ibero-American Migratory Movements Portal.

CONDITIONS OF ACCESS AND USE AREA

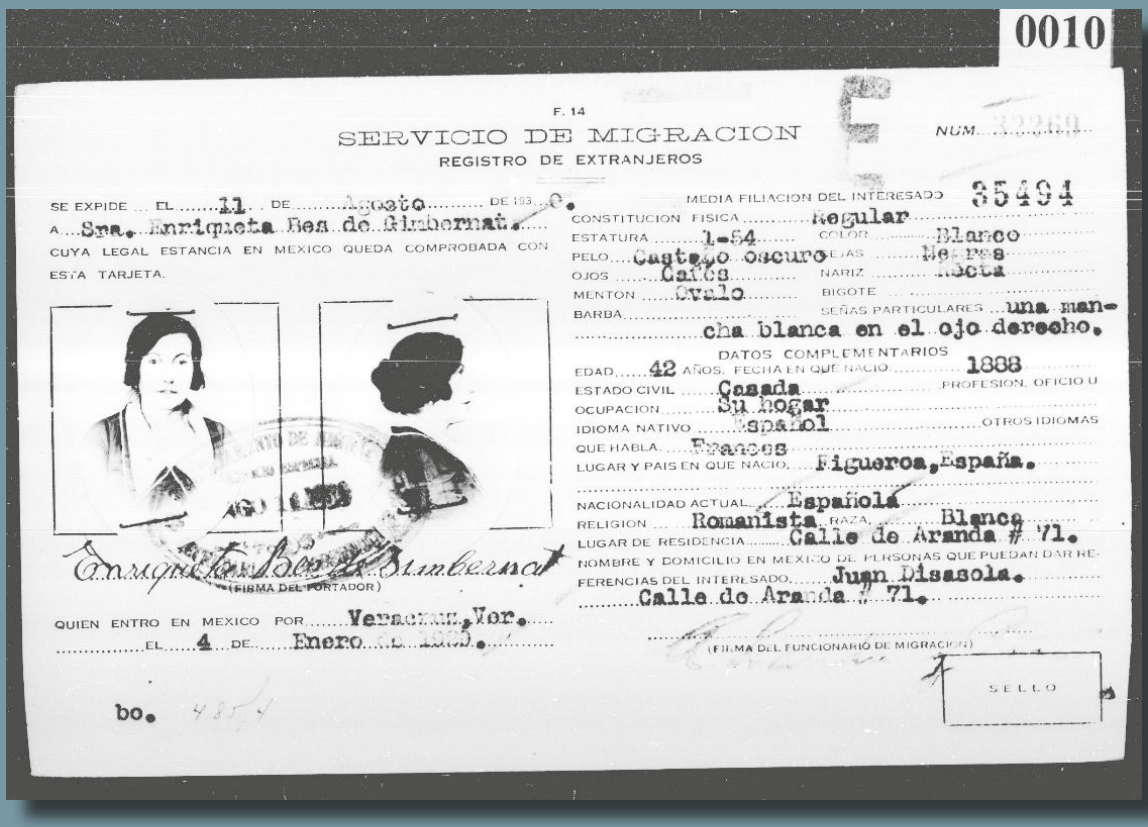
LANGUAGE / SCRIPT OF THE MATERIAL	Spanish

SCAN ME
José Giral Barnés

SCAN ME
Marco Aurelio Torres Mantecón

SCAN ME
Fernando Serrano Magallón

SCAN ME
Roberto Cassá Bernaldo de Quirós



0010

F. 14

SERVICIO DE MIGRACION

REGISTRO DE EXTRANJEROS

NUM. 32269

SE EXPIDE EL 11 DE Agosto DE 193 0.

A Sra. Enriqueta Bea de Gimbernat.

CUYA LEGAL ESTANCIA EN MEXICO QUEDA COMPROBADA CON ESTA TARJETA.

MEDIA FILIACION DEL INTERESADO 35494

CONSTITUCION FISICA Regular

ESTATURA 1-54 COLOR Blanco

PELO Castaño oscuro CEJAS Negras

OJOS Cafés NARIZ Recta

MENTON Oval BIGOTE

BARBA SEÑAS PARTICULARES una mancha blanca en el ojo derecho.

DATOS COMPLEMENTARIOS

EDAD 42 AÑOS. FECHA EN QUE NACIO 1888

ESTADO CIVIL Casada PROFESION, OFICIO U OCUPACION Su hogar

IDIOMA NATIVO Español OTROS IDIOMAS QUE HABLA Francés

LUGAR Y PAIS EN QUE NACIO, Figueroa, España.

NACIONALIDAD ACTUAL Española

RELIGION Romanista RAZA Blanca

LUGAR DE RESIDENCIA Calle de Aranda # 71.

NOMBRE Y DOMICILIO EN MEXICO DE PERSONAS QUE PUEDAN DAR REFERENCIAS DEL INTERESADO, Juan Disasola. Calle de Aranda # 71.

Enriqueta Bea de Gimbernat

(FIRMA DEL TORTADOR)

QUIEN ENTRO EN MEXICO POR Veracruz, Ver.

EL 4 DE Enero DE 1930.

(FIRMA DEL FUNCIONARIO DE MIGRACION)

SELLO

bo. 4854

Mexico. Ministry of the Interior. Department of Migration, Personal file of Enriqueta Bea de Gimbernat 1930, National Register of Foreigners in Mexico, AGA, RIEM,106,004_001.

IDENTITY STATEMENT AREA

REFERENCE CODE	ES./16 INCORPORADOS,1556 - INCORPORADOS,1557 https://pares.mcu.es/ParesBusquedas20/catalogo/description/5944965?nm
TITLE	**Evacuation of civilians and refugees**
DATE/S	1936-07-20 - 1939-02-13
LEVEL OF DESCRIPTION	Fonds
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	2 boxes in paper (675 documents. 698 sheets)

CONTEXT AREA

NAME OF CREATOR/S	Spanish Embassy in London (United Kingdom).
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	The second permanent Spanish representative abroad after the Holy See was England, with headquarters in London since 1489. Its origins date back to the mission entrusted to Rodrigo González de la Puebla, Juan de Sepúlveda and Diego de Guevara by the Catholic Monarchs, which involved arranging the marriage between Princess Catherine of Aragon and the Welsh Prince Arthur in 1487. During the Spanish Civil War (1936-1939), England provided assistance (people, loads, ships, money, etc.) to the Republican cause with the Spanish Embassy acting as a mediator.

CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	INCORPORADOS,1556 News clippings published in the British press, notes from the Information Service of the Propaganda Ministry of the Spanish Republican Government and reports from the Spanish Committee for Evacuated Children on the evacuation of Spanish civilians, mostly about Basque children transported to France and Great Britain by British Navy ships from the port of Bilbao. INCORPORADOS,1557 Clippings from the British press, mostly about the exodus of Spaniards seeking refuge in France.

LANGUAGE / SCRIPT OF THE MATERIAL	Spanish - English

141

26 MAY 1937

DAILY WORKER,

Basque Children Dance In English Summer

(From A Special Correspondent)

YESTERDAY, with sun drenching down on the white tents and reminding them of days at home before the Fascist rebellion shattered their peace with Nazi planes and Nazi bombs, the Basque children in the Stoneham camp had their first real taste of England's young summer.

For the first time for months groups of them joined hands and danced, many bare footed, in the fields and for the first time they laughed freely once more.

But there was not one who forgot those they had left behind them in Bilbao, if indeed, they had anyone left there, and those who could

Looking out on their country of refuge, from the portholes of the liner Habana, Basque children arrive at Southampton.

squatted on the grass or on benches busily writing letters which will be taken back by the liner Habana when she leaves on Sunday. On the Habana also will go a message from the camp to the Basque President, Senor Aguirre. To summon them for food—not that they need much summoning—a large loud speaker has been installed and this issues instructions whenever necessary in both Spanish and English.

WAITING TO DANCE

Many of the young senoritas was waiting eagerly for today to come round. They have heard that a dance band is coming up from Southampton to play for them as indeed it is.

The camp is now running perfectly, stalwart volunteers having worked until two o'clock yesterday morning to complete the organisational arrangements.

Meanwhile at the London office of the National Joint Committee for Spanish Relief — responsible for bringing the children over and organising the camp—the stream of gifts of every description flows in unceasing.

FISH AND HONEY

When I spoke to a member of the Committee yesterday, I was told a little of what had happened during the day:—

A fish merchant from Grimsby had sent a case of fish cakes; someone else had sent a consignment of honey; tapping nervously on the door of the office, had come an old cobbler offering to mend the children's shoes free; then a hairdresser, assistant in a well-known West End establishment, had called, wanting to help by cutting the children's hair.

Catholic circles have responded magnificently to the appeal of the Committee to take groups of children after they leave the camp, I was told.

In all Catholic organisations are taking 1,200 children who will be cared for in convents, colleges and other Catholic institutions throughout the country.

Some will go to Lancashire, 190 will go to Middlesex, to Newcastle Catholics will go 155 boys and 160 girls.

The Salvation Army is taking 1,400 children, "the 1rst batch of 400 leaving the camp in a week's time.

Spanish Embassy in London (United Kingdom).'Basque children dance in English in summer'. News published in the Daily Worker, 26th May 1937, Spanish Embassy in London. Evacuation of civilians and refugees. CDMH_ INCORPORADOS,1556,21.1.

IDENTITY STATEMENT AREA

REFERENCE CODE	INCORPORADOS, 1753,3 a 1753,14 INCORPORADOS, 1991 http://pares.mcu.es/ParesBusquedas20/catalogo/description/6076690?nm
TITLE	**Collection of documents from Belgian archives on the Spanish Civil War and exile**
DATE/S	1936 - 1945
LEVEL OF DESCRIPTION	Collection
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	1 paper box. 13 paper folders.

CONTEXT AREA

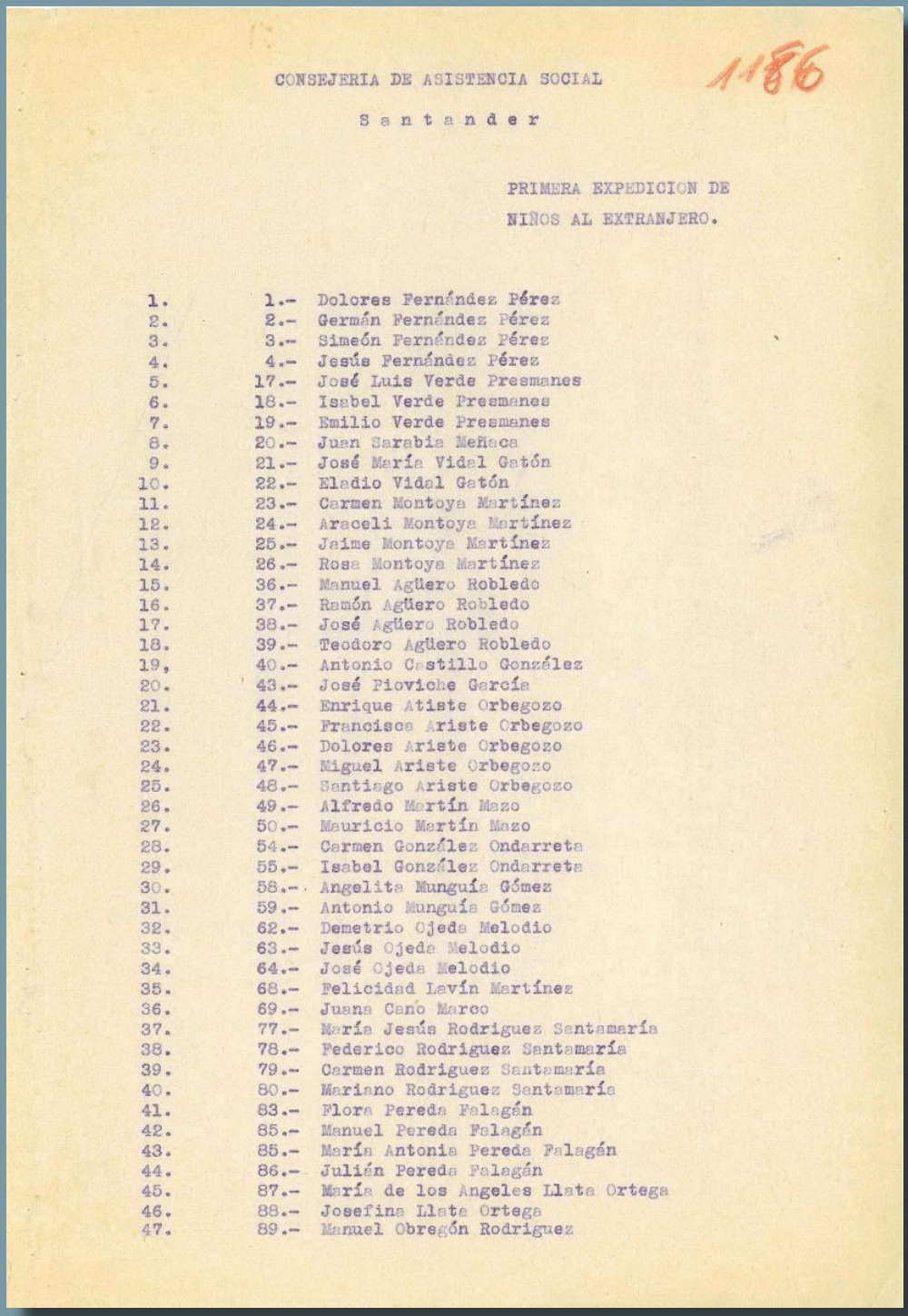
NAME OF CREATOR/S	Centro Documental de la Memoria Histórica (Collector)
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	Source of income: The entry of this documentation into the Centro Documental de la Memoria Histórica was the result of a collaboration agreement signed with the Amsab-Instituut voor Sociale Geschiedenis and CEGES-SOMA for the reproduction of their documents.

CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	Photocopies of documents and photographs preserved in the archives of Amsab-Instituut voor Sociale Geschiedenis and CEGES-SOMA. Centre d'Études et de Documentation Guerre et Sociétés Contemporaines on the Spanish Civil War, Spanish children evacuated to Belgium, Belgian aid actions for the Spanish Republic and Spanish Republican refugees in Belgium.

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	Spanish - French - Dutch



CONSEJERIA DE ASISTENCIA SOCIAL

1186

S a n t a n d e r

PRIMERA EXPEDICION DE
NIÑOS AL EXTRANJERO.

1.	1.-	Dolores Fernández Pérez
2.	2.-	Germán Fernández Pérez
3.	3.-	Simeón Fernández Pérez
4.	4.-	Jesús Fernández Pérez
5.	17.-	José Luis Verde Presmanes
6.	18.-	Isabel Verde Presmanes
7.	19.-	Emilio Verde Presmanes
8.	20.-	Juan Sarabia Meñaca
9.	21.-	José María Vidal Gatón
10.	22.-	Eladio Vidal Gatón
11.	23.-	Carmen Montoya Martínez
12.	24.-	Araceli Montoya Martínez
13.	25.-	Jaime Montoya Martínez
14.	26.-	Rosa Montoya Martínez
15.	36.-	Manuel Agüero Robledo
16.	37.-	Ramón Agüero Robledo
17.	38.-	José Agüero Robledo
18.	39.-	Teodoro Agüero Robledo
19,	40.-	Antonio Castillo González
20.	43.-	José Pioviche García
21.	44.-	Enrique Atiste Orbegozo
22.	45.-	Francisca Ariste Orbegozo
23.	46.-	Dolores Ariste Orbegozo
24.	47.-	Miguel Ariste Orbegozo
25.	48.-	Santiago Ariste Orbegozo
26.	49.-	Alfredo Martín Mazo
27.	50.-	Mauricio Martín Mazo
28.	54.-	Carmen González Ondarreta
29.	55.-	Isabel González Ondarreta
30.	58.-	Angelita Munguía Gómez
31.	59.-	Antonio Munguía Gómez
32.	62.-	Demetrio Ojeda Melodio
33.	63.-	Jesús Ojeda Melodio
34.	64.-	José Ojeda Melodio
35.	68.-	Felicidad Lavín Martínez
36.	69.-	Juana Cano Marco
37.	77.-	María Jesús Rodriguez Santamaría
38.	78.-	Federico Rodriguez Santamaría
39.	79.-	Carmen Rodriguez Santamaría
40.	80.-	Mariano Rodriguez Santamaría
41.	83.-	Flora Pereda Falagán
42.	85.-	Manuel Pereda Falagán
43.	85.-	María Antonia Pereda Falagán
44.	86.-	Julián Pereda Falagán
45.	87.-	María de los Angeles Llata Ortega
46.	88.-	Josefina Llata Ortega
47.	89.-	Manuel Obregón Rodriguez

Documentary Centre of Historical Memory (Collector), First children's expedition abroad in March 1937, Political-Social Santander. Department of Social Welfare, CDMH_PS_SAN_O_C0060_EXP0010_0052.

IDENTITY STATEMENT AREA

REFERENCE CODE	INCORPORADOS,1438,25 http://pares.mcu.es/ParesBusquedas20/catalogo/description/5601130
TITLE	**Collection of documents on Spanish exiles who fought in France during World War II**
DATE/S	1941 - 2007
LEVEL OF DESCRIPTION	Collection
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	27 paper documents. 39 sheets

CONTEXT AREA

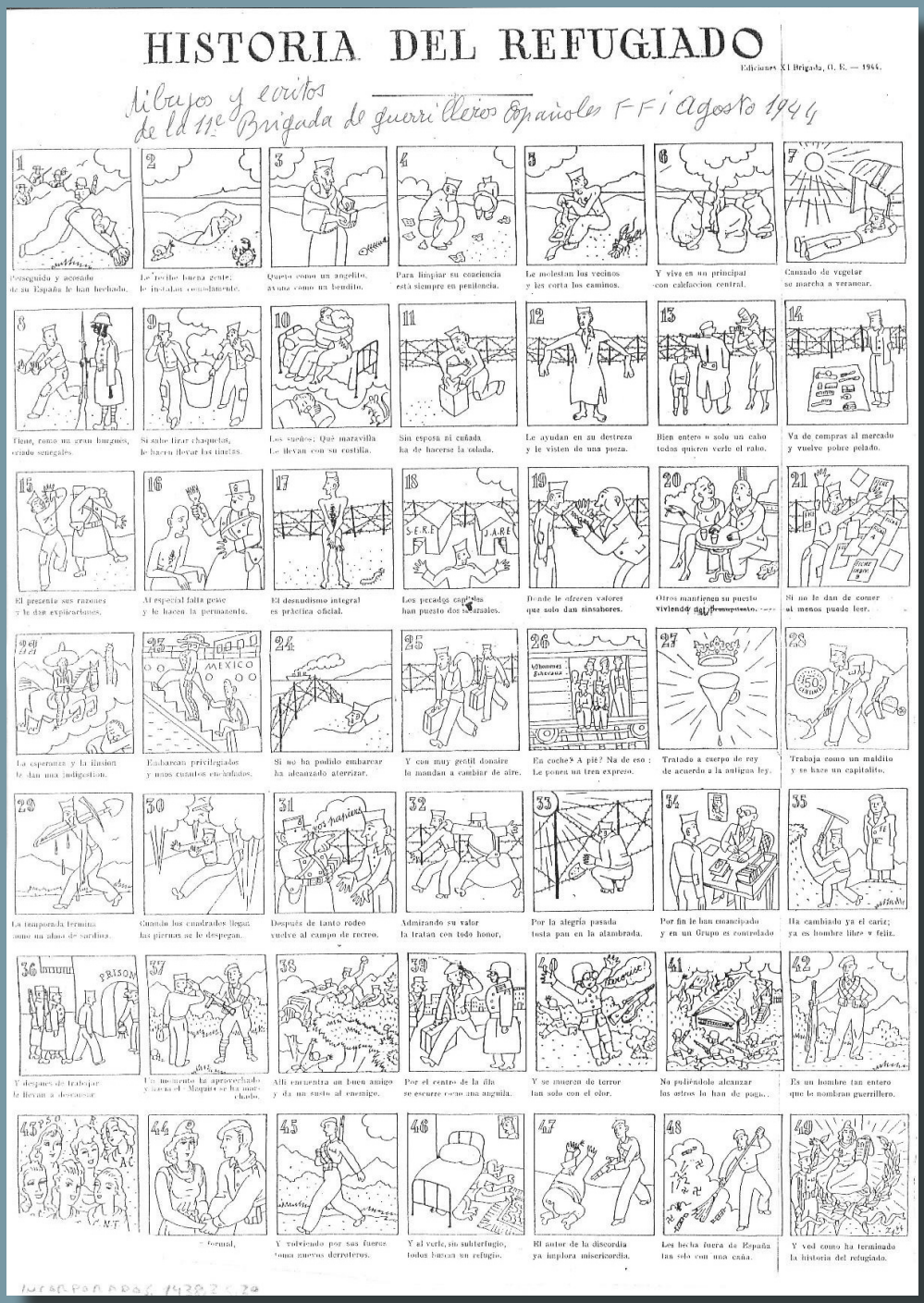
NAME OF CREATOR/S	Centro Documental de la Memoria Histórica (collector)
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	Donation of Ange Georges Álvarez. Ange was born in Moreda, a village where coal mines were located, in Asturias (Spain). His father, Amador Álvarez, and his mother, Natividad, were very committed to left-wing politics. They had six children, all of them involved in the political and trade union life of the Alès mining area. Ange was only two years old when the family emigrated to France. He took part in the French Resistance during the Second World War. After the liberation of French territory, Ángel Álvarez continued his fight against fascism: joining the Guerrilla Brigade 11 (AGE), he took part in the expedition to the Val d'Aran to try to raise the Spanish people against the Franco regime.

CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	Photocopies of documents, photographs and press articles about Spanish refugees who joined the French Resistance and fought in World War II against the occupying German army.

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	Spanish - French



Documentary Centre of Historical Memory (Collector), History of the Refugee. Editions XI Brigade of Spanish Guerrillas 1944,Collection of documents on Spanish exiles who fought in France during World War II, CDMH_INCORPORADOS,1438,25,20.

IDENTITY STATEMENT AREA

REFERENCE CODE	INCORPORADOS,14 http://pares.mcu.es/ParesBusquedas20/catalogo/description/2353698?nm
TITLE	**Collection of documents on Basque children evacuated to Britain during the Spanish Civil War**
DATE/S	1937 - 1997
LEVEL OF DESCRIPTION	Collection
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	1 box

CONTEXT AREA

NAME OF CREATOR/S	Centro Documental de la Memoria Histórica (collector)
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	The documents that make up this collection were donated to Lala Isla by Félix Amat, a Spanish child refugee in Great Britain during the Spanish Civil War who was in a colony in Langham, and Gwion Davies, a Welshman who, while studying at Cambridge University, worked as a volunteer in a home for Spanish refugee children in that city. Lala Isla Ortiz is a Spanish writer and anthropologist based in London since 1976. She is a writer and scholar of Spanish Exile in the UK.

CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	It contains: 1. The Basque Hostel at Cambridge. Jessie Stewart Ed. (1938). A group of foster children in a Cambridge hostel. Donated by Gwion Davies. 2. The Basque Children in England: An account of their life at North Stoneham Camp. Yvonne Cloud. London: Victor Gollancz Ltd. (1937). A group of children in the Stoneham camp. Donated by Félix Amat. 3. Copies of photographs donated by Félix Amat. Photographs of the children at the Langham colony.

SCOPE AND CONTENT

4. Photocopies of documents donated by Felix Amat:
   - Song and dance programme. Spanish Relief Fund.
   - Photocopy of the poster of the performance of Consuelito Carmona and the children.
   - Zhotocopy of a poster of a concert by the children.
   - Four sheets of a notebook with school exercises.
   - Two articles about the Langham settlement published in Essex County Standard (12-06-1987) and Local newspaper Colchester (1938).
   - Article in The Guardian (1938) on the problem of repatriation (February 1938).
   - Article published in Darlington and Stockton Times on Consuelito Carmona's performance with the children (February 1938).
   - Photograph published in Nottingham Evening News showing the children at a meal.
   - Photo published in Nottingham Evening News showing the children with their foster parents.
   - Children's Aid Appeal Sheet (Christmas 1938).
   - January 1939 leaflet from a calendar illustrated with a woman in a flamenco dress with a tambourine.

Donation by Gwion Davies:

1. Copy of Help, a newspaper produced by the children of the Pampisford Vicarage Colony, Cambridge (no. I-IV, July-October 1937).
2. Information on a lecture by the Duchess of Atholl (Cambridge, 1938).
3. Extracts from letters written by Gwion Davies to his parents about the children (1937).
4. Mention of a book of folk songs and dances of the Women's Section from the catalogue of the Hispanist bookseller Keith Harris.
5. Two sheets of notebook paper with some Basque words and their English equivalent
6. Sheet with an English translation of several song verses.
7. Cardboard with song lyrics written on it

SCOPE AND CONTENT

8. Six sheets of paper with handwritten lyrics to popular songs.
9. Five photocopies of a Republican songbook.
10. Two sheets of paper with translations of words from the republican songbook.
11. Photocopy of the songbook published in Great Britain by Frida Stewart with a foreword by the Duchess of Atholl.
12. Letter from Henry Overhill sending lyrics to songs by Gwion Davies (16-09-1950).
13. Three photocopies of photos of children from the Cambridge foster home.
14. Photocopy of an article from the Cambridge Evening News about Spanish children in care in Cambridge (02-04-1987).
15. Pencil letter from José Gallego, a foster child in Cambridge, thanking Gwion Davies for his help.
16. Envelope checked by the Spanish military censors and opened in the British postal service (June 1940).
17. Postcard sent to Gwion Davies inviting him to an event in the Cambridge colony.
18. Four letters from José Luis Cisneros to Gwion Davies (1937-1950).
19. Christmas greeting card sent to Gwion Davies by Antonio Juan and Paul, two children from the Cambridge Colony.
20. Seven Christmas cards sent to Gwion Davies by Maria Luisa Toole (years 1991-1995)
21. Postcard from Maria Luisa Toole to Gwion Davies (12-11-1996)
22. Dps letters from Maria Luisa Toole to Gwion Davies (14-12-1992 and 01-06-1995)
23. Photocopy of a newspaper leaflet in which Domingo (Txomín) Arana is mentioned.
24. Letter from Txomín Arana to Gwion Davies.
25. Propaganda leaflet Help the Basque Children, published by The Basque Children`s Committee.
26. Leaflet published by the Cambridge Daily News about the children (1938).
27. Photograph of the steamer Habana, on which many of the children arrived in Britain.

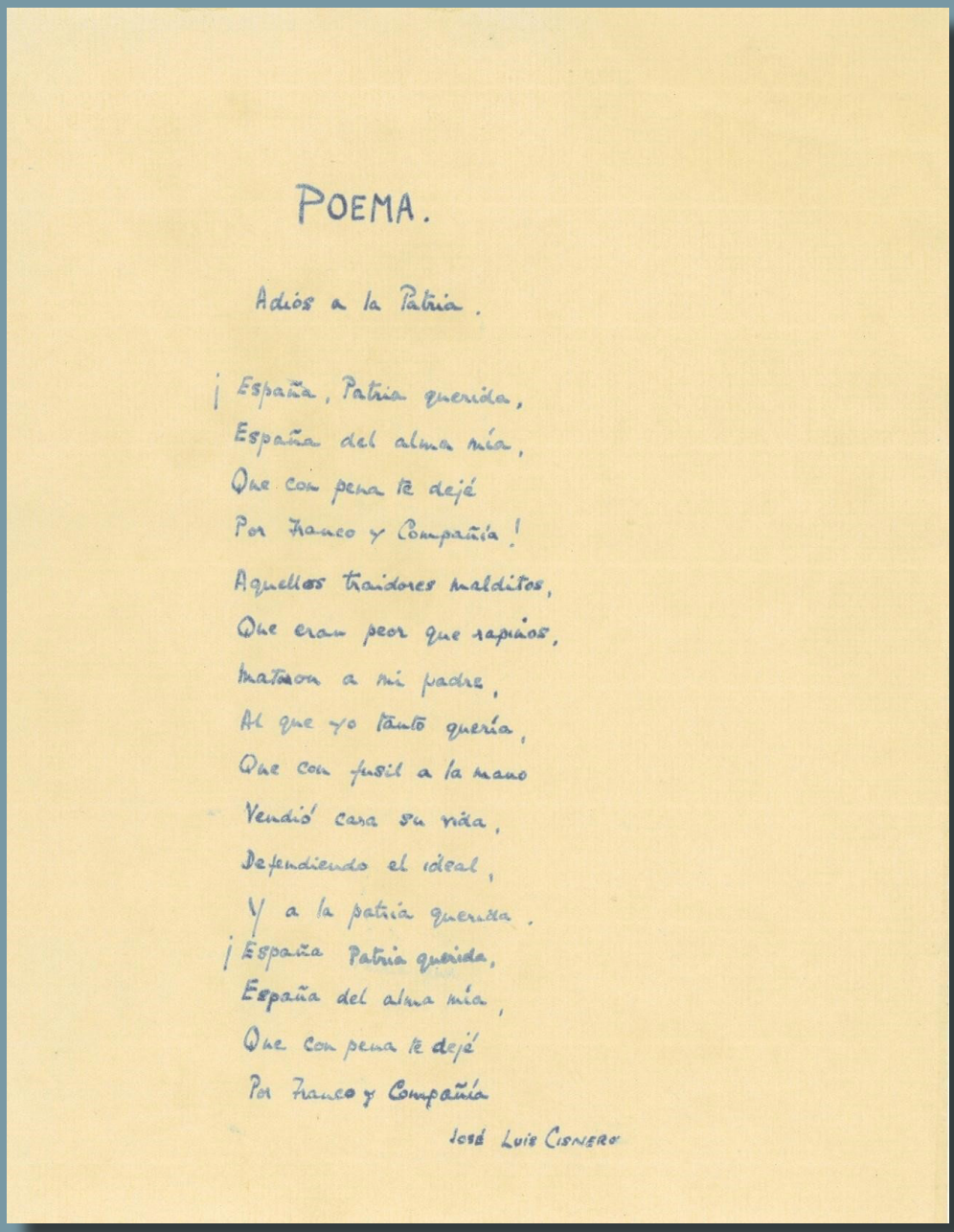
SCOPE AND CONTENT

28. Article on the children published in Lookout magazine (1983).
29. Two photocopies of photographs of the Cambridge children with a handwritten explanation.
30. Letter from Antonio Gallego to Gwion Davies (08-03-1996). Letter from C. Martínez and A. Gallego (03-09-1937).
31. Two photos of Antonio Gallego and his wife Joan in Cambridge and Santander.
32. Two Christmas cards from Carmen Villegas to Gwion Davies (1996)
33. Twelve letters from Carmen Villegas to Gwion Davies; one is accompanied by two photographs; another has the words of a song about the Union Jack (the British flag); another is accompanied by photocopies of photographs and two pages from the catalogue of the hispanist bookseller Keith Harris (1995-1997).
34. Photocopy of the wedding photograph of Carmen Villegas.
35. Photocopy of an excerpt from an article published in The Observer Review (02-10-1973).
36. Postcard of children with one of their carers combing a girl's hair (1937-1938).
37. Photograph of a group of children with a raised fist.
38. Photograph of children at Pampisford Vicarage (Cambridge). Their names are included on a separate piece of paper.
39. Photograph of children in the new care home in Station Road (Cambridge).
40. Two copies of the same photograph showing Gwion Davies in the garden of his home with two children from the Cambridge settlement (August 1937).
41. Two postcards showing children from the Cambridge Colony (1937).
42. Photo of the girl María Luisa Gallego (1937)
43. Three sheets of paper with the names of the children taken into the colony at Station Road (Cambridge) and their addresses and places of residence after leaving it.

SCOPE AND CONTENT	44. Two postcards written by a young lady named Maria to Gwion Davies (1939). 45. Chart showing the progress of the "Milk for Spain" campaign. 46. Envelope used to collect donations in aid of Cambridge children. The envelope has a printed photo, which is the same as number 39 in this list. 47. Letter from Wilfrid Vernon to Gwion Davies. 48. Portal letter from María Luisa Gallego to Gwion Davies (30-01-1950) 49. Letter from Freda Stewart or her mother to Gwion Davies (08-03-1938) 50. Catalogues and reproductions of works by José María Martínez and Jesús Carieles

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	Spanish - English - Basque



POEMA.

Adiós a la Patria.

¡España, Patria querida,
España del alma mía,
Que con pena te dejé
Por Franco y Compañía!

Aquellos traidores malditos,
Que eran peor que rapaces,
mataron a mi padre,
Al que yo tanto quería,
Que con fusil a la mano
Vendió cara su vida,
Defendiendo el ideal,
Y a la patria querida.
¡España Patria querida,
España del alma mía,
Que con pena te dejé
Por Franco y Compañía

José Luis Cisnero

Documentary Centre of Historical Memory (Collector),'Farewell to the homeland'. Poem by José Luis Cisnero published in Ayuda. Newspaper of the Basque boys in Pampisford, 8 January 1937, Collection of documents on Basque children evacuated to Britain during the civil war, CDMH_INCORPORADOS_C14,1.

IDENTITY STATEMENT AREA

REFERENCE CODE	INCORPORADOS,1755 https://pares.mcu.es/ParesBusquedas20/catalogo/description/6057362?nm
TITLE	**Collection of photographs "Children of War"**
DATE/S	1936. Aprox. – 1939. Aprox.
LEVEL OF DESCRIPTION	Collection
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	54 photographs on paper

CONTEXT AREA

NAME OF CREATOR/S	Archivo Fotográfico Enrique Díaz, Delgado y García (in the Archivo General de la Nación of México) Centro Documental de la Memoria Histórica (collector)
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	The Children of War is the first part of the Spanish Exile Project, the result of the Bilateral Agreement on Cultural and Scientific Cooperation signed by the governments of Mexico and Spain during the VII Meeting of the Intergovernmental Committee of ADAI, which took place in Madrid in June 2005. The result of this initiative was the digitisation of a set of photographs related to the Spanish children sent to Mexico during the Spanish Civil War from the Enrique Díaz, Delgado y García Photographic Archive, which is kept in the General Archive of the Nation in Mexico. This collection contains one million photographs taken by the Mexican photographer Enrique Díaz Reyna (1895-1961) and his collaborators Enrique Delgado, Manuel García and Luis Zendejas between 1900 and 1977. The collection was acquired by the Archivo General de la Nación of Mexico in 1985. The Spanish Exile Project was completed with the digitisation of a second group of photographs preserved in the same collection related to the Spanish Republican exile in Mexico, which gave origin to the España Peregrina collection. The collection entered the Centro Documental de la Memoria Histórica as a result of a collaboration agreement signed with the Archivo General de la Nación of Mexico.

CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	Photographs relating to Spanish children sent to Mexico during the Spanish Civil War from the Enrique Díaz, Delgado y García Photographic Archive, held in the Archivo General de la Nación of Mexico. It contains photographs of the so-called 'Morelia children', a group of 456 children of Spanish Republican minors who arrived in Mexico on 7 June 1937 aboard the French-flagged steamship Mexique and were housed in two buildings belonging to the Spain-Mexico school in Morelia, in the state of Michoacán, hence the name by which they were known.

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	Spanish

Archivo Agustí Centelles i Ossó, Children boarding a train carriage to be evacuated from the France station in Barcelona [1937-1938], Archivo Agustí Centelles i Ossó,CDMH_CENTELLES_FOTO_7574.

IDENTITY STATEMENT AREA

REFERENCE CODE	INCORPORADOS,1914,3 ES.37274.CDMH//INCORPORADOS,1914,3 https://pares.mcu.es/ParesBusquedas20/catalogo/description/6772683?nm
TITLE	**Book of Spanish emigrants in Russia**
DATE/S	1934 - 1986
LEVEL OF DESCRIPTION	Collection
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	1 paper book (460 sheets).

CONTEXT AREA

NAME OF CREATOR/S	Centro Documental de la Memoria Histórica (collector)
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	The book was written by a Spaniard living in the Soviet Union known by the nickname of "El Marino" and was later in the possession of the pilot Antonio García Cano. The text probably began to be written in the late 1970s, when the Asturian Manuel Fernández was president of the Spanish Centre in the USSR. The latest data correspond to 10 March 1986.

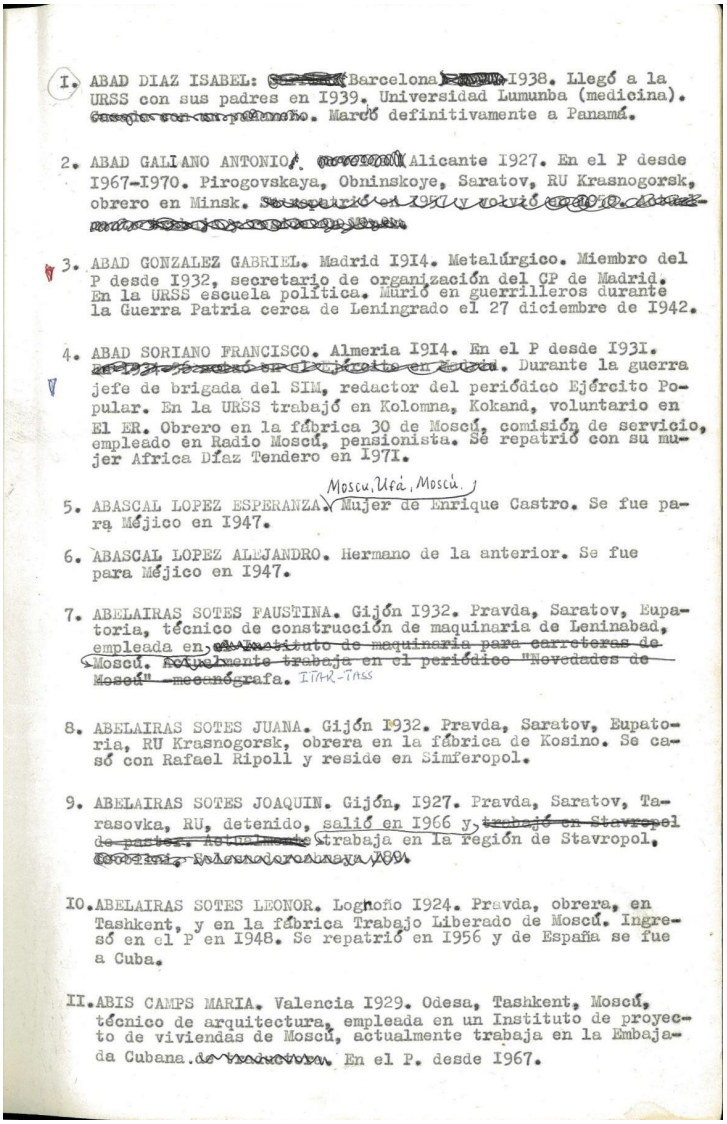
CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	This book contains a list of Spanish emigrants, exiles and refugees residing in the Soviet Union between 1934 and 1986.It contains the biographical details of around 4,300 people, of whom approximately 3,000 are children evacuated to the USSR during the Spanish Civil War, between 1937 and 1939.There is also a list of the teachers and assistants who accompanied these children on their journey and the Spanish communists exiled to the USSR after the war. There are also pilots from the Spanish Republican Army who were receiving training at the Lipetsk and Kirovabad academies at the end of the war, and several members of the Blue Division who deserted or were taken prisoner, and who, having married, decided to stay in the USSR after their liberation. For each person, the date and place of birth, the children's homes where he or she lived and was educated, the educational institutions

SCOPE AND CONTENT	where he or she continued his or her studies, and the companies and places where he or she worked are given. In some cases, their date of repatriation to Spain is mentioned, and in others their place of death in the Soviet Union.

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	Spanish



I. ABAD DIAZ ISABEL: [redacted] Barcelona [redacted] 1938. Llegó a la URSS con sus padres en 1939. Universidad Lumunba (medicina). [redacted]. Marchó definitivamente a Panamá.

2. ABAD GALIANO ANTONIO. [redacted] Alicante 1927. En el P desde 1967-1970. Pirogovskaya, Obninskoye, Saratov, RU Krasnogorsk, obrero en Minsk. [redacted]

3. ABAD GONZALEZ GABRIEL. Madrid 1914. Metalúrgico. Miembro del P desde 1932, secretario de organización del GP de Madrid. En la URSS escuela política. Murió en guerrilleros durante la Guerra Patria cerca de Leningrado el 27 diciembre de 1942.

4. ABAD SORIANO FRANCISCO. Almeria 1914. En el P desde 1931. [redacted]. Durante la guerra jefe de brigada del SIM, redactor del periódico Ejército Popular. En la URSS trabajó en Kolomna, Kokand, voluntario en El ER. Obrero en la fábrica 30 de Moscú, comisión de servicio, empleado en Radio Moscú, pensionista. Se repatrió con su mujer Africa Díaz Tendero en 1971.

5. ABASCAL LOPEZ ESPERANZA. Mujer de Enrique Castro. Se fue para Méjico en 1947. Moscu, Ufa, Moscú.

6. ABASCAL LOPEZ ALEJANDRO. Hermano de la anterior. Se fue para Méjico en 1947.

7. ABELAIRAS SOTES FAUSTINA. Gijón 1932. Pravda, Saratov, Eupatoria, técnico de construcción de maquinaria de Leninabad, empleada en [redacted] Moscú. [redacted] mecanógrafa. ITAR-TASS

8. ABELAIRAS SOTES JUANA. Gijón 1932. Pravda, Saratov, Eupatoria, RU Krasnogorsk, obrera en la fábrica de Kosino. Se casó con Rafael Ripoll y reside en Simferopol.

9. ABELAIRAS SOTES JOAQUIN. Gijón, 1927. Pravda, Saratov, Tarasovka, RU, detenido, salió en 1966 y, [redacted] trabaja en la Región de Stavropol. [redacted]

10. ABELAIRAS SOTES LEONOR. Logroño 1924. Pravda, obrera, en Tashkent, y en la fábrica Trabajo Liberado de Moscú. Ingresó en el P en 1948. Se repatrió en 1956 y de España se fue a Cuba.

11. ABIS CAMPS MARIA. Valencia 1929. Odesa, Tashkent, Moscú, técnico de arquitectura, empleada en un Instituto de proyecto de viviendas de Moscú, actualmente trabaja en la Embajada Cubana. [redacted]. En el P. desde 1967.

Documentary Centre of Historical Memory (Collector), Page of the 'Book of Spanish emigrants in the USSR'. The book includes 4,329 records of people who between 1934 and 1986 resided in the Soviet Union, 1934-1986, Book of Spanish emigrants in Russia, CDMH_INCORPORADOS_C1914,3.

Migration collections/fonds guides:
National Archives of Hungary

IDENTITY STATEMENT AREA

REFERENCE CODE	HU-MNL-OL-XIX-L-20-x
TITLE	**Centre for Financial Institutions, Interstate Department, Name index files of persons resettled from Czechoslovakia**
DATE/S	1946 - 1964
LEVEL OF DESCRIPTION	Class
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	6,2 linear meter, 12x8 cm card, 14x18 cm card

CONTEXT AREA

NAME OF CREATOR/S	
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	

CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	Records of displaced persons by families

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	Hungarian

IDENTITY STATEMENT AREA

REFERENCE CODE	HU-MNL-OL-XIX-L-20-v
TITLE	**Centre for Financial Institutions, Property Law Department, Property Law Cases relating to Property Remaining in Czechoslovakia**
DATE/S	1946 - 1964
LEVEL OF DESCRIPTION	Fonds
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	3,24 linear meter, A/3 sheet, A/4, B/5 sheets of paper

CONTEXT AREA

NAME OF CREATOR/S	
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	

CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	Notification sheets of abandoned properties, correspondence

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	Hungarian

IDENTITY STATEMENT AREA

REFERENCE CODE	HU-MNL-OL-XIX-A-15-d
TITLE	**Hungarian Government Commission for Resettlement, Resettlement registers, register of names, statistical statements**
DATE/S	1946 - 1964
LEVEL OF DESCRIPTION	Fonds
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	16,92 linear meter, A/3 sheet, A/4 sheets of paper

CONTEXT AREA

NAME OF CREATOR/S	
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	

CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	Record sheets of families and individuals who moved from neighbouring countries to Hungary after 1945 from 1 January 1938, lists of names of Hungarians resettled from Hungary to Czechoslovakia, lists of names, property and other statements of Hungarians resettled from Slovakia to Hungary

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	Hungarian

IDENTITY STATEMENT AREA

REFERENCE CODE	HU-MNL-SZSZBVL-IV.401.c.
TITLE	**Records of the Chief Bailiff of Szabolcs County. Administrative documents, Cases of the Czechoslovak-Hungarian population exchange**
DATE/S	[1945] 1946–1949
LEVEL OF DESCRIPTION	File
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	0,03 linear meter, A/5, A/4, A/3

CONTEXT AREA

NAME OF CREATOR/S	
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	

CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	A collection of cases related to the implementation of the population exchange, mainly dealing with the settlement possibilities of Hungarians in Czechoslovakia. Prior to the bilateral exchange, the settlement possibilities in the county were assessed, with district-by-district statements.

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	Hungarian

IDENTITY STATEMENT AREA

REFERENCE CODE	HU-MNL-SZSZBVL-IV.411.b.
TITLE	**Records of the Deputy Governor of Szabolcs County. Administrative documents, Matters of the Czechoslovak-Hungarian population exchange**
DATE/S	[1945] 1946–1950
LEVEL OF DESCRIPTION	File
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	0,03 linear meter, A/5, A/4, A/0

CONTEXT AREA

NAME OF CREATOR/S	
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	

CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	Files related to the implementation of the population exchange agreement: refugee affairs, agitation work of the Czechoslovak committees, information on final decisions related to the agreement, instructions, reports, some Czechoslovak leaflets, etc.

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	Hungarian

IDENTITY STATEMENT AREA

REFERENCE CODE	HU-MNL-SZSZBVL-V.77.c.
TITLE	**Nyíregyháza r.t.v. Papers of the Mayor of Ríreházháza. Filed documents, Measures concerning the Czechoslovak-Hungarian population exchange**
DATE/S	1946
LEVEL OF DESCRIPTION	File
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	0,01 linear meter, A/5 to A/0

CONTEXT AREA

NAME OF CREATOR/S	
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	

CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	Documents relating to the measures taken in connection with the population exchange, in particular the agitation work of the Czechoslovak Resettlement Committee in Nyíregyháza (posters, details of meetings, permits, etc.)

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	Hungarian

IDENTITY STATEMENT AREA

REFERENCE CODE	HU-MNL-SZSZBVL-V.77.c.
TITLE	**Nyíregyháza r.t.v. Papers of the Mayor of Rííreházháza. Administrative documents, Matters relating to the exchange of population**
DATE/S	1946
LEVEL OF DESCRIPTION	File
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	0,03 linear meter, A/5, A/4

CONTEXT AREA

NAME OF CREATOR/S	
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	

CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	The file contains in part cases relating to the resettlers of 1946 (including a list of names and fragments), the properties left behind by the resettlers, cases relating to the housing of those resettled from Czechoslovakia, correspondence with the Delegation of the Hungarian Government Commission for Resettlement, the setting up of the Delegation, matters relating to the implementation of the Population Exchange Convention, problems that arose (e.g. illegal return of resettled persons, violations of the Convention).

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	Hungarian

IDENTITY STATEMENT AREA

REFERENCE CODE	HU-MNL-SZSZBVL-V.77.c.
TITLE	**Nyíregyháza r.t.v. Papers of the Mayor of Ríreytháza. Administrative files, Matters relating to the Slovak resettlers of 1946**
DATE/S	0,05 linear meter, A/5, A/4
LEVEL OF DESCRIPTION	File
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	0,05 linear meter, A/5, A/4

CONTEXT AREA

NAME OF CREATOR/S	
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	

CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	Transit lists (partly in Slovak), issues related to resettled persons' backyard properties, inspection of resettled persons' dwellings (by block, by street in the case of the interior).

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	Hungarian, Slovak

IDENTITY STATEMENT AREA

REFERENCE CODE	HU-MNL-SZSZBVL-V.77.c.
TITLE	**Nyíregyháza r.t.v. Papers of the Mayor of Nyíreházháza, Róíreháza. Administrative files, Resettlement of factories and industrial plants**
DATE/S	0,02 linear meter, A/5, A/4
LEVEL OF DESCRIPTION	File
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	0,02 linear meter, A/5, A/4

CONTEXT AREA

NAME OF CREATOR/S	
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	

CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	In 1947, the city of Nyíregyháza tried to attract industrialists resettled from Czechoslovakia to the city by offering them discounts. The main aim was to attract firms that were not traditional craftsmen and could provide employment for several people.

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	Hungarian

IDENTITY STATEMENT AREA

REFERENCE CODE	HU-MNL-SZSZBVL-V.77.c.
TITLE	**Nyíregyháza r.t.v. Papers of the Mayor of the City of Ríireházy. Administrative files, Cases of persons who moved/refugees from neighbouring countries to Nyíregyháza**
DATE/S	1946
LEVEL OF DESCRIPTION	File
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	0,04 linear meter, A/5, A/4

CONTEXT AREA

NAME OF CREATOR/S	
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	

CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	Cases relating to refugees in Nyíregyháza after the war: registration of refugees; matters relating to those resettled in Nyíregyháza in the 1948 population exchange transports, transport list of 4 April; donation cases, permits

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	Hungarian

IDENTITY STATEMENT AREA

REFERENCE CODE	HU-MNL-SZSZBVL-XXIV.1.
TITLE	**Hungarian Resettlement Government Commissariat No 2 (Nyíregyháza) Branch, Resettlers' data sheets, property censuses**
DATE/S	1946–1947 [1948]
LEVEL OF DESCRIPTION	Fonds
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	5,34 linear meter, A/3, A/4 forms (indigo, multiple copies)

CONTEXT AREA

NAME OF CREATOR/S	
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	

CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	Fonds I. Resettlers' data sheets, property censuses (boxes 1-31: Property censuses of families undertaking resettlement, in two sub-fonds: first by settlement (or within Nyíregyháza by farm groups, then in alphabetical order). The data sheets are bilingual, prepared immediately before the resettlement. The data were collected by a local committee of Czechoslovak and Hungarian officials, and the names are mostly in Slovakian form (first name in Slovakian, surname in Slovakian spelling, women's names also in Slovakian spelling), II. fonds Filed documents (boxes 32-34, volume 54: Filed documents of the Nyíregyháza branch of the MÁK), subfonds III.a. Operational documents (instructions, decrees, lists of employees, memos, minutes, resettlement telegram sheets, etc.), subfonds III.a.) (Box 35: Operational laws, decrees, instructions, regulations, provisions concerning the Hungarian-Czechoslovakian population exchange agreement and Hungarian property in Czechoslovakia, Instructions for the Branches of the Office of the Hungarian Resettlement Government Commissioner, Administrative and Case Management Regulations of the Hungarian Resettlement Government Commissioner, specimen forms, delivery forms, return

SCOPE AND CONTENT	postcards. Includes material of the MÁK officials working here in 1946), III.b.1 . item Statements on resettlement applicants and transferees (box 36:), sub-group a (box 36: Statements of resettlement applicants by occupation, by settlement: districts XIII Nyíregyháza, XI Forró and XII Sátoraljaújhely), sub-group b (box 36. sub-group 36 (sub-group 36: Records of those who applied for resettlement: mixed documents, fragments of lists, fragments of statements), sub-group 36 (sub-group 36: Records of those who resettled in 1946), sub-group 36 (sub-group 36: Subsequent summary report of the sealed dwellings of resettled Slovaks and Czechs in accordance with Government Decree No. 10200/1946. (box 36: Resettled persons in 1947), sub-group f (box 36: List of names of displaced persons by place of residence. No. B-2-8-13, No. B-3-8-13, No. B-4-8-13, No. B-7-8-13, No. B-1-8-13, No. B-10-8-13, No. B-12-8-13, No. B-5-8-13, No. B-6-8-13, No. B-8-8-13, No. B-9-8-13, No. B-11-8-13, No. B-13-8-13, No. B-14-8-13, No. B-20-8-13, No. B-15-8-13, No. B-16-8-13, No. B-17-8-13, No. B-18-8-13, No. B-19-8-13, No. B-21-8-13, No B-22-8-13, No B-23-8-13, No B-24-8-13, No B-27-8-13, No B-25-8-13, No S 13007 several copies of the lists of names (preliminary, final, objections, etc.) for the transports. Supplements for certain transports (multiple copies), Transport lists (multiple copies)), sub-group h (Box 38: Statement of transports for April-May 1947. Daily reports), i sub-group (Box 38: Statements on the persons displaced and remaining behind by certain transports), III.b.4. item Transport and management plans (Box 38: Transport and management plans and forms issued by the Hungarian State Customs Service), III.b.5. item Transport cases (other) (Box 38: Other, un-filed cases related to transport), III.c.1. item Cases of the resettled Hungarians from the Highlands. Placement opportunities for Hungarians from the Slovak territories (Box 39: Statements of placement opportunities by municipality and by occupation (agricultural, commercial, intellectual, industrial and other), several copies), Item III.c.2. Transports: MÁ.21/2, MÁ.23, MÁ. 25, MÁ 55, MÁ 74, MÁ. 78, MÁ 119/II, MÁ 120, MÁ 123/II, MÁ 144/c, MÁ 148, MÁ 152), Item III.c.3. Minutes (Box 39: Some fragments of minutes taken with the resettled persons), Item III.c.4. Other records relating to resettled persons (Box 39: Fragments of records,

SCOPE AND CONTENT	handwritten statistical notes, allocations for the care of livestock), III.c.6. Transports: MÁ 21, MÁ.21/2 , MÁ.23, MÁ 23/2, MÁ 25, MÁ 55, MÁ 74, MÁ 76, MÁ 78, MÁ 120, MÁ 123/II, MÁ 144/c, MÁ 148, MÁ 150/2, MÁ 150), III.c.7 . item Register of Hungarian families resettled from Czechoslovakia (box 40: continuous census by economic unit and by person, 142 folios), III.c.8 . item origination sheets of resettled Hungarians (Box 40: Census of resettled Hungarians by economic unit and by person within the economic unit, kept continuously), sub-group III.d.1.a. Statements of landed estates, leaseholds, etc. of resettled Hungarians (Box 40: Statements of landed estates of resettled Hungarians, incl: Nyíregyháza and farmsteads, Other settlements. By settlement/farmgroup), sub-group III.d.1.b. Surveys of resettlers' landed estates, tenements, etc. (Box 40: Surveys of resettlers' landed estates, including: Nyíregyháza and farm groups, other settlements. By size of land area (under 5 kh, 5-10, 10-20 and over 20 kh)), sub-group III.d.1.c. Summary records of properties left behind by displaced persons (by transport) (Box 40: Records of properties left behind by displaced persons.), sub-group III.d.1.d. Records of leased properties of displaced persons (Box 41: Cartographic sheets and leases by property. Alsópázsit, Borbánya, Felsőpázsit, Kemecse, NYírszőlős and Nyíregyháza), sub-group III.d.1.e. Inventories of suitable/unsuitable sites for settlement (Box 41: Inventory of suitable and unsuitable sites for settlement by settlement, by bush), sub-group III.d.1.f. Inventories of properties abandoned by settlers, including: (Box 41: Nyíregyháza I, II, IV. districts, leases, vacant houses, housing allotments in the interior, vacant houses or houses temporarily occupied by committees, leases), Land Office land deeds , Lease contracts , 5300/1947 ME no. (Boxes 43-46: containing the properties allocated under the Decree by settlement (in the case of Nyíregyháza, by farm block)), Settlement ledgers (Volumes 51-53: data on the allocations of persons resettled from Czechoslovakia and persons allocated land).

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	Hungarian

IDENTITY STATEMENT AREA

REFERENCE CODE	Several codes (this concerns multiple municipal archives)
TITLE	**103 – Bestuursarchief Gemeente Grevenbicht, 1938-1981** **113 – Bestuursarchief Gemeente Obbicht en Papenhoven, 1938-1981** **121 – Bestuursarchief Gemeente Born, 1938-1981** **146 – Bestuursarchief Gemeente Limbricht, 1938-1981**
DATE/S	1938-1981
LEVEL OF DESCRIPTION	Series
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	

CONTEXT AREA

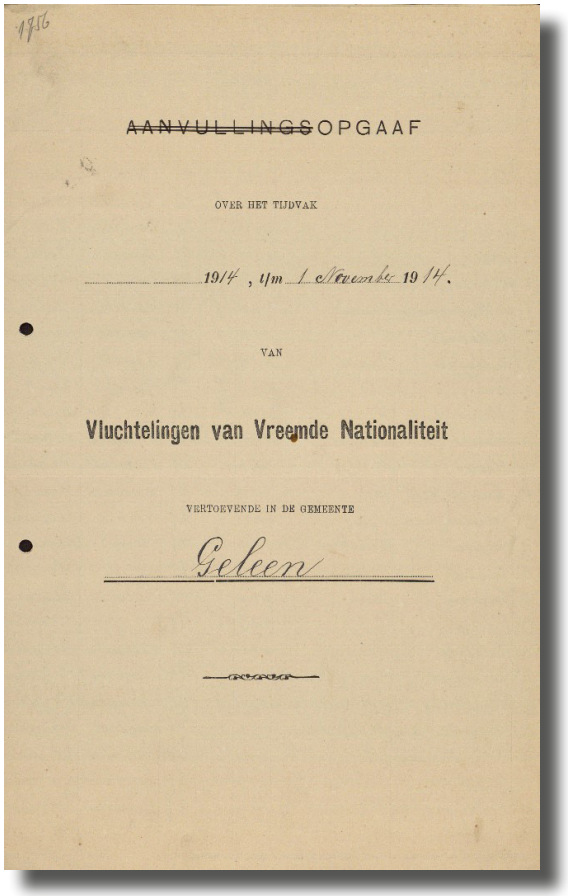
NAME OF CREATOR/S	Municipalities (Grevenbicht, Obbicht en Papenhoven, Born and Limbricht, respectively)
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	Every municipality creates records, and in the 'basis archiefcode' – which translates as 'basic archival code' and is based on the Universal Decimal Classification (UDC) – is a specific order for archiving the municipality's records, with a corresponding code, though during the years there were several changes made to the code. For this identification, the code of 1982 was used – and we have mostly used archives from around the 40s until 1981 (many archives in our holdings were closed in 1981, because in 1982 big changes were made to the municipal structure, and several municipalities were merged. The part that covers migration is just a small part in all of the tasks of a municipality.

CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	Archival code –1.756 concerns foreigners, mostly registration, and naturalisation. This can be found under: *B. Stukken van bijzondere aard > 2. Uitvoering van overheidstaken > b. Openbare orde > Maatregelen ten opzichte van vreemdelingen.* (English translation: B. Documents of a special nature > Execution of government tasks > Public order > Measures against foreigners.)

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	Dutch


1756

~~AANVULLINGS~~OPGAAF

OVER HET TIJDVAK

1914, t/m 1 November 1914.

VAN

Vluchtelingen van Vreemde Nationaliteit

VERTOEVENDE IN DE GEMEENTE

Geleen

Documents concerning refugees of foreign nationality 1914-1919. 130 – Bestuursarchief gemeente Geleen, 1706-1921,130_1007.

IDENTITY STATEMENT AREA

REFERENCE CODE	No code (information from several archives presented on one website)
TITLE	**AEZEL**
DATE/S	From around 1563 to 2022
LEVEL OF DESCRIPTION	Searchable by name (it's also possible to use wildcards)
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	

CONTEXT AREA

NAME OF CREATOR/S	Municipalities, churches, and many more.
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	AEZEL (also known as the Limburg Time Machine) is a website (https://aezel.eu/) which mostly covers geographical records (cadastral) and about the people: registers concerning births, marriages and deaths, but also church registers and prayer cards. This can be used to search for names such as the in Sittard very well-known name of Salvino, because they have been working here with glass for several hundred years (and still do). Or you can use wildcards such as *wicz. With this information, you can trace names, the arrival of migrants, and in some cases you can also find where they were coming from.

CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	There is continuously more information added to AEZEL. For now the focus is mostly on cadastral and personal details.

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	Dutch, Latin, French, German

IDENTITY STATEMENT AREA

REFERENCE CODE	No reference code (information from several different fonds), such as: 121 – Bestuursarchief Gemeente Born, 1938-1981 122 – Bevolkingsregisters Gemeente Born, 1839-1940 132 – Bevolkingsregisters Gemeente Geleen, 1828-1931 137 – Bestuursarchief Gemeente Broeksittard, 1817-1942 138 – Bevolkingsregisters Gemeente Broeksittard, 1850-1938 147 – Bevolkingsregisters Gemeente Limbricht, 1850-1936 154 – Bestuursarchief Gemeente Munstergeleen, 1745-1940 155 – Bestuursarchief Gemeente Munstergeleen, 1940-1981 156 – Bevolkingsregisters Gemeente Munstergeleen, 1827-1935 173 – Bevolkingsregisters Gemeente Sittard, 1835-1939
TITLE	**Registers van ingekomen en vertrokken personen (registers of people who have arrived in a village/city and who have departed the village/city)**
DATE/S	19th-20th centuries
LEVEL OF DESCRIPTION	Series which are part of the mentioned collections
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	

CONTEXT AREA

NAME OF CREATOR/S	Municipalities
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	The part that covers migration is just a small part in all of the tasks of a municipality.

CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	In these registers is usually recorded who came into the municipality and when, and where they are from; and who departed and where they went.

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	Dutch

Registers of immigrants from 1906-1907,1916-1917. 173 – Population registers of the municipality of Sittard, 1835-1939 (1949), 173_53 & 173_58.

IDENTITY STATEMENT AREA

REFERENCE CODE	1012 – Archieven van de kloostergemeenschappen van de Dochters van de Goddelijke Voorzienigheid van Créhen in Nederland, 1911-2013
TITLE	**Kloosterarchieven (archives of convents)**
DATE/S	1911-2013
LEVEL OF DESCRIPTION	Series/collection (specific inventory numbers)
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	20m

CONTEXT AREA

NAME OF CREATOR/S	Dochters van de Goddelijke Voorzienigheid
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	There are many convents which came to Sittard because it was a safe place to be. Many came from abroad and kept in contact with their home countries, which can be seen in their archives. One of these is the Dochters van de Goddelijke Voorzienigheid: their congregation was founded in 1822 by Guy Homery in France, and from 1903 they settled in our region because of French legislation.

CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	Very broad: books, magazines, photographs, correspondence...

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	Dutch, French, Latin

IDENTITY STATEMENT AREA

REFERENCE CODE	202_2203 (part of the fonds 202 - R.K. Parochie H.H. Petrus en Michaël, Sittard, 1582-1980)
TITLE	**Christmas Card from the Polish inhabitants of the 'Gezellenhuis' to Dean Haenraets in Sittard**
DATE/S	1948
LEVEL OF DESCRIPTION	Single inventory number
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	

CONTEXT AREA

NAME OF CREATOR/S	Parish of H.H. Petrus and Michaël
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	This parish consists of two churches: the church of St. Peter (Petruskerk) and Michaël (Michielskerk). The catholic church has in the past played a large role in the lives of the people in our region.

CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	This is an example of how you can find pieces of migration in an archive where you may not expect to find something. The 'gezellen' in the 'gezellenhuis' were (unmarried) miners who lived together in one house. Therefore, when you search for migration, it is interesting to also look for "gezellen" when looking through the archives of Sittard-Geleen.

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	Dutch

IDENTITY STATEMENT AREA

REFERENCE CODE	313 – Collectie Felix Rutten, Sittard, 1882-1971
TITLE	**Felix Rutten**
DATE/S	Ca. 1920-1971
LEVEL OF DESCRIPTION	Collection
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	8m

CONTEXT AREA

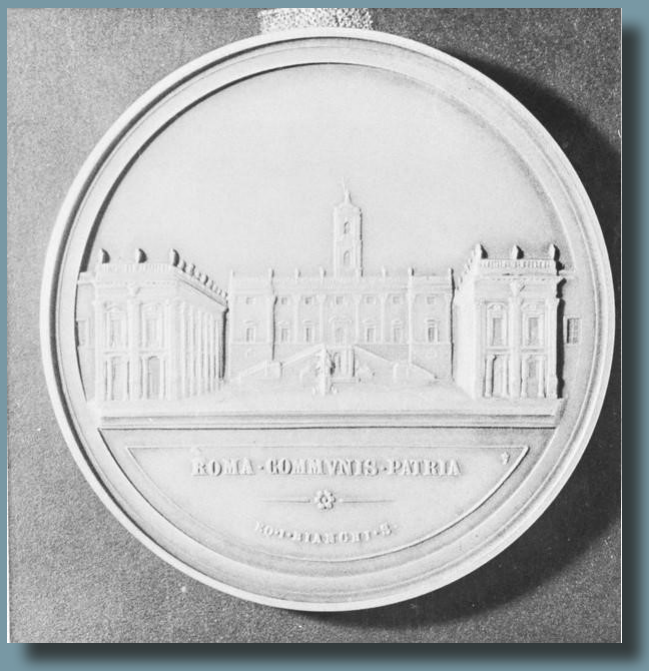
NAME OF CREATOR/S	Felix Rutten
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	Felix Rutten was born in Sittard in 1882. He became a writer and poet, and he started to work as a travel journalist. In 1937 he settled in Rome, where he passed away in 1971.

CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	The collection of the writer Felix Rutten, among which can be found correspondence and diaries.

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	Dutch, the dialect from Sittard, Italian, German, French



Concept text and text of the speech of thanks delivered by Felix Rutten after the presentation of the silver medal of honor of the city of Rome by Mayor Umberto Tupini, 1957. 313 – Felix Rutten Collection, Sittard, 1882-1971, 313_169.

IDENTITY STATEMENT AREA

REFERENCE CODE	310 – Collectie J.N. Reubsaet, Sittard, 1866-1889 (1920, 1937)
TITLE	**Nicolaas Reubsaet**
DATE/S	1866-1889
LEVEL OF DESCRIPTION	Collection
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	0,375m

CONTEXT AREA

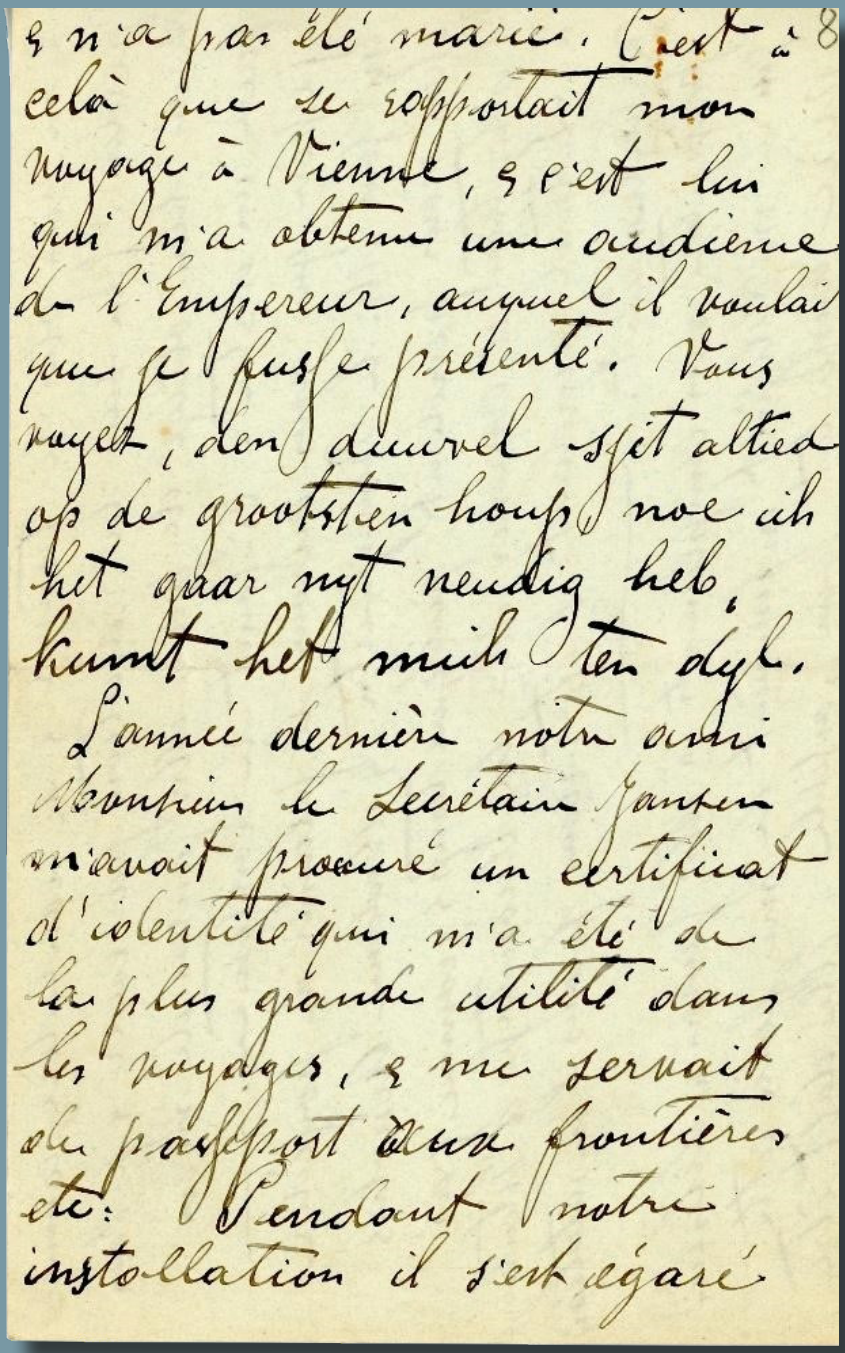
NAME OF CREATOR/S	Nicolaas Reubsaet
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	Nicolaas Reubsaet was born in Sittard in 1843 as son of a shoemaker and died in 1887 as the duke of Camposelice. He became a musician and singer, and he married Isabelle Boyer, widow of the sewing machine manufacturer Singer. He became famous in the salons of (among other places) France. This is also where he lived for part of his life.

CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	The collection of Nicolaas Reubsaet, which mostly exists of correspondence.

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	Dutch, the dialect from Sittard, French



& n'a pas été marié. C'est à 8
celà que se rapportait mon
voyage à Vienne, & c'est lui
qui m'a obtenu une audience
de l'Empereur, auquel il voulait
que je fusse présenté. Vous
voyez, den deuvel zijt altied
op de grootsten houp noe ich
het gaar nyt neudig heb,
kunt het mich ten dyk.

L'année dernière notre ami
Monsieur le Secrétaire Janssen
m'avait procuré un certificat
d'identité qui m'a été de
la plus grande utilité dans
les voyages, & me servait
de passeport dans frontières
etc: Pendant notre
installation il s'est égaré

Correspondence with Van der Heyden, notary in Sittard, s.d.310 –J.N. Reubsaet Collection, Sittard, 1866-1889 (1920, 1937), 310_85

IDENTITY STATEMENT AREA

REFERENCE CODE	263 – Collectie Charles Beltjens, Sittard, 1832-1890
TITLE	**Charles Beltjens**
DATE/S	1851-1988
LEVEL OF DESCRIPTION	Collection
EXTENT AND MEDIUM OF THE UNIT OF DESCRIPTION	0,375m

CONTEXT AREA

NAME OF CREATOR/S	Charles Beltjens
ADMINISTRATIVE/ BIOGRAPHICAL HISTORY	Charles Beltjens was a poet, who was not appreciated in his time in Sittard, and he moved to France where he became acquainted with Victor Hugo and Sully Prudhomme.

CONTENT AND STRUCTURE AREA

SCOPE AND CONTENT	The collection consists among others of poems, correspondence and photos. There are also articles that were published after his death.

CONDITIONS OF ACCESS AND USE AREA

LANGUAGE / SCRIPT OF THE MATERIAL	Dutch, French

Annex I

BIBLIOGRAPHY OF SPANISH EXILES

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PART THREE

Introduction: Migration and archival research and practice

Research and practice relating to migration differ across fields, facets and perspectives too broad to enumerate here. In terms of research and practice within the archival field, however, several distinct areas have emerged in recent decades. While not a comprehensive list, these include the creation and collection of records and other documentation about those who leave by official authorities and archival institutions (emigration orientation); the creation and collection of records and other documentation by ethnic and community archives (immigration orientation); and, most recently, collaborative and participatory initiatives that seek to document, understand and represent the complexities of migration as a community- and human-centred phenomenon that encompasses multiple aspects of emigration, transit, immigration and settlement, as well as the construction, affirmation and shifting of personal and community identity across place, time and generation. Another major focus of archival practitioners and scholars is the legal power and evidentiary capacities of records, both official and unofficial. Such materials can have a direct impact on the lives and rights of migrants and their descendants, the obligations and responsibilities of different states and official bodies, and wider sociopolitical concerns. This section of the Handbook provides several extended case studies from around the globe that illustrate some of this diversity of areas as well as the complexities involved and possible strategies for addressing them, as seen from the perspectives of archivists, researchers, the materials themselves, and affected individuals and communities.

Kristine Racina and Indrė Urbonaitė's discussion of the Expatriate Archive Centre in The Hague (EAC) summarize the Centre's activities in collecting, preserving and presenting life stories of expatriates from the nineteenth century onward as part of collecting private family and individual archives. Such collecting, in both traditional and digital forms, serves as an important complement and counterbalance to the official narratives held by many national archives. Ellen Engseth of the Immigration History Research Center Archives (IHRCA) writes from the perspective of an institutional research archive that is located within the library of a major US research university. Her case illustrates how such kinds of archives play roles in collecting that are different from both small-scale private and national archives. She provides examples of how the IHRCA seeks to engage a global research audience as well as encourage the participation and inclusion of and collaboration with underrepresented immigrant and

migrant communities locally and across their diaspora. Similarly, Paul Dudman, Rumana Hashem and Thomas Shaw in their discussion of the collaboration between the University of East London Archives and the University's Centre for Research on Migration, Refugees and Belonging demonstrate the use of participatory approaches to archiving and, inspired by the work of Achille Mbembe, their implementation of the paradigm of the "living archive". The Living Refugee Archive was conceived of as a participatory archive project in which anti-oppressive methodologies in oral histories were employed. Besides describing how their contemporary and ethically conscious research and archiving methodology evolved out of their work with the displaced as well as the collections they were acquiring, their contribution addresses the importance of oral histories as a potential tool for spotlighting and addressing silences in archives and the life histories of displaced people. Lee and Cho provide very detailed and practical insights into what is involved in processing legacy oral histories in a research library context. Their case addresses a legacy collection of unique historical accounts of individual immigrant experiences of some of the first South Korean immigrants to Hawaii and California. These were recorded by an independent researcher who later donated them to the East Asian Library at the University of California, Los Angeles. Lee and Cho discuss possible ways in which, through the creation of adequate metadata, past omissions might be remedied as well as ethical dilemmas that can arise when prior consent has not been given by participants in oral histories. Their discussion of some of the challenges that came with processing oral histories that were recorded on now-obsolete media will be particularly useful for others who are embarking on same journey. Researchers often face challenges in accessing archives and records, especially when their research involves working across many countries. This aspect is highlighted by Angela Ilić from the Institute for German Culture and the History of Southeastern Europe at Ludwig Maximilian University in Munich, Germany. Ilić discusses her research examining the movements of ethnic German and German-speaking populations in south-eastern Europe under the Austro-Hungarian Empire up until the end of World War II. She offers useful tips and tools for conducting research in archives and highlights the challenges of language barriers that researchers as well as archivists face on a daily basis. Similarly, Monika Grdiša Asić writes about conducting research in archives in Croatia and Italy on earlier historical movements of individuals, using the example of student-work migration during the seventeenth and eighteenth centuries. Tamara Štefanac focuses on the long-standing Croatian-American community in San Pedro, California. She considers archiving culture and practices within such diaspora communities, as well as how identity shifts occur over time or are imposed through the processes, politics and policies of cultural heritage institutions in both the home country and the host country. The final case study by Marianna Hovhannisyan also addresses how complex identities and conceptualizations of the geographies of the homeland can become when a people have been subjected to multiple violent events, displacements and other disruptions as well as major re-drawings of borders and changes in dominant

ideologies. Drawing upon the archival impetuses of Armenian survivors of the genocides in the Ottoman Empire during World War I and their descendants in the diaspora, as well as the most recent expulsion of Artsakhi Armenians from Nagorno-Karabakh by Azerbaijan, she discusses Antonio Gramsci's proposition that each person carries internally traces deposited by their historical experiences that need to be inventoried in order to address the silences that exist in the current tangible record. Furthermore, she invokes Julietta Singh's extension of Gramsci's proposition--that the body itself is an archive--in discussing the many kinds of traces and indeed absences that can make up that archival inventory. As the final case study in our volume, it is particularly timely. It provides a vivid example of the kinds of threats to extant archives and ethnic heritage of sudden displacement and political upheaval, exarcerbated by new technologies such as drone warfare and artificial intelligence, that exist today in many parts of the world. It also underscores how difficult it is for archivists and scholars, who so often work with primarily with the traces of the past, to comprehend the nature and implications of such events when they are in process and rapidly plan and implement interventions to ensure that such heritage survives to support displaced communities as well as historical knowledge into the future.

Indeed, the broad temporal as well as geographic scope of the case studies demonstrates how migration remains a persistent, if highly politicized, subject of scholarly inquiry, international policy attention and human concern. The archival dimensions of migration have too often been overlooked. There is an ethical and a moral imperative for the archival profession and scholarship to engage with migration—both historical and contemporary—to support the innumerable communities and individuals that have been most affected but too often have fallen through the cracks. There is a vast opportunity to enrich archival collections and promote knowledge development with additional and new forms of documentation about people who have moved around the globe for all sorts of economic, academic, social and political reasons. There are also all sorts of emerging opportunities to use digital and particularly computational technologies to augment archival work and address at scale some of the complexities of piecing together fragmentary and dispersed remains of documentary heritage and surfacing new narratives out of existing collections.

At the same time, it is important to acknowledge that the creation, capture, management and dissemination of records related to migration can and most likely will fundamentally challenge current practices, resources and mandates in the archival field. These challenges necessitate critical reflection on the role and jurisdictions of national archival institutions, the adequacy of existing documentation and collection models and practices, relationships with source as well as research communities, and the appropriate balance between archival work carried out by humans and that carried out by artificial intelligence and other computational means; as well as the broader capacities, limitations and vision of the archival

profession, including oft-present in-built resistance to change. The case studies discussed here underscore the inherent power of records and archival processes, but at the same time they raise crucial epistemological questions about the nature of archiving itself and the ways in which archival practices might contribute to epistemic violence, as Hovhannisyan suggests. Specifically, do dominant archival models reinforce epistemic hierarchies by privileging traditional Western approaches, which may be inadequate or inappropriate in addressing the complexities of migration-related records?

Viewed through such an epistemological lens, the limitations of this Handbook become evident and notably parallel many historical and contemporary dynamics and treatments of migration movements over time. Most of the models and guidelines presented in this section originate from the Global North and Western perspectives and represent various kinds of archives that have been conceptualised and institutionalised through those perspectives. By definition, even though they vary amongst themselves, they cannot be universally or possibly even ethically applied to migratory movements and communities between or from regions of the world with very different cultures, experiences, memory-keeping traditions, juridical environments and resources. They may simply not be amenable to, or ethically appropriate for, the development and application of internationally standardized archival practices so often the go-to for professional cooperation and information exchange. Instead, addressing such movements and centring the communities involved necessitates a critical reassessment and reorientation of archival methodologies, regardless of their national or institutional settings, to ensure that they are inclusive, contextually adaptable and responsive to the diverse realities and needs of migrants and migration. Potentially it is these shifts in professional outlook that will, in fact, promote more, more effective, and more proactive trans-national and trans-institutional archival work relating to experiences of migration.

Tamara Štefanac
Anne Gilliland

Exploring the Expatriate Archive Centre's Role in Documenting and Sharing Expatriate Narratives

Kristine Racina, *Director and* **Indrė Urbonaitė**, *PR Manager, the Expatriate Archive Centre, The Hague, The Netherlands*

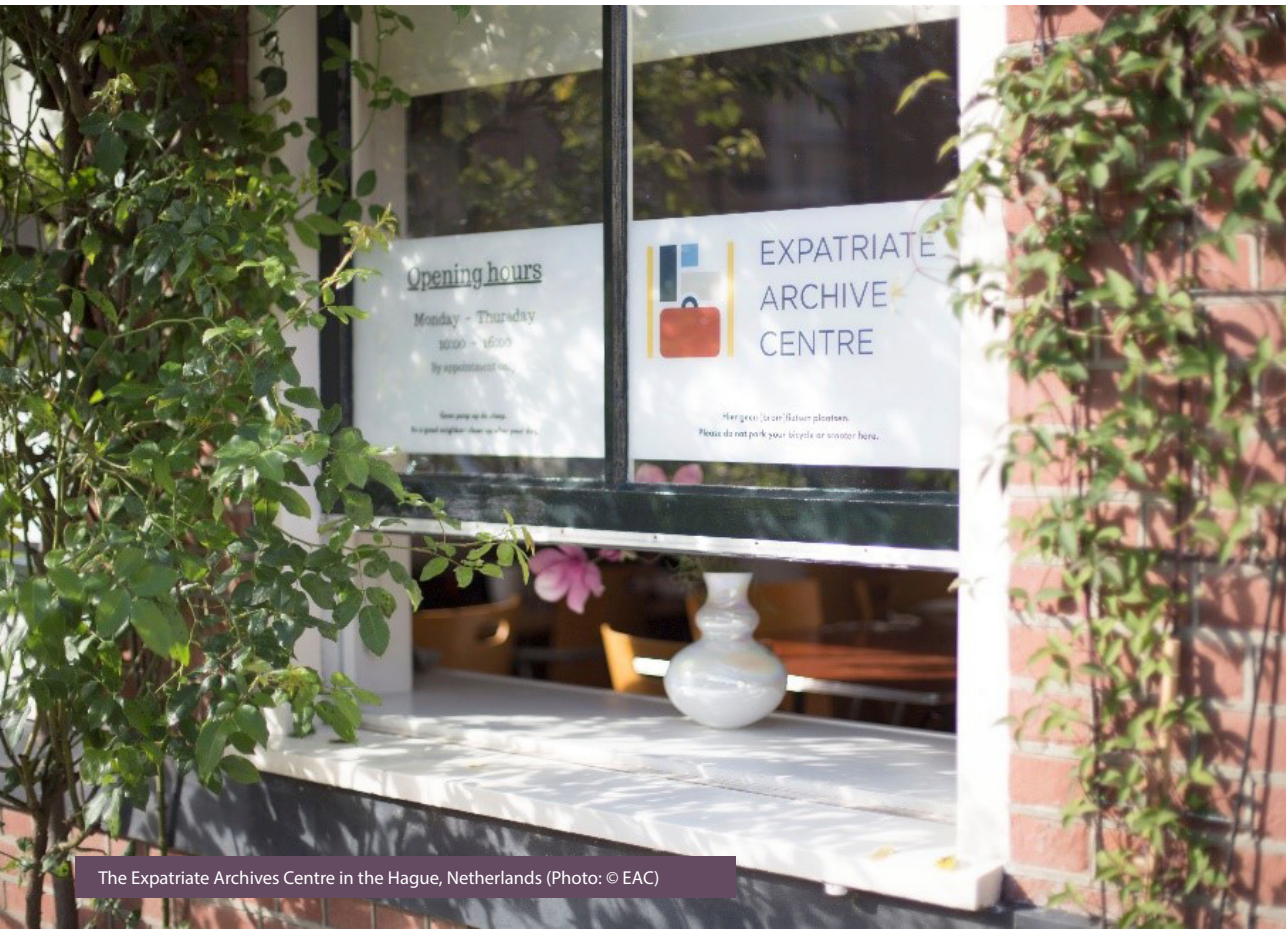
Introduction

The Expatriate Archive Centre (EAC) exists to facilitate quality research that promotes and enhances a better understanding of expatriate life. The EAC's collection holds the life stories of expatriates in the forms of letters, diaries, blogs, photos, videos and other documents, providing a wide range of perspectives on expatriate life from the late nineteenth century to the present. This wide variety of original source materials serves as an invaluable resource for researchers, offering a multifaceted exploration of the complexities of temporary living abroad. One of the challenges of this endeavour lies in ensuring comprehensive access for researchers while respecting the confidentiality and privacy of individuals whose stories are preserved.

To expand the collection and take advantage of evolving communication methods, the EAC first launched the Blog Archiving project in 2019 to safeguard contemporary expatriate narratives in the digital realm. In 2016, the EAC started @WeAreXpats, a Twitter Rotation Curation account, as an experiment in digital archiving, offering a weekly cross-cultural glimpse into expatriate life.

To make the narratives accessible, the EAC engages in initiatives that bridge the gap between archives and communities. The intersection of expatriate life and art came alive in the Saudade exhibition, in which ten international artists drew inspiration from the archive, crafting narratives housed within an antique suitcase. In another exhibition, Expat Impressions of The Hague, the EAC created a collaborative portrayal of expatriate experiences in The Hague. These initiatives go beyond archiving. The EAC shares expatriate stories through collaboration across digital platforms, social media, and artistic expression.

This article delves into the challenges and opportunities of collecting and archiving expatriate life stories, and EAC's initiatives that redefine the landscape of expatriate storytelling, foster collaboration and bring these narratives back to the communities they represent.

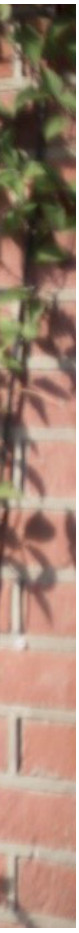


The Expatriate Archives Centre in the Hague, Netherlands (Photo: © EAC)

Defining expatriates in the global living landscape

The EAC defines an expatriate as someone living temporarily in a country other than their home country. In today's globalised world, millions of people choose to live abroad, weaving their lives between diverse cultures and languages. These people often find themselves beyond the usual labels. They navigate new customs, learn new languages, and adapt to diverse ways of life, creating a unique story that defies simple narratives.

The EAC recognises the diverse experiences of these global wanderers. It welcomes individuals who may not fit neatly into categories or who prefer to use different terms – or none of them – to identify themselves. This includes Third Culture Kids (TCKs), Cross Culture Kids, global nomads, foreigners, internationals, migrants, knowledge migrants, international assignees, transferees, exchange students, accompanying partners, repatriates, and returnees.



From past to present: a journey of evolution

The journey of the EAC began not with grand ambitions but with a quiet recognition of the unacknowledged stories woven into the lives of many people living abroad. In 1992, a group of families of employees of Shell Global who were living and working outside their home countries decided to document and share the unique challenges of navigating a globally connected community, and also recognise the contributions and worth of expatriate families. Farewells to loved ones, adapting to new cultures and languages, balancing careers – all were threads woven into their daily lives but often obscured by assumptions and misconceptions. Under the guidance of Judy Moody-Stuart and other members of the Shell Ladies Project, hundreds of handwritten accounts flowed in from across the globe, culminating in two published anthologies. These stories resonated deeply among the participants, offering them a platform to validate their experiences and find solace in a shared narrative.

By 2001 and after the publications of the anthologies, the original contributions had been carefully organised but their status remained in limbo. The writings were not Shell company property, nor was it possible to return them to the authors, many of whom had moved on and could no longer be contacted. Glenda Lewin, who was part of the Shell Ladies Project, introduced Judy Moody-Stuart to Dewey White, a professor of social history from the United States. White recognised the unique value of the contributions as primary source material. These three women were inspired by this valuable collection of original writings to create the Outpost Family Archive Centre in The Hague in 2003, initially as part of the Outpost Foundation. White envisioned the archive as a counterpoint to the romanticised image of expatriate life. She saw it as a space to document the realities of expatriate life, the loneliness, the struggles for belonging and the resilience required to thrive in unfamiliar landscapes.

In 2008, the EAC became an independent foundation. This shift marked a commitment to preserving not only Shell families' narratives but also the broader tapestry of expatriate experience. The aim was to establish a collection that was more representative of the expatriate world. Since then, the EAC has continued its mission to archive the life stories of expatriates and their families from all backgrounds and anywhere in the world. Today, the EAC stands as a testament to the power of storytelling. Its collection, once a collection of Shell families' voices, now encompasses diaries, letters, memoirs, photographs, videos, blogs and oral histories from expatriates of any background, nationality or language. It is a treasure trove for researchers, a mirror and guidepost for those navigating similar paths, and a poignant reminder of the human stories woven into the fabric of global mobility.

Approach to collecting expatriate narratives

One of the EAC's guidelines is its Collecting Policy. Apart from the mission and objectives, the definition of an expatriate, and the type of material the EAC collects, the Collecting Policy describes how the EAC acquires material, acquisition priorities, conditions of access, and publishing and citation of material by researchers. Finally, it also includes guidelines for donation and lists several factors to consider when deciding whether or not the EAC accepts specific material. These factors include the ownership of intellectual property rights, the physical condition of the material, the level and manner of preservation needed, and the formats in which digital material will be delivered. The Collecting Policy also contains a section on handling material that falls outside the scope of the EAC collection. This Collecting Policy not only keeps the EAC on course but also helps identify gaps in the collection. As a result, the EAC actively develops and executes projects to fill those gaps. The Blog Archiving and the WeAreXpats projects, discussed in more detail below, are prime examples of expanding the type of material the EAC collects by adding born-digital material to its collection and expanding its geographic and demographic reach.

Over the years, the EAC has acquired many interrelated collections in various fields. Since its founding, the EAC's holdings have grown to encompass over 130 family and individual archives spanning more than 120 countries and dating back to the late 19th century. These personal narratives offer a unique window into the diverse experiences of those who have lived abroad, from navigating foreign bureaucracies and adjusting to new cultures to building families and forging careers in distant lands. The EAC gathers material from expatriates worldwide, their accompanying partners, their children (including TCKs) and repatriates. The material should originate from their time living abroad, possibly including the repatriation period or the period preceding a move abroad.

The EAC welcomes personal writings in any language from expatriates regardless of their socio-economic status. This focus on unpublished materials allows for a raw and intimate glimpse into the joys and challenges of expatriate life, from the emotional impact on identity to the everyday struggles of finding housing, raising children in an unfamiliar environment, onsite living conditions and reflections on political situations and environments.

The EAC typically collects:

- correspondence, including paper letters, emails, notes, postcards, or any other form of digital and traditional written communication,
- diaries and journals of any kind,
- websites and blogs,

- articles, manuscripts and essays,
- scrapbooks, photo albums, or any other kind of individually designed visual documents (with annotations about subjects, locations, and persons),
- personal or legal documents, such as certificates, awards, programmes, invitations, membership cards, and inventory lists,
- additional documentary material, such as newsletters, newspapers, journals, magazines, clippings, tickets, invitations, school reports, yearbooks and annuals,
- audio-visual documents such as films, videos and recorded interviews.

The EAC accepts various formats and types of material, handwritten, printed and digital, in any language available. The focus is on unpublished unique personal writings such as letters and diaries, which can be supplemented by other relevant material such as photographs and films. The EAC generally prefers a coherent body of material rather than individual items. Original documents are preferable to copies. Copies and transcripts are only acquired when the originals are not available and the material is of sufficient importance to the EAC's collections. The EAC focuses on collecting rare and unique materials rather than publications available elsewhere, such as popular books or magazines.

While individual and family archives form the core of its holdings and offer insights into expatriate lives, the EAC goes further, housing several supplementary collections that help enrich understanding and provide a broader context. Among these supplementary collections are archives from several different organisations related to expatriates in some way, whether because they are comprised of expatriates, or they provide services to them.

While the EAC focuses mainly on sources it would consider 'original' (i.e., material created spontaneously at or near the time when the events depicted occurred), it also houses some materials that have been curated or 'artificially' compiled by the EAC, such as the Shell Ladies Project and the material collected in connection with the Saudade and Expat Impressions of The Hague exhibitions.

Beyond archives, the EAC houses a vibrant and expanding library. This carefully curated collection, catering primarily to researchers and volunteers, serves as a one-stop shop for delving deeper into the multifaceted world of expatriation. From essential reference works and academic books to captivating expatriate memoirs and engaging fiction, the library's scope is significant. A growing collection of theses, dissertations, and academic articles further enhances the library's value.

The quest for digital accessibility

Facilitating access to its unique collection for researchers worldwide is a paramount objective for the EAC. In today's data-driven world, where online access is essential, making this vast repository readily available to researchers worldwide is no longer a luxury but a necessity. However, this digital transformation presents a significant challenge for the EAC, which is a small non-profit foundation with limited resources. Balancing donor privacy, adhering to strict EU regulations such as GDPR and navigating access restrictions set by individual donors are complex hurdles. Yet, the EAC is not daunted by this. Recognising the immense research potential locked within its walls, it is actively seeking innovative solutions to bridge the digital divide. By collaborating with experts, leveraging their expertise in archival management and exploring cost-effective strategies, the EAC is determined to unlock this invaluable collection for the global research community.

For researchers, the legal complexities of material donations and the presence of personal data in descriptions meant access had to be restricted to onsite visits at the EAC. Due to personal data appearing in most collection descriptions, no collection catalogue is available online and the EAC Archivist must evaluate each research request and inform the researcher of which archives (if any) might be of interest. Based on the Archivist's evaluation, the researcher decides whether a trip to The Hague is worth their time. This process is time-consuming for the EAC staff and limits the number of researchers accessing the collection. Working remotely during the pandemic spurred the EAC Board and staff to reassess this approach. Conscious of the continuing the need to fulfil their mission of facilitating expatriation research, they embarked on two crucial initiatives: migrating data to a user-friendly, open-source collection management system and revising catalogue descriptions.

Following the successful data migration in 2022, the EAC embarked on a crucial project in 2023: developing a plan for transforming its catalogue descriptions into an online resource. This ambitious journey, set to culminate in 2026, envisions an anonymised, standardised, and GDPR-compliant online catalogue. This online catalogue will allow researchers to assess the relevance of the EAC collection to their work, regardless of their location, eliminating the need for initial contact with the EAC. However, accessing the materials may still require visiting the EAC's premises in The Hague.

Expanding the collections and sharing expatriate stories

The EAC is committed to disseminating expatriate narratives through its various initiatives, thereby promoting more profound understanding and connection. These efforts, from digital content to exhibitions, break down geographical barriers by sharing expatriate stories

with diverse communities worldwide. In the following sections, this article will explore four key initiatives: the Blog Archiving project, @WeAreXpats, Expat Impressions of The Hague, and Saudade, each embodying the EAC's dedication to preservation and collaboration.

BLOG ARCHIVING PROJECT

As our lives increasingly unfold online, this shift is particularly pronounced among expatriates, who rely on social media and various internet platforms to maintain connections with their home countries, friends abroad and other communities. Since these writings are digital, they are also vulnerable. Often, blogs started by expatriates are meant to transmit stories and other information from foreign homes. However, there are many reasons why a blog may cease to exist: the blogger may stop writing while still abroad or when they move to another location, or a blog may evolve to have a different purpose once the creator repatriates, among other possibilities. Rarely is there discussion about what happens to this particular type of blog once it is created or finished. If the blogs are not archived, we risk their total disappearance, and we will have very little written material documenting 'digital' lives. The Digital Preservation Coalition includes blogs and blog comments (among the broader Material Posted to Current Web-based Social Media Platforms or Equivalent) in the vulnerable category of its annual Bit List. Digital materials are listed as vulnerable when the technical challenges to their preservation are modest, but responsibility for their care is poorly understood or where the responsible agencies are not meeting preservation needs.

In 2019, the EAC launched a Blog Archiving project to preserve the content of expatriate blogs because of their cultural and historical value. The EAC sees blogs as a type of diary. The project focuses on blogs written by anyone who has lived abroad. Preparatory work on this project started in 2016.

Adding a blog archive to the EAC collection enriches research opportunities. The goal is to cover countries, nationalities, and demographics missing in the collection without adding physical material. In this way the EAC not only broadens its scope but also ensures accessibility regardless of a researcher's location, addressing the current limitation imposed by privacy requirements. This endeavour has not only expanded the EAC's understanding of archiving web-based material but has also underscored the importance of preserving digital narratives.

To be considered for this project, a blog must meet a few essential criteria:

- the blog must have content spanning at least two years,
- the blog must be written in English,
- the blog must be currently online, although it does not have to be active.

The EAC also assesses and selects blogs based on the quality of the writing and the relevance of the content to the project. The EAC is interested in blogs with content that centres on expatriates' daily lives and everyday experiences in their adopted place (e.g., activities, family, challenges and successes, dealing with bureaucracy/healthcare, misadventures, new experiences, contrasts with previous home places). To ensure the quality of writing and continued relevance, the EAC checks the blogs on a regular basis.

Additionally, blogs can discuss or focus on topics adjacent to expatriation, such as repatriation or TCKs. The EAC decided to start collecting English-only language blogs for testing purposes but hopes to expand the scope of languages in the future.

A dedicated team of volunteers worked on this project. Some focused on content aspects, and others on legal and technical issues. With the help of volunteers, the EAC proactively looked for blogs that would be a great addition to the Blog Archiving project. The following additional elements were taken into consideration in the selection process:

» geography: countries not or poorly represented in other material held in EAC collections,

» quality of writing,

» characteristics or demographics of the blog's author.

Volunteers created a list of more than 100 blogs fitting these criteria.

Analysis of the technical and legal aspects of this project and available solutions at that time led to the following decisions by the EAC:

» after numerous consultations with key players and experts in digital archiving in the Netherlands, the EAC decided to use the Archive-It system to archive blogs,

» each blogger is asked to sign a blog archiving agreement before any material can be harvested. This agreement addresses copyrights to all material archived, among other aspects.

Before the project's launch, the EAC ran a pilot project with four trusted expatriate bloggers from the EAC community. This was meant to test the process and see whether the EAC encountered any additional problems that needed to be worked out.

The project was launched in 2019 and actively promoted on the EAC website and all social media channels. Dedicated volunteers were responsible for researching potential blogs, contacting the blogs' authors, ensuring the authors accurately completed the agreement,

archiving the blogs in Archive-It, and collecting necessary metadata. The EAC developed guidelines for volunteers and interns assigned to this project. By the end of 2019, the EAC archived eight blogs and reached out to around 80 bloggers.

In 2020, the EAC continued to collect contributions for the project. In response to the complexity of this ambitious project, the EAC focused on finding sustainable solutions for both technical and legal questions to guarantee the collections' long-lasting digital preservation and use, for example:

- what to do with readers' comments in blogs,
- how to handle blogs with guest writer(s),
- how to handle blogs that use images of third parties and bloggers may or may not have permission to do so,
- whether it is possible to password-protect sections of blogs,
- how to handle websites that use robots.txt,
- how to ensure the smooth connection between Archive-It and the EAC collection management system.

During the COVID-19 pandemic, one dedicated volunteer worked from home and helped with the creation of blog metadata, researching potentially interesting new blogs and finding solutions for relevant legal and technical questions regarding web archiving. Most archival projects had to be paused during the COVID-19 pandemic due to the inability to work on the EAC premises. This time was focused on investigating options and developing a plan for data migration to another collection management system due to various reasons. Once the EAC staff and volunteers were allowed to return to the office and data migration was completed, the EAC could focus on the recruitment of skilled volunteers to continue working on this project. As of today, nine blogs have been archived.

Several lessons have been learned from this project:

- archiving digital material is complex on many levels, and new questions and issues keep appearing,
- to the big surprise of the EAC, most of the bloggers were reluctant for various reasons to allow their blogs to be archived,
- due to the different set-ups of the blog platforms, it is not always easy to get in touch with bloggers/authors,
- while the blog archiving agreement is a necessity to be able to harvest the material, it can also be a hurdle. Its length and legal language can be intimidating to some,

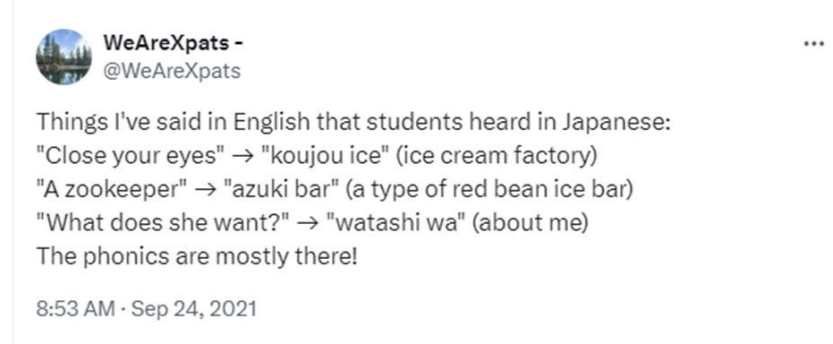
» each blog, the blog's platform and the blogger's requirements are different. Creativity is required when working on this project.

Nevertheless, this project was beneficial to the EAC staff and volunteers, who learned more about archiving digital material. Being so detailed and thorough from the beginning paid off. Looking ahead, the EAC aims to expand its collection further by engaging with new bloggers and exploring innovative outreach strategies. This ongoing effort reflects a commitment to preserving the rich tapestry of expatriate experiences in the digital age.

WeAreXpats

The EAC established the @WeAreXpats Twitter account in 2016 as a digital archiving experiment in capturing the diverse life situations and perspectives of expatriates. Inspired by the success of @sweden, which pioneered the rotation curation concept in 2011 by showcasing the diversity of Sweden through weekly curated tweets, @WeAreXpats took a broader approach, focusing on the myriad experiences of expatriates worldwide.

@WeAreXpats aimed to provide a platform for expatriates to share their stories, insights and perspectives on a global stage. The concept was elegantly simple yet profoundly impactful: each week, a different expatriate curator would assume control of the account, offering a unique window into their expatriate journey from Monday at 12:00 CET to the following Monday at 11:00 CET. This rotational system ensured a continuous flow of diverse narratives, capturing the rich mosaic of expatriate experiences across cultures, continents, and contexts.



@WeAreXpats Twitter account

From its inception, @WeAreXpats captured the imagination of expatriates worldwide, attracting diverse participants eager to contribute their voices to the project. The curated tweets served not only as a testament to the resilience and adaptability of expatriates but also as a valuable resource for academic research. Scholars and students alike delved into the material of @WeAreXpats, exploring various topics, from historical events to contemporary cultural phenomena.

Over the course of five years, the @WeAreXpats initiative flourished, with nearly 200 current or recent repatriates actively participating in the project. Through shared anecdotes, reflections, and insights, @WeAreXpats became a community hub, illustrating the shared journey of expatriates across the globe and fostering a sense of community among its followers. However, as the project continued to grow, so too did the challenges of managing and sustaining its operations. The time and resources required to curate and maintain the account and find new curators became increasingly difficult, ultimately leading to the decision to conclude the @WeAreXpats initiative. Despite this decision, the legacy of @WeAreXpats lives on, as the account remains accessible to users, serving as a valuable repository of expatriate narratives and experiences.

To ensure that the legacy of @WeAreXpats endures, the EAC has developed a digital presentation that summarises the project, which is now available on the EAC's website. This presentation provides a comprehensive overview of the initiative, highlighting its significance in documenting and preserving the diverse voices of expatriates in the digital age. After the project concluded, the WeAreXpats Twitter account and accompanying website were archived using Archive-It, the same software used for the Blog Archiving project. The collection was described, and these descriptions and the relevant metadata were added to the EAC's collection management system and are now available for researchers.

The @WeAreXpats project exemplifies the power of digital initiatives in making archival material inclusive and accessible to society. Harnessing the collective experiences of expatriates worldwide has created a lasting platform that continues to inspire and inform future generations.

EXPAT IMPRESSIONS OF THE HAGUE

The EAC also organised two exhibitions aimed at making archival material inclusive and accessible to a broader public. One of these exhibitions, titled Expat Impressions of The Hague, aimed to showcase the diverse experiences of expatriates who have made the city of The Hague their home. The exhibition was a collaboration between the EAC, The Hague Municipal Archive, and ACCESS (a non-profit supporting expatriates in the Netherlands), underscoring the exhibition's commitment to fostering dialogue and understanding between communities.

Opening its doors in 2015 at the The Hague City Hall atrium, the exhibition provided visitors with a captivating visual journey through decades of expatriate life from the 1950s to 2015. Thematic boards covered various expatriate experiences, including housing, nature, interaction with locals, transport, customs and socialising, food and drink, and the beach.

An interactive component invited observers to share their impressions of The Hague on Delft blue postcards, adding a personal touch to the exhibition. These heartfelt reflections, deposited in a vintage post box, would later be archived at the EAC, enriching the exhibition's narrative and highlighting the enduring impact of expatriate experiences.

Expat Impressions of The Hague (Photo: © EAC)

Central to the exhibition was exploring the concept of 'home' for expatriates. Visitors were invited to reflect on the complex relationship between place and belonging through photographs, letters, and journals. For many expatriates, The Hague had become home—a place of welcome, fascination, and unforgettable experiences. Yet, it was also a city filled with challenges, where newcomers navigated the intricacies of cultural assimilation and the evolving definition of identity. The exhibition didn't shy away from addressing historical events that shaped The Hague and its expatriate community. From the devastating 1953 storm to more recent milestones, such as the assassination of the British ambassador in 1979, visitors gained insight into the city's history and its enduring allure for expatriates.

Expat Impressions of The Hague celebrated the everyday moments that define expatriate life in The Hague. From the simple joys of learning to cycle like the locals to savouring Dutch delicacies like *bitterballen* and *hazelnootgebak*, the exhibition painted a vivid portrait of expatriate experiences, both mundane and extraordinary. While the physical exhibition concluded, its legacy lives on through a digital presentation on the EAC's website. This digital archive ensures that the stories and insights shared in Expat Impressions of The Hague continue to inspire and resonate with audiences and invite viewers to embark on a journey of discovery.

SAUDADE

Saudade: an Intersection of Archives and Art was another exhibition launched by the EAC as part of its ongoing effort to connect the community with the archives. Named for the Portuguese word denoting longing for an absent beloved, Saudade offered an opportunity to explore its collection from an artistic angle rather than the usual academic viewpoint. Ten artists chose something from the EAC's collection and used it as inspiration for an art piece. To symbolise the inherently transient nature of expat life, all the art pieces have been designed to fit together into the iconic EAC suitcase. One of its founders donated this suitcase to the EAC, and the suitcase has become a sort of mascot since it housed the contribution to the two anthologies published by the Shell Ladies Project in the 1990s.

Under the guidance of artistic director Natalie McIlroy, the artists Carla Wright, Christopher Squier, Euf Lindeboom, Janne van Gilst, Kevin Andrew Morris, Masaaki Oyamada, Monique Prinsloo, Nico Angiuli, and Thomas Nondh Jansen drew inspiration from pieces within the EAC's collection. Their artworks, spanning diverse mediums such as porcelain, gold, rubber, wood, oil and acrylic paint, served as vessels for personal expression, breathing life into the archival material. Through interviews, research and personal reflection, the artists embarked on a deeply personal journey, illuminating universal truths hidden within the archive. The resulting art pieces, showcased within the EAC suitcase, served as reminders of the transient nature of expatriate life, reflecting the choices made, places left behind and friendships forged along the way.

Saudade can be viewed as an exploration of the sometimes complicated ways by which expatriates navigate the emotional side of their travels, including many absent, beloved things such as home, family, or even aspects of personal identity. The artists remind us that while our international paths may be different, they inevitably mark us, change us, and transform us in ways we never could have imagined had we stayed home.

Because the underlying, intertwining stories—both of the artists themselves and of the expatriates whose collections reside in the archive—are as fundamental to Saudade as the art pieces, the EAC also published a companion book to the Saudade project. Saudade was more than just an exhibition; it was a testament to the enduring power of storytelling. Through a carefully curated selection of images, descriptions, and interviews, it allowed audiences to connect with the stories and find inspiration for their own journeys. Following the launch event, the suitcase, along with its artworks and publication, embarked on a tour throughout the Netherlands, maximizing the viewing audience. The publication, available at all locations, provided insight into the artworks, archival pieces, and interviews with the artists.

Saudade stands as a testament to the resilience of the human spirit and the enduring power of creativity. Its exploration of the intersection of archives and art offered a glimpse into the rich tapestry of expatriate life, reminding us of the importance of preserving our collective heritage.

Saudade: an Intersection of Archives and Art (Photo: © EAC)

Conclusion

The EAC's initiatives, from digital experiments like the Blog Archiving project and @WeAreXpats to exhibitions like Expat Impressions of The Hague and Saudade, underscore the importance of preserving and celebrating the diverse narratives of expatriate life. Through these initiatives, the EAC continues redefining the expatriate storytelling landscape, fostering collaboration and bringing these narratives back to the communities they represent.

As we navigate the complexities of migration and diaspora, the EAC remains committed to preserving expatriate life stories. We invite everyone—from expatriates to researchers—to join us in celebrating this diversity. Together, we can ensure these stories endure, inspiring a greater understanding of expatriate experiences.

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"Immigration archives in community"

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Introduction and positionality

Archives can be sites of empowerment, agency, and activism; spaces for personal truths; and tools of resistance and cultural identity. While this has been true in the past and remains so in the present, how can we ensure this is the case for archives of the future? Are institutional archives able to create socially-representative, community-responsive repositories that can serve as such sites for more people and the shifting demographics of our nations? Specifically, how might we ensure that the archives of today and tomorrow have these capacities in the context of historical and contemporary migration? In this case study, I briefly review past and current archival theory and practice and the broader social landscape in which these have been situated as they relate to community-engaged archives addressing migration. I present one example of a long-established archives in the USA -- the Immigration History Research Center Archives (IHRCA) at the University of Minnesota Libraries -- with details on its influences, planning and practices. As a predominantly white institution located on the ancestral and contemporary homeland of the indigenous Dakota people, the university and, by implication, the IHRCA share in the difficult history that is settler colonialism. Moreover, the IHRCA also holds records of international scope that speak to other difficult histories. In addressing these histories, and the communities that have been affected by them, the IHRCA seeks, therefore, to work in reciprocal archival relationships with communities and on cross-institutional projects, in addition to providing ongoing stewardship for the material in its care.

The Immigration History Research Center Archives research collection has been built over 60 years by many staff and community-based records creators and collectors. We are one of a number of American archives and heritage institutions that have centered migration experiences, their interest in the subject driven by the nation's long history of people migrating to, from and within the land now known as the US. This extensive experience of US and other North American institutions with the management of archives relating to migration might, therefore, be useful for those who are experiencing the current global reality of migration in new ways or are newly interested in people and their archival materials that relate to migration.

The 2015 International Federation of Library Associations/UNESCO *Manifesto* has also recognized the realities of migration for libraries and encouraged them to action in service of migrants as well as their more traditional user populations:

> All people live in an increasingly heterogeneous society. There are more than 6,000 different languages in the world. The international migration rate is growing every year resulting in an increasing number of people with complex identities. Globalization, increased migration, faster communication, ease of transportation and other 21st century forces have increased cultural diversity in many nations where it might not have previously existed or has augmented the existing multicultural makeup (IFLA/UNESCO 2015).

The European Union-funded Archives and Traces of Migration (AToM) project is similarly working to raise the profile of migration concerns and needs within the archival community. Many questions need to be addressed. Among those facing institutional archives such as IHRCA are the following: How can established institutional archives engage inclusively with multiple and new populations, and at the same time dismantle older methods and perspectives that have historically excluded such populations? How can we build culturally relevant archives or serve diverse communities and build their trust? Might we honor the spirit embodied in the widely used self-determination and rights phrase "Nothing about us without us" (Nihil de nobis, sine nobis) by involving more people, in meaningful ways, in our archival work? Fortunately, societal expectations and an evolving archival field together provide the ecosystem in which to engage in such inclusive archival work.

Archival theory and practice in relation to community and to migration archives

In *community-engaged* work, established or institutional archives are engaged with, or informed or led by, members of the wider community. I would distinguish such work from that of *community archives*, a phrase that in current English-language usage typically connotes an archival organization created by and for a community of people, and which is independent from an institutional or more traditional repository. Community archives emerge from or around those who self-identify as a community, whether that community is based on an issue, identity, class, geography or locale, or other unifying characteristics. Gabiola et al. (2022) define community archives in the US context as:

> intentionally created by members of a particular community to preserve their own stories and materials that document those lived realities … Community archives are initiatives that center the narratives, histories, interests, and representation of the community itself … (Gabiola et al. 2022, 62-63).

The raison d'être for initiating a community archives may also be connected to a lack of community trust in established institutions to "respectfully and ethically care for the materials that document aspects of their respective communities, as well as their ability to create and sustain a physical environment that they can move through without institutional control over their being" (Gabiola et al. 2022, 63).

Conceptualizations of, and experiences with community archives in the UK, US and Australia have tended to dominate recent professional understandings and literature in the English-speaking world. Community archives, however, are found around the world, although their acknowledgement and acceptance within national and regional archival and cultural heritage ecosystems varies widely. In one study of community archives in Poland (where the most accurate English translation of the Polish term would be *social archives*), Wisniewska-Drewniak defined them as "independent, grass-roots initiatives enduring to ensure ongoing preservation of archival materials … often housed by non-governmental organizations, but also by informal groups and, in some cases, private individuals" (Wisniewska-Drewniak 2021, 123). Community archives can also take on a variety of forms, including digital or hybrid, "due, in part, to a compelling contemporary mix of political, professional, and technological factors that go far beyond these [physical] earlier forms of community heritage and documentary efforts" (Gilliland 2014, 19). Some have directly engaged with migration-related issues such as the Rohingya (R-Archive) Project (Sheikh et al. 2023) or the Southeast Asian Digital Archive (SAADA) (Caswell and Mallick 2014), while others are more centered on the experiences of settled immigrant communities. As I will describe in the next section, the Immigration History Research Center Archives seeks to be a *community-engaged archives*; we are not a community archives. The two types of archives are distinct, yet there are important connections between them to explore.

One strong connection is the influence of the leadership shown by community archives upon the thinking and practices of institutional archives. Such influences are well noted in the professional literature and often center around improved responsiveness within institutional archives to communities and populations that they previously excluded, under-represented or under-valued. One way in which this has occurred is by inviting these communities to participate in archival activities. Vukliš and Gilliland ground participatory archival work squarely "in notions of equity, respect and sharing" and argue that "… new structural perspectives on 'participatory archives' entail not only cooperation between the two [types of archives], but also enable integration of community interests with public [institutional] archives" (Vukliš and Gilliland 2016). Indeed, community archives have precipitated major re-thinking in mainstream Western archival theory and practice. Cook (2013) argued that they have provided the institutional archivist with a rich opportunity to evolve practice and have effected "a paradigm shift in the field" towards post-custodial

models such as shared stewardship, and the honoring of multiple archival values (Caswell, Cifor and Ramirez 2016, 62).

Another strong area of connection between community archives and community-engaged archival institutions lies in the impact of broader societal and intellectual developments. Social demands for social justice and increasing recognition that archives and records must be understood within a framework of cultural values are highly compatible with the philosophy and activities of community archives. Institutional archivists are framing new or alternative methods to respond to this changing social context and moving away from long-established archival practices. In this, they are situated similarly to other practice-based fields and academic and scientific fields such as history. Indeed, methods are also changing in our cognate fields, and these provide valuable models. Black Studies historians, adapting their methods to surface archival silences and power imbalances embedded in extant records, reveal new historical evidence about Black women (Farmer 2018). Museum practitioners and scholars in Finland engaging with Somalis and Afro-Finns on the topic of recent African diaspora found that when Somalis held agency over how their experiences were depicted by the museum, they did not want to be presented primarily as migrants and refugees. As co-creators of the museum's narrative, they chose instead to present their political activities as Finns and as members of diaspora, as well as to focus on family life and cultural organizations (Rastas and Niinikangas 2023, 117-118). These Somali community-based museum curators provide us with the gift of awareness, but also provide a caution for predominantly white institutions:

> Some people… said how some of their ideas were not necessarily understood because other workers in the museum were white Finns who had little previous experience of the themes and of working with ethnic and racial minorities (Rastas and Niinikangas 2023, 118).

Improvements in cultural humility and competencies as well as diversifying workforces can help to address such lack of understanding and experience. Museum colleagues stress the importance of working with migration history and connecting it to current conversations and realities. Representation of people who migrated in the past affects the inclusion – or lack thereof – of migrating peoples in the present, in that if the dominant narrative of a nation includes migration, then today's society may be more receptive to current migration. Representing multiple heritages can inform critically different futures. Articulating a vision for this power of historical sources and interpretation, Nikielska-Sekula affirms that, "[t]he museums that open up the national memories for migrants are participating in shifting the narration of migrants' inclusion, and eventually creating more inclusive futures" (Nikielska-Sekula 2023, 26-27).

As discussed further below, IHRCA and other immigration-related organizations developed in the mid-20th century in response to the need for diverse sources necessary to explore broader histories. Later societal conversations and activism around systemic equity issues, racism and anti-racism, post- and decolonial theory, among other things, have further influenced the profession as it moved into the 21st century. Punzalan and Caswell summarized this change in US-based archival theory and scholarship:

> The field witnessed a widening effort to question prevailing archival concepts beginning in the 1990s. Largely influenced by ideas of critical theory, mainly poststructuralism and postcolonialism, archival scholars began to examine, and in the process expand, archival concepts that provide the intellectual bases for archival practice. Authors advocated for the reconceptualization of the intellectual foundations of archival work to better address historically underrepresented and marginalized communities (Punzalan and Caswell 2016, 28 and 29; see also Vukliš and Gilliland 2016).

Today, the Society of American Archivists centers community in its core values to improve broader representation within archives, urging archives and archivists to work:

> … with communities to actively document those whose voices have been underrepresented or marginalized. It is critical to forge connections with under-documented communities and individuals, support preservation of records relating to those communities' activities, encourage use of archival research sources, and support the formation of community-based archives. Building collections that reflect the diversity of humanity is key to preserving a historical record that encompasses the stories of all peoples, instead of just those who wield enough power and influence to ensure their lives are documented (Society of American Archivists 2020).

How does migration inform archival work in such an environment? What new metrics, methods and frameworks does migration demand? These are questions with which AToM engages. Established archives can center community in addressing concerns about greater representation of different aspects of society, equity in systems, plural ontologies and forms of knowledge, rights, ethical considerations, liberatory frameworks and more. Examples of community-engaged work being undertaken by US institutional archives that can be traced back to wider social, justice-based influences include reparative, participatory and multilingual description, and support for independent archives through providing labor or supplies or sharing information about material held in community archives via institutional catalogs and content management systems.

While certainly this paradigm shift in recent decades has had a transformative effect upon the archival profession, there is also evidence of earlier work which today we would recognize as justice or rights-based. In the small example of the institutional archives where I work, I find former archival activities that also relied upon and honored community, indicating something of the lineage of (that which we name today as) community archives. My exploration of the history and practices of the IHRCA, albeit that it is temporally and geographically distinctive, reveals a foundational sensitivity to much of what we hold important today, born as it was out of a concern to remedy an absence of historical source material, particularly a dearth of life histories and other documentation of the personal experiences of underrepresented immigrants. It also chronicles the many ways in which its archival work over the past sixty years has been undertaken *with community*.

The experiences of the Immigration History Research Center Archives

The Immigration History Research Center Archives was established to support enquiry and understanding of im/migration, ethnicity, race and related concerns. In addition to our holdings, which contain source materials created around the world, our users are both local and global, and our projects also cross institutional, community and national spaces. In line with institutional strategies, the IHRCA today seeks to reciprocally engage with immigrant and migrant communities locally and around the world. The archival users we serve range from local students at the university to researchers of all types. We are a point of access to information for many hundreds of people annually. Most of these people are not affiliated with our university, many have current transnational ties, and many are located outside of the US. We use many strategies to try to serve this global group effectively, including providing robust virtual and personal service, offering travel awards and improving multilingual metadata and thus discoverability. We are open to all researchers, and no application or letter of introduction is necessary. We host researchers onsite in a reading room, and knowledgeable staff support hundreds of enquiries about our materials each year via digital methods. We are also a willing supporter or partner in the archival efforts of others, a few of which are described below. Finally, we are a collecting repository, and as such we curate and manage sources documenting a broad range of immigrant, migrant and refugee experiences. This material is inherently of global scope due to the fact that these experiences largely involve cross-border movements, and as people move, records often move with them. Our collections center life stories and community-based records of those who settle in the US and Canada. These personal archival materials are complemented by the administrative records of social service, information and advocacy organizations that work with refugee and migrating peoples, as well as by published material such as newspapers and books.

In 1963, our predecessors began creating an "Immigrant Archives" as a unit within the University of Minnesota Libraries. The vision of the founders was to fill lacunae in the historical and archival record regarding many immigrant groups that were not well documented elsewhere. Staff and collections soon affiliated with an academic unit and in 1965 the Immigrant Archives became the Immigration History Research Center, and thus for decades archives management and preservation worked side-by-side with an academic research program as well as scholarly production and public programming activities. In 2013, management of the archival and library collections returned to the University Libraries' Archives and Special Collections department, and the archives and library was named the Immigration History Research Center *Archives*. The Archives continues to work closely with the continuing academic unit, the Immigration History Research Center.

In its early decades, collecting and research attention centered on first- and second-generation immigrants who came to the US and Canada from central, eastern and southern Europe. Later, more specific focuses included European post-WW2 displaced persons and immigrants from the eastern Mediterranean, and more recently and more broadly. late 20th and early 21st century immigrants and refugees from around the globe. Along with continuing to collect the materials of long-settled people, we are currently seeking to fill collection gaps on various additional identities and geographies. This is in response to the broader cultural and societal demands and professional ethics discussed above, as well as approaches from communities interested in working with us, and interest expressed by researchers for archives on people not yet well-represented in mainstream repositories.

Our current work thus remains true to our founding philosophy and mission, which in turn responded to demand for what was then rare source material. A 1979 article by Rudolph Vecoli, the longtime developer of the archives, situated the work within the historiographical trends and societal contexts of the time. He described the emerging demand by academics for primary historical sources on migrating peoples that could support scientific enquiry into previously neglected areas:

> [t]he "new immigration history" is concerned with the interior history of the ethnic communities. Seeking to write their history "from the inside out," as it were, the student requires primary sources which record the experiences of the immigrants in their own words. Letters, diaries, organizational records, newspapers, church archives, and *belle lettres*; all immigrant groups generated such documentation in abundance. However, these materials were long neglected by the nation's archives and libraries (Vecoli 1979, 48).

Vecoli positioned the work at Minnesota within the wider American interest in immigration history. Furthermore, he affirmed the broad community engagement that had been part of earlier previous archival activism, noting that:

> … ethnic communities assumed the task of historical preservation themselves. The excellent collections of the American Jewish Archives, the Polish Museum of America, and the Norwegian American Historical Associations are fruits of this foresight (Vecoli 1979, 48).

Indeed, several notable identity-specific institutions had already been created by migrated communities themselves, or by communities in collaboration with established museums or educational institutions.

Today, as then, the IHRCA performs the role of an educational institution, working when appropriate (and, increasingly, only when invited) with immigrant and refugee communities themselves. In many cases, materials available at the IHRCA are the result of community members recognizing that creating and preserving their community's records in some kind of repository can be an act of agency, of honoring their voice, and of community empowerment. As discussed by the IHRCA's previous curator, Joel Wurl, the creation and preservation of cultural documentation can also be a major goal of migrating peoples (Wurl 2005 84, 86). He discusses an example of how European material that ended up in the US via people who had settled there, and other material that was created by European American communities at a later date, were collected and preserved expressly for the purpose of community-building and supporting resettlement. Other examples include the United Ukrainian American Relief Committee, which aided approximately 50,000 Ukrainians in settling in the United States between 1947 and 1957, and was one of many ethnic identity organizations that intentionally kept records to ensure the continuation of Ukrainian culture and identity that was under threat due to Soviet domination; and the Latvian Heritage Foundation, which stated in a US government publication that their aim was to protect and preserve their Latvian culture. In many cases, communities such as these established archival institutions of their own. The Estonian Archives in the US, located in New Jersey, recognized the power associated with collecting records and establishing a formal archives. Later, much of their material came to the IHRCA, and these continue to be a source of community empowerment. We recognize that the records we care for in Minnesota hold deep affective as well as informational value for people in their home countries as well as those of settlement. Due in part to the high interest from outside Minnesota in recovering or discovering diaspora sources, the IHRCA continuously seeks ways to connect the material to wider communities. With the Estonian American collections, we collaborated with Rahvusarhiiv (the National Archives of Estonia) to develop a model for arranging and describing holdings. As Estonian

archivist Gristel Ramler explains, records carried out of Estonia or created in diaspora are of critical importance to many people, including to those in Estonia itself:

> Estonian community-based archives abroad were founded by the 1960s in Australia, Canada, and the U.S. These soon became crucial memory and heritage sources for Estonians everywhere, for during this same period within Estonia, the totalitarian foreign occupation regime closed associations and private schools and businesses, private property was nationalized, and only Communist Party-controlled organizations were allowed … [there was] selective destruction of cultural heritage within libraries, museum closures, and archival records restrictions. Further, because at this time Estonia was politically, culturally and economically separated from the rest of the world, the refugees and their descendants living outside of Estonia continued the national cultural traditions and activities (Engseth and Ramler 2019, 570-571).

With the express goal of widening awareness of and access to records, Estonian archivists visited us in Minnesota to share their expertise and to lead us in arranging and describing this material. Because both institutions use international standards, the multilingual descriptions that result from this work were able to be integrated into the catalog records or collection guides in both archives' systems.

The IHRCA also centers people in its work and aims to provide a sense of home and welcome for current records creators or for those doing archival work elsewhere. For example, we have supported a Holodomor memory project undertaken by local Ukrainian Americans, by providing access to and preservation of their oral/video histories. We also provided in-depth research services during their making of a documentary film exploring traumatic memories of genocide and their transmission through families and communities; and we hosted a public viewing and discussion of the documentary. While difficult histories such as this are inherently challenging, people-centered work with those associated with those histories is not always as difficult as perhaps one might expect, because of some of the positive effects of doing this work and even on occasion identifying joyful histories amongst the tragic. Another set of relationships has been with local Somali community members who expressed interest in working with us, for example through a residency and through an onsite archives research project. These relationships have also provided us with important opportunities for reciprocal learning and building our cultural competency. Montiel-Overall et al. provide a definition of cultural competency that is useful in this respect:

> [t]he capacity to recognize the significance of culture in one's own life and in the lives of others; to acquire and respectfully use knowledge of diverse ethnic and cultural groups' beliefs, values, attitudes, practices, communication patterns, and assets to

> strengthen….programs and services through increased community participation; to bridge gaps in services to communities by connecting them with outside resources; to recognize socioeconomic and political factors that adversely affect diverse populations; and to effectively implement institutional policies that benefit diverse populations and communities (Montiel-Overall et al. 2016, 22-23).

Through experiences such as these, institutional archivists who are not of a particular im/migrant community can learn about how community archives are created and interpreted and also explore management options together. In these experiences, the goal is not for the community or its members to assimilate to the university's method of archiving but rather to provide space for sharing and potentially co-creating mutually appropriate and effective archival ways of thinking and practicing. When such person-centered work seeks to be non-extractive and center the strengths and knowledges of community partners, it can still fit into an asset-based approach to cultural competency.

These participatory development opportunities when combined with the kinds of societal changes discussed above compel archival theory and practice to evolve. At the IHRCA we seek to conduct archival processes with a people-centered view. For example, with the recent acquisition of the personal papers of Anne Dykstra, an American administrator of refugee camps in Asia, we centered refugee experiences in our planning for access. Dykstra's career papers include materials from her years with the United Nations Transitional Authority in Cambodia and other locations. The multilingual material created or accumulated by Dykstra contains information on residents of camps and on education systems in the Philippines and Cambodia. Our goal is to make these publicly available as soon as possible due to high research interest, but at the same time to ensure we exercise care for the people who are referenced in these files. Thus, we have applied a "slow archives" approach. Yale University colleagues discuss slow archives in the context of their conscious editing and descriptive work as:

> a methodology that Kimberly Christen & Jane Anderson have proposed to counter the colonial paradigms rooted in much of traditional archival practice. We embrace slow archives by pursuing flexible practices that allow for changing course, and for prioritizing collaborative relationships with community stakeholders (Yale University n.d.).

Because we do not have a member of a refugee community on our staff, we retained a knowledgeable consultant to guide us on how to exercise the necessary cultural sensitivity towards the records' content and the people represented therein. The consultant identified where the collection contained material created by members of the refugee communities themselves, as well as any culturally or personally-sensitive material. We also examined the

records using the guidance provided in the International Council on Archives' 2016 *Human Rights Working Group Basic Principles Working Document*. This document calls us to be alert to information pertaining to human rights, and instructs us on archival actions, for example:

> Archivists should include in the description of archival holdings information that to the best of their knowledge enables users to understand whether the archives might contain information that would be useful to exercise a claim of human rights, with particular regard to information regarding gross human rights violations, information that would help resolve the fate of missing persons, or information that may enable individuals to seek compensation for past violations of human rights (International Council on Archives 2016, 6).

In this way, for the first time we prioritized consideration of human rights claims while arranging and describing, and in planning public access. This is but one example of recent small institutional changes we have implemented that are guided by evolving best practices, considerations and concerns of the global archival community, as well as an ethics of care and people-centered work. At the same time, strong connections can be drawn between these newer practices and those of previous decades of work in that the goal of building trust with community and the recognition and support of archival agency within im/migrant communities are evident in both past and present activities of the IHRCA.

Conclusion

To augment the available archival record and support local and global communities of diverse experiences, cultures and languages is a serious privilege and a gift for archival institutions in their mission to contribute meaningfully to both the present and the future. In this article I have explored ideas and influences that inform the work of community-engaged institutional archives, drawing upon the experiences of the IHRCA over many decades as a repository seeking to do this work. I aspire for the IHRCA to be a place for communication across communities, cultures and time periods, as called for by the Archives and Traces of Migration project.

Institutional archives have the power to activate more informed and inclusive futures through their engagement with communities, playing a supportive role to the "commitment and agency of the émigré communities themselves" (Wurl 2005, 87), and exercising due care for migration-related materials and their subjects. Like many institutional archives, we hope to continue engaging with wider community to ensure the wellbeing of archival material. As I hope this discussion has indicated, while archival work now takes many forms, including working outside the institutional space, appropriate and non-extractive collecting can

continue within a framework that is responsive to community, sensitive to its culture and supportive of its archival needs and uses.

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Participatory Approaches to Archiving the Lived Experience of Migration: *The Living Refugee Archive Project*

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Introduction

This case study draws on our co-work with displaced communities and individual migrants in the UK, and explains our experience of establishing the *Living Refugee Archive*[1] virtual portal to help enable the preservation of, and access to, archival materials relating to the lived experiences of displaced communities in London. Awarded a UEL Civic Engagement Fund in 2015, the project "*Democratic Access or Privileged Exclusion? Civic Engagement through the Preservation of and Access to Refugee Archives*," represented a collaboration between the University of East London (UEL) Archives and the UEL Centre for Research on Migration, Refugees and Belonging, (CMRB).[2] The UEL Civic Engagement Fund scheme has supported the creation of collaborative inter-disciplinary projects that substantiate direct engagement with local communities whilst encouraging UEL students to actively participate within the process of the project. *Democratic Access or Privileged Exclusion* was conceived as a collab ration between the three authors of this chapter,[3] the first and third author being situated within Library and Learning Services and the second author and lead researcher situated at the Centre for Migration, Refugees and Belonging (CMRB).[4] The project focused on the documentation and preservation of displaced life histories and the creation of a more authentic

1 The Living Refugee Archive virtual portal is accessible at https://www.livingrefugeearchive.org/
2 Further information on the work of the CMRB is available at https://uel.ac.uk/our-research/research-institutes-centres-groups/centre-research-migration-refugees-belonging.
3 Paul Dudman, Archivist for the Refugee Council Archive, acted as the Principal Investigator; Rumana Hashem, post-doctoral associate at the Centre for Migration, Refugees and Belonging (CMRB), acted as the lead researcher and a Co-Investigator who represented the CMRB; and Thomas Shaw, former Head of Collections and the Digital Library at UEL, has acted as Overseer of the project.
4 The UEL Library and Learning Services were subsequently renamed Library, Archives and Learning Services. Further details available at: https://uel.ac.uk/study/student-life/library.

narrative of lived experiences of the displaced in London, a paradoxical city in the UK. One key objective of the project was to establish the *Living Refugee Archive* virtual portal "to help encourage interaction between archivists, historians, NGOs and the communities themselves as to how the refugee experience can be adequately collated, preserved and documented" (Hashem and Dudman 2016, 192). The other two key objectives were to make accessible the authentic narrative of lived experience of displaced people and the co-creation of the digital portal with the displaced as well as undocumented migrants through the use of an anti-oppressive oral history methodology. These latter objectives – the co-creation of the LRA and its digital aspect – are the ones that our co-creators, the displaced participants, have identified as "a human rights project" (Hashem and Dudman 2015).[5]

The creation of the LRA started from this centring of human rights and refugee rights, and the associated preservation, documentation and digitisation of authentic life stories that enable learning about the displaced people's experience and cultural heritage. Co-working with the displaced has led us to question existing archival paradigms, which in turn has shaped our move towards a new "living archive" paradigm. Once the Pandora's box of history was opened in this sense, questions began to emerge as to whose history is being preserved within the archival space, and perhaps just as importantly, whose history is being silenced. Are our existing archival paradigms still fit for purpose in terms of how we document and preserved the lived experiences of the displaced? Do we, as cultural heritage repositories, continue to wield our own power in terms of what is considered worthy of addition to archive, and do we still need to shake off the chains of our colonial pasts to be fully representative of the wider collective memory of our communities? We should be aware of how individuals and communities can shape their own notions of individual and collective belonging within society and how institutions can continue to "wield power over the shape and direction of historical scholarship, collective memory and national identity, and how we know ourselves as individuals, groups and societies" (Dudman 2019, 35–36). These questions and points, therefore, have acted as the impetus for the creation of the Living Refugee Archive that we discuss in this case study.

For the sake of clarity, we use the term "the displaced" to include "people on the move" and "people in displacement," as well as "refugees" and "undocumented" and "irregular mi-

5 Hashem, Rumana and Paul V. Dudman. 2015. "Listening to moving memories and lived experiences of refugees: Briefing Report." Research report presented at the launch event of the project, *Democratic Access or Privileged Exclusion? Civic Engagement through the Preservation of and Access to Refugee Archives*., London: University of East London. Report is available from the University of East London's Civic Engagement board (2015) and UEL library repository on request. A summary of the launch event and a brief report from the launch event, which was held on 13 July 2015, is available on the Living Refugee Archive at: https://www.livingrefugeearchive.org/about/democratic-access-privileged-exclusion/

grants." All these terms have been used synonymously in this article. At the same time, we use the term "displaced life histories" to imply that the life histories of the displaced people are often "displaced" and not adequately preserved. This usage of the term "displaced" is deliberate. Refugees and irregular migrants are displaced people, and we use these terms in context to describe the status of the displaced persons with whom we worked during the pilot project, LRA.

Archives at UEL

The University of East London (UEL) Archives were formally established in November 2002 with the arrival of the Refugee Council Archive. The Refugee Council is today "the leading charity working with refugee and asylum seekers in the UK" (Refugee Council n.d.). The Archive of the Refugee Council represents one of the largest thematic collections focusing on documenting the history of the refugee experience within the UK. The history of the organisation can be traced back to the end of the Second World War and the need to respond to the mass displacement of people across Europe. Following the end of the conflict and the formation of the United Nations, the 1951 UN Convention Relating to the Status of Refugees delineated the legal definition of a refugee, the minimum standards for the treatment of refugees, and the legal obligations of signatory states to the Convention (United Nations High Commissioner for Refugees 2021). Two organisations were subsequently established in the UK in response to the Convention--the British Council for Aid to Refugees (BCAR) and the Standing Conference on Refugees (SCOR). The two organisations merged in 1981 to form what is now the Refugee Council.

The rationale for the Refugee Council Archive moving to the University of East London in November 2002 was to ensure the continued preservation of the collection and to enable it to be accessible for research. The Refugee Council had been looking for a more permanent home for the Archive to safeguard it. UEL had previously established a postgraduate MA programme in Refugee Studies and academic colleagues advocated for the Refugee Council archive to be deposited at UEL since it would provide a "hugely valuable resource" (Staff 2003) for researchers at UEL. At the time of deposit, the Refugee Council Archive consisted of approximately thirteen thousand items including grey literature incorporating research reports, press cuttings, journals and community magazines, conference papers, articles, and both published and unpublished research. The collection was predominantly text based, with a small amount of accompanying audio-visual materials. It had been organised according to a specific in-house classification scheme devised by the Refugee Council staff, namely an alpha-numeric system dividing the collection first by region and country, and then by subject. It had been catalogued, but the original catalogue had been lost by the time it reached us at the UEL Archives.

The Refugee Council Archives was the first archival collection to be deposited within the UEL Library and Learning Services, and Paul Dudman was appointed as the first archivist responsible for this important collection. Since then, our core objectives have focused on the longer-term sustainability of the Archive and ensuring the preservation of the collection, whilst looking to enable access to the Archive for research. Our initial work involved the retrospective cataloguing of the Archive together with developing strategies for embedding the Archive within key academic courses and modules within the University curriculum, and "introducing archival methodologies to the existing academic library service and introducing the concept of the archive to our students" (Dudman 2019, 37).

Since its inception at UEL in late 2002, the Archive has continued to grow and expand. The Refugee Council continues to deposit materials into the Archive, including its own records as a working charity. These consist of a "series of fonds documenting the work of the Refugee Council as a working charity including traditional archival documentary evidence in the form of correspondence, minutes of minutes, financial records, publicity and fundraising materials, and related records documenting the running of the organisation" (Dudman 2019, 34). Developing alongside this has been other new archival deposits, both within the field of refugee and forced migration studies, and disciplines relating to theatre studies and Olympic history. By the summer of 2024, the UEL Archives held more than twenty distinct archival collections incorporating both analogue and born digital collections. The British Olympic Association Archive and Library and the Hackney Empire Theatre Archive represent substantive collections that relate to Olympianism and theatre studies respectively, whilst our refugee archives have expanded to include analogue, oral history and born-digital archives. Recent archival deposits have included the Association of Ukrainian Women Archive, which dates from 1948, and two oral history collections relating to the 50th anniversary of the expulsion of the Ugandan Asians by Idi Amin in 1972 – the British Ugandan Asians at 50 Archive and the From East to West: The History of Ugandan Asians Archive respectively. UEL archives now encompass a breadth of materials such as oral history archives (including Voices of Kosovo in Manchester; Healing the Wounds documenting the Irish experience in London; and the Gujarati Yatra oral history archive); as well as charity and campaigning analogue collections (Cambridge Refugee Support Group; Charter 87; Northern Refugee Centre archive and the Council for At-Risk Academics (CARA) Archive) and born digital collections (including Refugee Rights Europe and Qiestna), all located on the *Living Refugee Archive* portal.

In this case study, we detail how our ongoing work with the Refugee Council Archive and related collections at UEL has helped inform our own situated archival practice. Our discussion demonstrates how "What began as the need to preserve; catalogue and make accessible the archives of the Refugee Council … [has] … over time became a more in-depth piece

of work exploring the very nature of what we mean by the concept of an `archive'" (Dudman 2019, 34). As we have discussed elsewhere, our work has raised questions in terms of how we "preserve the collective memory of refugees, migrants and asylum seekers in way that enables their voices to be heard in a positive way" (Dudman 2019, 34). This has taken the form of an ongoing dialogue around the very nature of the "archive" as a space where cultural heritage is preserved for future generations. The archive is also a space for practicing and co-creating anti-oppressive collections with the displaced about their border struggles and subversion (Hashem, 2021)[6] as well as an anti-oppressive and decolonised digital portal with the displaced people who were then based in London and were either undergoing asylum processes or were undocumented in the UK.

Refugee history, refugee archives

In his seminal text on *What is History?* Edward Hallet Carr reflects that the answer to this question will inevitable reflect "our own position in time, and forms part of our answer to the broader question [of] what view we take of the society in which we live" (Carr 1984, 8). Carr's belief that our view of the past is directly informed by our view of the present, or even the present we would like to believe exists, can directly impact on the types of history produced, and what therefore might be considered historical enough to be included within the archive. Present-day societal issues could therefore have an impact on the tropes of history we are willing to consider informing our own sense of personal identity and collective belonging. As Carr implies, it is for each of our inner historians to decide which historical facts to call on and "which facts to give the floor, and in which order or context" (Carr 1984, 11). Carr argues that archives appeal "to the nature and power in the past," and that "if want the nature of power in the present to be more equitably distributed than it historically has been," we need to appreciate "the process by which certain peoples have been excluded from history" (Carr and Lipscomb 2021, 13–14). In creating the LRA, we were very conscious of this exclusion and wanted to ensure that diverse voices and the presence of the displaced were assured through the inclusivity of the collections and co-creative archival practices.

Traditionally, Western notions of history and by default, colonialism, have been formed around the study of the great and the good--of leaders and kings, institutions and military men who have aspired to, and achieved, greatness in their chosen fields. The histories of the masses have often been consigned to the margins or to a brief footnote in these narratives. It is the history of those who belong, written to confirm a particular sense of identity and

6 For further insights see Hashem, Rumana. 2021. "Creating Space in the Archive for an Anti-oppressive Community Project: Recording Border Control and Subversion." *Displaced Voices: A Journal of Archives, Migration and Cultural Heritage* 2 (1): 74-81. https://doi.org/10.15123/uel.898y6

collective values, and to reinforce power. Such history too often overlooks, marginalizes or silences the contributions of those who do not "fit in" with the established narrative of history, those "others" who exist outside the national histories that dominant societies or élites wish to write and reproduce for themselves. When considering the history of immigration and emigration from the shores of the Great Britain, "the common understanding of this history as passed down by the education system as well as by museums, archives and heritage sites, has often glossed over or ignored this crucial aspect of our island history" (Stevens 2009, 5). We echo Stevens and other historians who have identified and discussed these issues of exclusionary practices in the field of migration studies and archive.

In his article for the *AAVAA Living Archive* papers published as a special edition of the journal *Third Text* in Spring 2001, Guy Brett critiques the British art establishment for being moulded to a particular attitude, namely the "mentality of the monolith, or more accurately, the club. You are either inside the club, or outside" (Brett 2001, 107). This notion of the monolith mentality could also be applied to traditionalist approaches to the study of history and by default, who should be documented as part of the archive "club" and who should be excluded, or "othered." In their prologue to the 2021 book *What is History, Now?*, Suzannah Lipscomb and Helen Carr reflect on the news reportage in the Daily Telegraph highlighting then Conservative Education Secretary Michelle Donelan discussing the "dangers" of decolonising the history curriculum in higher education and referring to how some Soviet-style universities are looking to "censor history" (2021, 5). Making an impassioned plea for decolonial approaches engaging with under-represented communities as well as the "importance of documenting the undocumented" (Awan and Musmar 2021, 164), Carr and Lipscomb also argue that:

> Advocating an end to commemorating those who authorised and benefitted from colonialism, oppression and enslavement of other human beings, while encouraging us to pay more attention to the stories of who were colonised, oppressed and enslaved is the very anthesis of erasing the past; it's about refusing to accept a censored version of history that glorifies certain people and erases others (Carr and Lipscomb 2021, 8).

By default, "monolithic" views of history look to weave a particular fabric of history that preserves an established view of the past in the present, thereby attempting to reinforce modern day societal values within the context of a certain historical gaze. "The problem of silences in the archives" (and we argue, indeed, any collections whether held in archives or museums) is particularly tenacious if we appreciate "that history is not only constructed in the present – our understanding of it also constructs the sort of present we live in" (Carr and Lipscomb 2021, 13). The LRA wants to overcome this silence in the archives and bring in and include diverse voices and authentic histories of the displaced.

Refugee archives at UEL

Following the establishment of the 1951 UN Convention on the Status of Refugees, the Refugee Council was founded in 1951, bringing together two separate organisations, the *British Council for Aid to Refugees* and the *Standing Committee on Refugees*. The Refugee Council Archive served as an organisational archive of the Refugee Council and its predecessor third-sector organisations and thus documented the history of these organisations as represented through minutes of meetings, financial records, correspondence, campaign and publicity materials together with policy and advocacy work that often was undertaken in collaboration with other organisations. In addition to the core archive, the Refugee Council had collected a substantial special collection, as already described (Dudman 2019, 37).

With the retrospective cataloguing of the Archive ongoing, new archival collections slowly started to arrive, including the Council for At-Risk Academics (CARA); Northern Refugee Centre Archive and the Audio-Visual Archives of the United Nations High Commissioner (UNHCR) London Office. Our focus remained on making the Archives as accessible as possible for research and engagement use. From the outset, we were committed to "the archive not becoming just a collection of dusty old boxes locked away on a shelf in the archive with the occasional intrepid researcher braving" (Dudman 2019, 37) these conditions. Instead, we want to find ways to ensure that the Archive actively continues to grow and engage with the lived experiences of the communities that we serve. Through our work with these archival projects prior to our first civic engagement project in 2015, we several key concerns emerged about what we were doing.

We had developed a corpus of archival records that provided invaluable insights into the history of migratory movements to the United Kingdom and the policy work being undertaken by charities and third sector organisations in providing sanctuary and support to refugees, asylum seekers and displaced persons. We were becoming acutely aware of the power dynamics associated with undertaking of this work including the importance of these collections in relation to notions of individual and community identity and the role of archives in supporting community and individual belonging. We were also increasingly aware of the potential risk of "othering" other communities if we did not also collect their narratives and cultural heritage. Whilst the charity and third-sector[7] archives we had amassed by 2015 provided an important institutional gaze onto national policies relating to immigration and forced displacement, the archives were grounded in how the charitable organisations had responded to, and advocated on behalf of, refugees and asylum under increasingly punitive Government policy and Home Office restrictions. What was lacking in

7 Non-governmental, not-for-profit, values driven organisations.

the archives were the voices and narratives, the histories and the testimonies, of those who had been directly impacted by these policies and who the organisations were trying to assist. Namely, where were the voices, the narratives, the testimonies of lived experiences from the communities and individuals who had the direct lived experiences of displacement?

Archival silences and living archives

Brett (2001) has correctly noted that has archives have been poetically described as "a way of saving something from the flux of existence and preventing it sinking into oblivion" (Brett 2001, 107). However, the erasing, or silencing, of refugees from the historical record, as Gatrell (2017) notes, stands as a stark contrast to the long history of both immigration and emigration to and from British shores. Gatrell has highlighted how historians have often been slow to take this up as a challenge of writing the displaced ("refugees") "into modern history as active participants rather than merely the object of external intervention" (Gatrell et al. 2021, 71), thus excluding and silencing the "Other" in the histories they write. This is obviously not only a problem with the writing of history, but also with the availability of the records and accounts that serve as primary sources for many historians, ergo, it is a problem of archives.

The concept of archival silences has recently become a subject for considered research within the archival studies literature (Thomas, Fowler and Johnson 2017). The origins of the interest in what, and whom, has been silenced within the archival sphere can be traced back to the seminal work of Haitian American anthropologist Michel-Rolph Trouillot in his seminal 1995 book *Silencing the Past: Power and the Production of History* focusing on the liberation struggle of slaves in Haiti. For Trouillot, the enabling of silences within archival and historical processes could occur in four key times, namely "the moment of fact creation (the making of sources); the moment of fact assembly (the making of archives); the moment of fact retrieval (the making of narratives); and the moment of retrospective significance (the making of history in its final instance)" (Moss, and Thomas 2021, 10). Silences, therefore, have the potential to be written into, or out of our shared societal knowledge, at multiple stages in the archiving process, either unintentionally or by design. These silences, or omissions, could be due to the necessary evidence not being recorded at the time of the record creation; the records themselves not surviving to be archived or not being deemed to be of sufficient historical significance to be kept; alternately if they have survived, not being deemed important enough to be incorporated into accepted narratives, or even deliberately overlooked in favour of those narratives that reinforced a particular societal or political narrative framework. Whilst realism dictates that it is not possible for all of our documented history to have survived or to be given space in the archive, we have to acknowledge that there are factors that can actively predetermine what is recorded and

what is silenced. These might be the archivist whose appraisal actions (biased as they inevitably are) determine what is permitted to enter the archive; the institutional policies of archival repositories that delineate what can be collected; or societal and political biases that, as Michel Foucault has argued, determine "what counts as being alive, and by using exile, expulsion, proscription, non-recognition, social death, pre-emptive or retroactive nullification, … can reduce people to a state where it is if they never existed" (quoted in Moss and Thomas 2021, 16). We are reminded that the role of the archivist is not purely as the neutral guardian of records that are transferred to their care through the natural workings of the organisations that they serve. By their very roles as appraisers, describers and access providers, they are the gatekeepers to archival knowledge. Archivists, therefore, have their own power to direct and control the direction of history, including exercising that power to adapt to new histories and address the silences within their own collections. As archival theorists Joan M. Schwartz and Terry Cook have rightly argued, "Archives – as records – wield power over the shape and direction of historical scholarship, collective memory, and national identity, over how we know ourselves as individuals, groups and societies" (Schwartz and Cook 2002, 2).

This was a challenge that resonated with us as we were preparing our first funding application to the UEL Civic Engagement Fund in 2015. How could we approach challenging some of the silences and exclusions within our own archive? We wanted to consider why the diverse voices of refugees and migrants are often marginalised or left un-heard within the archive and to consider how we could establish a methodology that would facilitate a genuinely participatory and informed collaborative approach to working with the displaced and enabling the creation and preservation of their shared cultural heritage and lived experiences.

Through the application of decolonised, inclusive and anti-oppressive methodologies to the archiving of life histories we were drawn towards the `living archive' paradigm. The very notion that we were looking to collect and preserve life histories of the displaced signalled the idea that we were dealing with an experience that was inherently alive to the narrator, a phenomenon that challenges the prevalent conceptualization of the archive as a repository of past times, with its collections distanced from the present by their very inclusion within the archive. As Guy Brett observes, however, in his discussion on the African and Asian Visual Artists Archive's `Living Archives' papers for the *Third Text* journal, "an archive is supposedly a repository of dead things, so to propose it as living is already a paradox" (Brett 2001, 110). The living archive as paradox would prove to be an apt metaphor for our initial oral history work documenting the narratives of the displaced in London, as we were to discover that "lived experiences of refugees are paradoxical and situated" (Hashem and Dudman 2016, 195) within the context of the hostile environment policy established by the right-wing

Conservative government as a deterrence to refugees seeking a new home in the United Kingdom. Indeed, "despite refugees' willingness to share their positive resources with British residents in London, a random stereotyping of refugees as oriental, if not "other" is common" (Hashem and Dudman 2016, 195–96). From the oral history recordings that we undertook as part of this civic engagement project, both positive and negative experiences of London as a place of sanctuary were evident, as reflected in the words of Shahosh, one displaced participant of black indigenous Moroccan heritage who came to the UK:

> London is a better place for its diversity, its political dimension, its democratic value … [however] … sometime curiosity and fantasy of English people makes me feel like a monkey in a zoo. For example, when people in a high street or at a cafeteria stare at my curly hair and asks: `Is it real? Can I touch your hair? It is embarrassing … (Shahosh quoted in Hashem and Dudman 2016, 195).

The idea of co-creating a "living refugee archive" with the displaced is very similar to what Bailey and Boyce have discussed in their article on living archives about diaspora (Bailey and Boyce 2001, 87). That is, it drew upon the idea of exploring the notion of a counter-archive for the history of displaced communities that would allow us to engage with the silences that we felt existed within our own collections, and to explore ways in which we could challenge the existing hegemonic narrative of the traditional archive, and to consider alternative methodologies for engaging with under-represented communities. For this we built on the conceptualisations of Jamaican British sociologist Stuart Hall and his assertation that for an archive to be truly alive, "it should be, not an inert museum of dead works, but a `living archive' whose construction must be seen as an on-going, never completed project" (Hall 2001, 89). In the initial phase of the bid writing, the authors of this case study discussed these representational issues, exclusionary practices and migration discourse as well as the need for digitisation and oral histories as a way forward. Thinking through decolonised digitisation of the archive through co-working with the displaced and collating life stories to document the displaced narratives were central to our pilot project, LRA.

Democratic Access or Privileged Exclusion?

The *Democratic Access or Privileged Exclusion* project was to the outcome of UEL's first proposal to the Civic Engagement Fund. It was a small amount of seed funding that enabled UEL to undertake a pilot project between February and July 2015. The project provided us with the first opportunity to bring together an inter-disciplinary collaborative team for research and engagement on The project took the form of a pilot study, first, of how to build the Living Refugee Archive as a means of promoting access to and engagement with our archival collections; and second, to together with undertake an oral history project with

refugees, asylum seekers and displaced persons in London as a means of bringing their lived experience into the archive and enabling their history and their stories to be documented within a supportive archival space. We were looking at this project as the beginning of an ongoing work to help challenge the concept of the archive as "a narrative voiced by the white, western academy" (Almeida and Hoyer 2019, 2) in terms of whose histories are deemed worthy of preservation within the archival space. We were also aware that the methodologies used for archiving in the UK and the Western states needed to be challenged, especially during the so called 2014-2016 "refugee crisis" when the government in the UK had brought in drastic changes in immigration regulations that had negative political and socio-economic implications that affected displaced people, particularly those labelled as "asylum-seekers" and "refugees". Given the funding conditions, we had a very short time to develop a larger bid, but we responded with an ethically important project for breaking the archival silence and making the archive accessible to the displaced. The LRA work is ongoing today. Paul Dudman, as the curator of the LRA, in particular, is actively collaborating and co-working with a number of displaced and diaspora communities and pro-actively preserving and making the work and stories of the displaced available through the archive.

Applying decolonised and anti-oppressive methodologies to archive life histories

Archiving life stories of the displaced in a hostile environment and working with and researching or narrating these people's lived experiences involve important ethical considerations, including sensitive representation, privacy, safety and trust on the part of the archivists, narrators and researchers involved (Hashem and Dudman 2016). The research team was aware of this. We held a series of meetings with experts, community advocates and activists, including the displaced people themselves before we started collecting data in spring 2015. We also consulted UEL's academics primarily social scientists and experts in migration and refugee history, including Giorgia Donna, Gargi Bhattacharya, Nira Yuval-Davis and Dr Georgie Wemyss and in oral history such as Toby Butler, and they have acted as advisors to the research team. Additionally, the lead researcher (the second author who was a new post-doctoral researcher at the time at the CMRB), specialises in social science ethics and anti-oppressive methodologies.[8] The team had deep discussions about the ethics of archiving displaced voices and how to make the best use of anti-oppressive methods to archive the lived experiences of the displaced, as well as how this approach would fit in the

8 The researcher has used critical anti-oppressive methodology for completing her PhD research with indigenous women in militarised remote areas in post-conflict situations in South-east Bangladesh. See for further information: Hashem, Rumana. 2014. "Empirical research on gender and armed conflict: Applying narratology, intersectionalityand anti-oppressive methods." In *SAGE Research Methods and SAGE Research Methods Cases, Part One*. SAGE Publications, Ltd., https://doi.org/10.4135/978144627305013520913.

civic engagement project. Prior to making final decisions, we also reviewed contemporary approaches to archives and historian and political theorist Joseph-Achille Mbembe and others' arguments for the need for decolonising the archives (Mbembe 2012, 2016). We were opposed to the archiving displaced lived experiences in the colonial archive by white archivists, so we consulted with communities and collaborated with the CMRB to borrow their post-doctoral researcher.

However, decolonising the archive and undertaking ethical research are not simple undertakings. The team was faced with a new challenge when we wanted to employ Rumana on this project as a paid researcher and Co-Investigator. It appeared that this qualified post-doctoral researcher – who was an international immigrant with Indefinite Leave to Remain (ILR) – was subject to new changes in UK immigration policy brought by Theresa May in 2014 and had lost her work permit despite ILR in the UK. Ethically, we could not have proceeded with this project with appropriate ethical authority without employing a researcher who came had themselves experienced displacement and would be in a position to approach the project with both first-hand knowledge and a shared empathy. It was also essential that the researcher and community participants would be acknowledged and receive equitable and appropriate support for their work on archiving displaced life histories. While the researcher was constrained by having to undergo a new biometric clearance to be able to apply for jobs in the UK as a result of her work permit being removed, she remained committed to the project. She offered her assistance pro bono for planning, designing, networking, collating and analysing the life narratives collected by the project. This support was a critical resource for the team and helped move along the project design and application for ethics approval in March 2015. We used a critical anti-oppressive methodology to reach out to potential participants (Hashem and Dudman 2016 cited in Hashem et al 2023) -- displaced people and community activists – to be involved in networking, consultations and interviews. This helped balance power relations between the all those who participated in the project and together co-produced the knowledge content and develop the LRA.

The design and ethical processed enhanced our understanding of the need for implementing the living archive paradigm to support decolonised knowledge production. Questions about how we can ensure trust and safety in and through the archive, and archive genuine voices or narrate stories of asylum seekers and undocumented migrants without distortion remain central. For example, how can a researcher avoid distorting a story or its essence when they are re-narrating a story told by someone else or analysing or disseminating the substance of that story? How can we archive original stories of undocumented migrants and those in situations of precarity without putting them in (further) danger? The team has undertaken extended consultations with community archivists and activists to search for answers for these questions, including consulting displaced activists - two of whom

have directly participated in the project and given spontaneous first hand testimonies that were recorded for the LRA. Through these consultations, the team has recognised that it is imperative to use bottom-up oral recording as a research tool since this preserves the authenticity of the narratives and ensures that the life stories remain undistorted even after they have undergone data analysis.

We worked directly with displaced individuals and community groups from Morocco, North Sudan, Iran, Latin America and Bangladesh. The ages of the displaced individuals who spoke to us ranged between 20 and 50 years old. Their genders, sexuality, race and ethnicity varied, three are women and all the others are men. During the establishment of the pilot project in 2015, we only interviewed two individuals – one 24-year-old young man of indigenous Morocco heritage and one 37-year-old Latin American woman who suffers from severe epilepsy but was forced to work for her survival and had no recourse to public funds (NRPF). Rumana already knew some of the participants through her activist network and advocacy work with migrants and minority women in the UK, which made it easier to seek consent, recruit and co-work with them. As an ethical requirement of working with vulnerable groups as refugees and individuals undergoing asylum processes, we ensured that all participants were offered compensation for their valuable time. Each displaced participant was provided with £20 voucher as compensation and also received reimbursement for their travel fare (paid through an Oyster card) when they travelled to give their life story interview to the LRA team.

The interviews were open-ended and semi-structured, and the themes of our discussion were known to the participants before they arrived at the interview. In accordance with an anti-oppressive approach, the displaced interviewees were able to speak about anything they like, for as long as they like, and could withdraw their participation at any time without any negative consequences to them. The fact that Rumana, the lead researcher, was herself an immigrant without a work permit at that time helped build trust since the researcher was seen as "a displaced person of colour rather than an established scholar" (to quote Shahosh, 12 June 2015, cited in Hashem et al 2023, 59). The meetings lasted between one and three hours. All participants spoke in English, and none required an interpreter. Our reliance on a bottom-up oral methodology for recording life stories has enabled us to archive the stories without distortion. It also helped to engage the displaced communities in a way that built trust. Participants have referred to the project a "digital human rights project" and expressed the desire to co-work and co-author with the project researcher and archivist in the future.

We listened to the stories of the displaced, and we recorded and preserved them, but we did not publish them all because some contain sensitive data that could potentially result in harm to the speakers if disclosed online. Archivists have responsibilities to safeguard the

displaced and indeed any voice found in the archive. We have made some of these stories available in anonymised form through a launch event where our co-producers of knowledge (the displaced) were present, also anonymously. We had hoped to publish all the stories on the LRA website, but publication was put on hold after a long discussion about the ethical considerations involved in conducting research with the displaced and archiving sensitive materials. Interestingly, the displaced participants who provided their oral accounts for the LRA wanted their life histories to be published and be made accessible online, but experts and scholars of migration studies raised concerns and we have taken these very seriously. The oral histories have been placed within University of East London's Data Repository for secure storage until such point as all the interview participants experience safety in terms of refuge (Hashem et al. 2023, 59).

Our notion of decolonised knowledge, as we have noted elsewhere, "refuses, as Mbembe (2016) puts it, any pre-existing paradigm, to avoid shaping and reshaping of data" (Hashem and Dudman, 2016, 193). The LRA draws on "knowledge from below," a notion that considers the knowledge of the displaced as more relevant and substantial than the knowledge produced by archivists "and experts who reinterpret data following a preexisting paradigm" (Hashem and Dudman 2016, 193). In drawing on knowledge from below, we consider that the oral history told by the displaced in a particular socio-historical context to be an ultimate truth, "which should not be distorted, and which does not require to be reinterpreted by any means" (Hashem and Dudman 2016, 193). The LRA regards the perceptions, understandings, interpretations and explanations of the displaced, whether refugees or undocumented migrants, about their life events as authentic to their experiences. For example, when a Moroccan displaced participant said, "There's nothing called 'British values.' I have always done everything that British people do" (Shahosh, 28 years old, interviewed on 12 June 2015, quoted in Hashem and Dudman 2016, 193), we have considered this to be a valid assertion. Applying oral history to archive displaced voices and migrants' life stories was essential for a new living archive. In a nutshell, the LRA methodology comprises a decolonised archival and anti-oppressive oral history perspective to storytelling. We found this methodology useful as a living archive paradigm.

Archives and community engagement: Documenting Chile

An example of the type of community-focused civic engagement projects that we are currently undertaking can be found with our Documenting Chile living archive. This project began with an email back in late 2017 asking whether the UEL Archives would be interested in hosting a community exhibition on the Chilean diaspora in the UK. The exhibition, *Crafting Resistance: The Art of Chilean Political Prisoners*, displayed over 150 hand-crafted artefacts that had been created by Chileans during their incarceration in military prisons

in Chile following the 1973 military coup by General Augusto Pinochet. These artefacts had subsequently been carried by the Chileans with them when they went into exile until their arrival in the UK. These artefacts, which artefacts represented their own history and agency in resisting the Pinochet regime, highlighted the importance of material culture to those who had been exiled "in helping to challenge of conceptions of political prisoners as `passive victims', which fail[ed] to recognise" (Dudman 2023, 52) the agency of those incarcerated, as these.

The success of this in-person exhibition in 2018 resulted in the subsequent creation of a virtual rendering of the physical exhibition within the online space of the Living Refugee Archive.[9] It also paved the way for a continuing open dialogue with the Chilean community in London, and with the anniversary of the coup in September 2023, we began working on what would become the Documenting Chile Archive.[10] We discussed how "an archive to document the lived experiences of Chileans in the UK should appear; the range and scope of archive materials we should collect; [and] the ethics of engagement as a continuous process of learning and from the community" (Dudman 2023, 53) about their shared inter-generational experiences of exile. As part of the 50th anniversary reflections of the coup, we supported another exhibition, this time held at the London School of Economics (LSE) library. The exhibition, *Resistance, Rights and Refuge: Britain and Chile 50 Years After the Coup*, was curated by Dr. Tanya Harmer and Chilean community member Gloria Miqueles.[11] It brought together archival materials reflecting the lived experiences of Chilean exiles and helped set the scene for a three-day conference at LSE that included several witness sessions where Chileans could share and discuss their experiences of trauma, loss and exile. These testimony sessions were recorded and will be made accessible on the Living Refugee Archive. We also worked closely with our Chilean community colleagues on a special issue of our open access journal *Displaced Voices: A Journal of Migration, Archives and Cultural Heritage*.[12] Entitled *Chile @50: A Special Issue of Displaced Voices to Mark the 50th Anniversary of the Coup d'etat in Chile,*[13] this volume brought together Chilean community members and activists, academics and archivists to remember how, for the Chileans forced into exile, "the trauma of displacement continues to shape families, friendships and everyday life" (Miqueles and Harmer 2023, 18). As guest editors, Gloria Miqueles and Tanya Harmer note in their editorial, this special issue "was compiled in the name of remembering, recording

9 Crafting Resistance Living Exhibition: https://www.livingrefugeearchive.org/crafting-resistance-living-exhibition/

10 Documenting Chile Archive: https://www.livingrefugeearchive.org/archives/documenting-chile-archive/

11 Resistance, Rights and Refuge official website: https://resistancerightsandrefuge.uk/

12 Displaced Voices Journal: https://www.livingrefugeearchive.org/researchpublications/displaced_voices/

13 Chile @50: Special Issue of Displaced Voices on Chile available at: https://www.livingrefugeearchive.org/researchpublications/displaced_voices/displaced-voices-special-issue-chile-at-50/

and preserving history of what happened in Chile half a century ago and to say: never again" (Miqueles and Harmer 2023, 18).

Conclusions

In this case study we have focused on the importance of challenging pre-existing silences within our archival collections by focusing on anti-oppressive participatory methodologies (Hashem, Dudman, and Shaw 2022) that engage with displaced communities as a means of enabling their voices to be represented within the archive. This has been a transformative experience for the UEL Archives, both in terms of the collaborative opportunities this work has enabled and the development of the archival holdings.

Through this work we have come to believe very strongly "that genuinely informed collaborative and participatory archive projects are essential to preserving and safeguarding representative community cultural heritage projects" (Dudman 2023, 53). We have been able to employ technological methods to facilitate this work through the *Living Refugee Archive* and enhance the accessibility and dissemination of, and engagement with, the contents of the archive. As Stuart Hall argued, "The question of technology, of access and therefore inevitability of funding, are as central to a `living archive' as the aesthetic, artistic and interpretative practices" (Hall 2001, 91). Over the course of two decades working with the UEL Archives, we have seen virtual databases supporting the documentation of the refugee experience come and go due to a combination of continued technological advancements, making older technological infrastructures redundant. We have also experienced changes in funding models and institutional support. We must therefore continue to ensure the sustainability of our digital infrastructures and keep ourselves informed of the inherent inequalities associated with "globalised technological systems" (Almeida and Hoyer 2019, 9), especially with the growing encroachment of Artificial Intelligence (AI) into our daily lives and work.

With the continued advent of born digital archives and the commitment of the living archive as a continuous work in progress, by its very nature of documenting the present in the present, always ongoing and never finite, artificial intelligence (AI) techniques appear to offer new ways to increase the accessibility and usability of archives (Jaillant and Rees 2023, 571)getting access to these archival materials is extremely complicated for many reasons—including data protection, sensitivity, national security, and copyright. Artificial Intelligence (AI. However, since such developments are still (Jaillant and Rees 2023, 571) getting access to these archival materials is extremely complicated for many reasons—including data protection, sensitivity, national security, and copyright. Artificial Intelligence (AI there remain considerable issues in relation to ethics of trust to overcome if AI is to be

considered as an effective and beneficial archival tool. Mistrust of and nervousness about the effects and capabilities of this technology will linger, we believe, until AI has been able to prove itself to be democratic and accountable in its handling of data, and can be accessed by all, not just those who have the budget and infrastructure to implement it.

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Forgotten 'American Ghosts': Technical and Ethical Issues in Digitizing Oral Histories of Early Immigrant Communities

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Introduction

This project began when a parcel containing fifty cassette tapes was delivered to the UCLA East Asian Library during the COVID-19 pandemic, a time when most of the librarians and library staff members were working remotely from home. The tapes, packaged in a small box, were sent from South Korea by Mr. Hyung-ju Ahn, a long-time sponsor of UCLA Libraries. However, he did not inform his library contact that he was sending this parcel. The box sat among piles of unopened book boxes and other mail that were delivered to the library during the campus closure until the library staff returned to onsite work and resumed normal library operations. When the Korean Studies Librarian (one of the authors of this paper) finally discovered the parcel, he reached out to Ahn to inquire about the cassette tapes. Ahn had forgotten that he had sent the tapes to the library, although he clearly remembered their content. He explained that the tapes contain stories of early Korean Americans who lived in Hawaii and the mainland of the United States that were recorded during oral interviews that he himself conducted.

Born in South Korea, Hyung-ju Ahn is an independent researcher who focuses on the history of early Korean Americans. In 1957 he moved to Honolulu, Hawaii, where his grandfather had served as a Methodist pastor since 1926. Ahn later relocated to central California, where his maternal grandparents had run a family business since the 1920s. Ahn's research into the lives of early Korean Americans dates back to the 1980s when he began to explore his own family's history in the United States. His research involved examining primary sources such as records and documents in archives and libraries, as well as collecting photographs and conducting interviews with Korean Americans. In his notes, he describes these early

Korean American immigrants as "American Ghosts" [*miguk kwisin*][1] in order to convey the complex emotions and predicaments faced by these immigrants. Like ghosts, they were symbolically caught in a liminal state between two realms - their beloved native land of Korea, which they longed for and aspired to return to one day, and their physical presence in America, to which they often found themselves confined by external circumstances beyond their control.

A significant number of both scholarly and non-scholarly articles date the first official immigration of Koreans to the United States as being in January 1903. Another independent researcher, Duk-hee Lee Murabayashi in Hawaii, discovered a microfilm held by the National Archives and Records Administration (NARA) and compiled from it a "List or Manifest of Alien Immigrants for the Commissioner of Immigration." This list contains the names of passengers who arrived by ship in Honolulu from January 1903 to August 1905. According to Lee Murabayashi's research, the US government reported that 7,291 Korean immigrants were admitted to Hawaii in the period up to 1910 (Lee Murabayashi 2004). Ahn's cassette tapes record partial stories of these early Koreans and their descendants after they arrived in Hawaii and California. Ironically, their stories as recorded on the cassette tapes, traveled from Korea to the United States by ship just as, 120 years ago, did those whose lives they record.

While Ahn had originally planned to interview his family members to discover the history of his family in America, as he learned more during interviews about the community to which his family belonged, he decided to explore further and to interview friends of his family members. He visited first-generation immigrants, their children and grandchildren in both Hawaii and California. He documented unique narratives and personal experiences that had not previously been captured via traditional media by asking questions about interviewees' life journeys as immigrants.

Although it had not been his intention, Ahn's efforts resulted in the creation of an extensive collection of oral histories in the form of interviews. The names of the interviewees are written on the spine of each cassette tape. This paper emphasizes the significance of preserving these hidden narratives for future generations and for the wider fields of oral history, digital humanities and archival studies. It also discusses the intricacies and challenges associated with processing such oral history materials, addressing these multifaceted challenges in detail and presenting a checklist that could be used by other repositories undertaking similar preservation and access projects for oral history materials.

1 Ahn used the term "미국귀신" [*miguk kwisin*] in his field notebook, inscribed in Korean script.

The value of oral history in migration and diaspora studies

Abrams (2016) highlights the distinctive qualities of oral history that set it apart from other historical research methods, elaborating on six elements previously identified by Portelli—orality, narrative, subjectivity, credibility, objectivity and authorship—that make oral history sources intrinsically different from other historical sources. Oral history is increasingly used by migration and diaspora studies scholars as well as by archives and communities as a tool for documenting human experiences with migration. Oral histories held in archives and libraries are also invaluable resources for other research and outreach activities. Oral histories can serve to humanize historical events and support more profound comprehension of the individual reasons for migration. They also enable us to see the broader contexts that influenced the lives and decisions of immigrants, along with the obstacles they encountered. Intricate and intimate aspects of the migration experience are captured, including the emotional and psychological repercussions that are often absent in official statistical data or official written accounts. When oral histories, such as those recorded by Ahn, feature interviews or conversations not only with prominent figures but also with ordinary individuals or members of marginalized communities, they can shed light on the perspectives of those whose voices have historically been omitted or overlooked in official records. Therefore, oral histories documenting immigrants' stories support a comprehensive understanding of the personal, cultural, and societal dimensions of the migration experience, offering more textured and inclusive historical viewpoints.

Nevertheless, despite their distinctive focus on storytelling and narrative that print materials cannot replicate, oral histories are still not as widely used as print materials. This is primarily attributed to factors such as their limited availability, complexities associated with their physical handling, and higher associated costs. These challenges pose obstacles such as transcription, description, preservation and dissemination for those who use oral history as a method or collect oral histories (Abrams 2016), and many oral history collections are not well organized or indexed, leading to limited searchability (Frisch 2016).

Background about Ahn's materials

When conducting research using the oral history method, the level of information and knowledge that interviewers should have about the interviewees and their community is significant because the quality of the interview, including the design of interview questions, depends on the interviewers' understanding of the subjects being addressed. Additionally, having this knowledge allows interviewers more flexibility to ask interviewees spontaneous follow-up questions during the interview. The team at the East Asian Library, which includes one of the authors of this paper, was involved in handling Ahn's collection by reviewing,

cataloging, digitizing, and transcribing the tapes. However, they were not the ones who conducted the interviews and did not have the same depth of understanding regarding the interviewees or their community. While the primary focus of this study is not to narrate the history of the interviewees or discuss historical findings about their community, this situation meant that a more cautious approach was necessary when library staff were handling the collection. Consequently, a decision was made to conduct a more in-depth examination of the background of the interviewer, interviewees, and the historical context of the materials in order to enhance the processors' understandings of the content. This process will be further elaborated on in the subsequent section.

Ahn interviewed individuals who belonged to the initial wave of Korean immigrants to the United States and some of their descendants. The first group of Koreans arrived in 1903 at the port of Honolulu, Hawaii as laborers for sugarcane plantations. They were recruited in Korea after 1902, when the Korean government granted David W. Deshler, an American businessman interested in Asia, the franchise to contract Korean laborers to be employed abroad (Patterson 1988, 43). The industry surrounding sugarcane plantations was labor-intensive. The demand for labor in Hawaii's sugarcane industry had increased following the ban on Chinese immigration to the region in 1882 under the U.S. Chinese Exclusion Act. In 1898, Hawaii was annexed and became the territory of Hawaii of the United States. Native Hawaiians and immigrant labor groups brought to Hawaii subsequently moved to the mainland seeking to settle in better social and economic conditions (Zeller 2013). This loss of labor was one of the main reasons why the members of the Hawaiian Sugar Planters Association (HSPA) wanted to bring new contract laborers from Asian countries other than China and Japan to their plantations (Patterson 1988, 14-15).

Much history has been constructed and written based on historical documents and official records, most often in written form. Many of these documents and records were created contemporaneously with the events they document, but others rely on memory. An oral interview is a process of recording the past that relies primarily on the interviewee's memory. Thus, memory can be considered a part of history, and oral history can be considered a historical record. The rationale behind the HSPA's recruitment of Koreans for their plantations, the perceived qualities of Koreans as potential laborers, and the motivations of Korean immigrants coming to Hawaii during that early period remain largely unexplored. In the scant existing research on Korean immigration and diaspora, some indications suggest that migration to Hawaii precipitated by poor economic conditions caused by severe drought at the end of the 1800s in Korea. However, this explanation alone does not fully elucidate the complex factors that led to their migration. Leaving all family, possessions and everything familiar behind and moving to a country about which they had no information would have been a very big act. Although the Korean government allowed its people

to move to another county, not much information about those who left was recorded at that time, and the people who immigrated to Hawaii did not leave many stories about themselves in writing, or if they did, these accounts were either lost or not passed down to their descendants. This lack of comprehensive historical records and written accounts further complicates understandings of this demographic group. Oral history, as exemplified by Ahn's collection of interviews with Korean immigrants and their descendants offers a valuable avenue for capturing personal narratives and shedding light on the motivations behind and experiences of early Korean migration to the United States.

Challenges in processing Ahn's oral history materials

To preserve the rich nature of Ahn's recordings, we decided to undertake the restoration and digitization of the original audio cassette tapes to safeguard the richness of the content, despite the inherent limitations to our ability to fully replicate the nuances of the original recordings. The following sections detail the challenges that arose during this process, including deteriorating physical media, inconsistent questioning, transcription and translation complexities, cataloging, digitization and ethical considerations, as well as the decisions that we made in the course of the project.

We begin by discussing the technical difficulties encountered during the digitization of the oral history materials, detailing the sequential procedures involved. We then delve into the ethical issues that arise from the interactions among different institutional parties involved, such as the library that received the materials through donations, the university affiliated with the library, the university's oral history center, and other relevant departments.

TECHNICAL CHALLENGES

ACQUISITION AND EVALUATION PROCESS

While the methods for acquiring donated materials may vary across institutions, it is essential that the acquisition of such materials aligns with the mission and guidelines of the institution. In particular, oral history materials may need to meet specific criteria related to quality concerns and challenges associated with processing such as audibility and the availability of accompanying transcripts or timed logs, which can aid librarians, archivists, or processing staff in their tasks.

When the tapes sent by Ahn were discovered by the East Asian Library staff after the pandemic closures, the first decision to be made was to review their content in order to assess its value and determine if digitizing the collection merited the time and resources involved.

SORTING AND ORGANIZING MATERIALS

We first sought to gain a preliminary understanding of the content by listening to each cassette tape and documenting the main topics discussed. This critical "sorting and organizing" stage involved generating metadata based on the recordings and then organizing the recordings based on primary themes and key individuals. Despite the arduous and time-consuming nature of this task, it was essential groundwork to support efficient digitization and potential future uses. To ensure consistency, enhance efficiency, validate accuracy, reduce biases and maintain quality control, two reviewers, including one of the authors of this paper, were assigned to listen to the tapes and record important metadata on a spreadsheet. This metadata included details such as the tape number and original title as written by Ahn, the interviewee's name, interview date, languages used in the interview, interview location, discussed topics and keywords, key figures, their relationships and affiliations, their roles and occupations and relevant historical events mentioned. Based on this metadata, the tapes were classified and renamed.

Two individuals with specialized training in archives worked on creating the metadata: one of the authors (Seul Lee), at the time a doctoral student in the UCLA Department of Information Studies, who is herself Korean, and an intern who volunteered to contribute to this project. However, the process of recruiting suitable personnel for these roles can be challenging, particularly when handling materials that necessitate proficiency in more than one language (in this case, Korean and English). In processing these recordings, the challenge was further heightened by the fact that many interviews were conducted in historical regional dialects or a mixture of English and Korean. The participants in the interviews also often referenced significant historical events and figures contemporary with the interview or from preceding times, and so it was beneficial to employ an individual who was familiar with the historical context to assist in the metadata creation process.

One of the first challenges we encountered was obtaining cassette players that could play outdated audio tapes. Fortunately, the Library and Media Preservation Lab in the UCLA Department of Information Studies was able to provide access to the audio and video processing equipment we needed, including cassette players, free of charge. The second challenge was our lack of familiarity with this technology. Although cassette tapes, which were popular from the late 1970s to the early 1990s, are still used in certain sectors such as niche areas within the music industry, their popularity waned in the late 1990s. They are now largely obsolete technology with which the library staff had to become reacquainted. The intern assisting on the project, born after the cassette era, had no experience at all with the technology and how easy it can be to record over contents or to damage the tape. While familiarizing herself with the equipment, she inadvertently caused minor damage to some of the contents.

Another unexpected issue we encountered was the potential for damage to be caused by repeated playback of old cassette tapes. The condition of stored cassette tapes can deteriorate over time if they have not been handled and stored properly. This can result in a decline in audio quality or damage to the content. Ahn's cassette tapes had been stored in a regular courier box for a long time, perhaps 20 to 30 years, indicating to us that the physical condition of the tapes was likely not optimal. Furthermore, as non-specialists with this media we were not confident in our abilities to handle the aged cassette tapes appropriately and prevent further deterioration. Upon recognizing this problem, a decision was made to limit the number of playbacks to a maximum of two to document the metadata while minimizing potential damage. At this stage, our objective was to capture all necessary information in as few playbacks as possible.

The quality of the recorded audio presented another concern. We inferred from the tapes that Ahn conducted interviews using a single microphone in various settings such as interviewees' houses or churches. This setup often resulted in loud background noise, muffled and indistinct speech, and occasional overlap between Ahn's and the interviewee's speech. Consequently, these factors contributed to challenges in accurately discerning the responses provided by the interviewee. The presence of excessive background noise during the interviews also presented an additional challenge during the digitization of the recordings— the loss of contextual information when reducing background noise to enhance the clarity of the interviewee's responses-- which will be further discussed below.

DIGITIZATION

The audio recordings were digitized in collaboration with UCLA's Preservation & Conservation Department, but we found that the subtleties of the original cassette tapes could not be fully captured in either the digital or transcribed formats. According to the preservation team, the majority of the tapes were well-maintained and in good condition, requiring no additional restoration or conservation efforts. However, during the quality control phase after the team had initially transferred the tapes, the team identified areas of the recordings where there was excessive noise or low volume. Achieving an optimal audio balance posed difficulties for ensuring clarity in the interviewee's responses. During the digitization process, various background noises were reduced to make interviewees' answers clearer. At the same time, as mentioned in the previous step, an important piece of metadata, background sounds, was lost during this process. While background sounds are often perceived as noise, they can offer significant contextual information and contribute to the overall atmosphere of the interview at the time of its recording. For instance, during digitization, we lost background sounds that added context and depth to the recordings, for example, the main interviewee's wife mumbling responses off-microphone and various ambient

noises originating from diverse locations such as churches, schools, or specific locations in the United States or South Korea where the interviews took place. Background sounds can offer insights not only into the setting in which an oral history was conducted—such as whether it took place in an urban or a rural environment, perhaps, an affluent or poor neighborhood, or a religious institution or a residential area—but also into the historical, cultural, and social contexts of the interviewee and that environment. Furthermore, ambient sound may contribute to the richness of interview recordings, creating a more vivid and immersive experience for audiences. For this reason, we made the decision to invest a little extra money to digitize and preserve both the original recordings and the revised versions that had the background noise removed.

The processes of digitizing, preserving, cataloging and publicizing the materials involved multiple departments at UCLA, including the Library Center for Oral History Research, the Preservation & Conservation Department, the East Asian Library, which had received the donated materials, and several other related departments within the university. This situation led to complexities in determining the appropriate department for processing, storing and granting authorization for public access to the materials. The eventual online dissemination of these materials was particularly challenging due to evolving policies, variations in protocols among departments and individuals, and differing or fluctuations in standards being used across collections.

TRANSCRIBING AUDIO TO TEXT

The digitized audio files were saved on both the cloud platform used by UCLA Libraries and a physical hard drive. Subsequently, we expedited the procedure by transcribing the recordings into written form. Before transcribing the entire file, a range of free and paid transcription services were tested to identify the most suitable service for English-only, Korean-only, and mixed English and Korean files. The selection was narrowed down to two platforms that we found to be the most suitable options within our budget: Rev., a paid auto-transcription service for English interviews, and Naver CLOVA Note, a free auto-transcription service for Korean interviews. Unfortunately, due to the interviews not being professionally recorded, inaccuracies were encountered in the resulting transcripts, particularly in cases involving a blend of English and Korean languages. The accuracy rates of both platforms varied between 80-85%, depending on the presence of dialects or uncommon accents used by the interviewees.

To verify the accuracy of the transcriptions produced by the auto-transcription services, a validation process involving two reviewers proficient in each language was conducted. The cost of the auto-transcribing service was $0.25 per minute, for a total of $302.25, excluding

labor expenses, which were covered by funding from the East Asian Library. The process took approximately two months to complete. While the transcription itself was finished in under two weeks, obtaining the necessary budget required discussions with supervisors and relevant departments, as well as addressing technical and administrative challenges that arose during the process, extending the timeline to over a month.

ETHICAL CHALLENGES

CATALOGING: BIASES IN METADATA

In addition to technical challenges, various ethical and procedural issues were involved in describing, cataloging and digitizing this material, as well as in providing public access. Throughout the cataloging process, we faced difficulties in description. Effective metadata is crucial in enhancing the accessibility and utility of materials to users. However, this task is filled with challenges arising from potential biases, inaccuracies, and conflicting perspectives associated with the terminology and expressions used when creating metadata.

Ahn's materials include interviews that feature unverified rumors and hearsay about individuals in the communities. Nevertheless, such content can offer a distinctive perspective that contributes to a more personalized understanding of specific figures or events. Since these personal testimonies are inherently subjective and can include biased or unverified assertions, it was necessary when describing them to try to strike a balance between the subjective nature of the accounts and the objectivity required in metadata and descriptions during the cataloging process.

We also encountered differing perspectives on and accounts of specific figures or historical events. These posed challenges when documenting these discrepancies and determining appropriate metadata. Initially, efforts were made to verify the authenticity of the information by seeking more detailed data. We shifted our approach after experiencing difficulties in discerning the relative credibility of sources, especially when comparing official or mainstream media sources with firsthand individual testimonies. We chose to prioritize the use of objective keywords and metadata, intentionally avoiding controversial details. In our opinions however, the approach we adopted might not be optimal. Upon comparing these materials with other relevant materials from similar time frames, we observed that while maintaining consistency is beneficial for facilitating cross-referencing and research endeavors, reflecting the distinctive context and content of each collection is equally valuable. The two approaches serve different purposes. Recognizing the variations and commonalities in metadata across collections can itself be beneficial for researchers and other users in comprehending the different goals and perspectives of individuals associated with each

collection. However, such decisions are often determined to align with the standards and objectives of the organization conducting the work.

This led to an additional challenge that required individuals with a sufficient understanding of the cultural and historical contexts, as well as expertise in assessing the reliability, of the narratives to be able to distinguish between verified factual information and personal anecdotes. Accuracy of the metadata was central to this issue. For example, most of the initial metadata for this collection was derived from memos written in the notes and on the cassette tapes by Ahn. However, several inaccuracies were identified in his documentation, including the misspelling of interviewees' names and the incorrect naming of institutions or regions. Despite conducting further research and referencing external sources to verify and provide historical context, it proved challenging to ascertain the reliability of what we found from other resources to compare with his notes and his firsthand experiences in the area, suggesting that his knowledge on the subject matter was superior. Moreover, even if what we found was accurate, the question remained regarding the extent to which we should be permitted to correct the original information and incorporate it into the revised description. Doing so could result in discrepancies or inaccuracies in our metadata, such as misspelled names of interviewees or incorrect dates of events when compared to official records or other external sources. In other words, *determining which sources to trust for verification can be complex in situations where limited information is accessible for comparison, potentially leading to inconsistencies in the metadata.*

While the material we examined did not present these challenges, the management of legacy metadata can also pose complex issues when oral history materials have undergone multiple revisions by various individuals. Over time, metadata may have been altered, annotated, removed, or restricted from public access, necessitating a consideration of how much emphasis should be placed on preserving the original representations and the perspectives they convey versus updating the metadata to accommodate evolving societal norms and language conventions. Such legacy metadata could offer significant historical insights but demands meticulous evaluation to verify its accuracy and relevance if it is to be retained. Individuals responsible for archiving or cataloging these materials must also be mindful of their own positionalities and associated biases and predispositions and try to ensure that the process does not favor certain narratives over others. *Self-reflection by metadata creators on one's own positionality and inherent limitations, and employing multiple reviewers of metadata can help to ensure the creation of fair, accurate and useful metadata*.

Since we were not ourselves professional oral historians or archivists, we also found the decision-making process regarding the extent to which personal background and interpretations should be incorporated compared to presenting the raw audio material objectively

a difficult call to make. This difficulty was compounded by the need to respect the integrity of the interviewees' narratives while ensuring that our interpretations and contributions did not overshadow their voices and still provided a meaningful and accurate interpretation for future researchers. Balancing these elements required careful consideration to avoid introducing our own biases or misrepresenting the content.

DISSEMINATING FOR RESEARCH AND COMMUNITY USE

Finally, after completing all of the tasks of preserving and preparing these materials for research use, obstacles arose in determining the most effective and ethical way to share these materials with the public. Upon recognizing the significance of the tapes' contents, our aim was to ensure their accessibility for scholarly research in various academic fields including East Asian Studies, Korean Studies, Korean American Studies, Immigration Studies, History, Archival Studies, Diaspora Studies, and Religious Studies. However, these recordings also contained personal narratives and memories of importance and value for members of the often close-knit Korean American community today. The unique nature of the material and its provenance introduced complexities in deciding which departmental policies to adhere to for online dissemination and which managerial authority to consult within the Libraries and wider university. There were varying perspectives and assessments of potential risks associated with making oral history materials publicly available as well as conflicting guidance, standards and protocols regarding the appropriate level of access, ultimately leading to a temporary halt in the process.

The absence of informed consent for these interviews posed another obstacle to dissemination. Obtaining written informed consent from participants prior to conducting interviews or oral histories has become standard ethical research practice in order to protect the autonomy, welfare and privacy of interview participants. An informed consent document conventionally includes a component that specifies how information or data collected about or from the participant will be securely stored and used. When archives or libraries conduct oral histories themselves, they can ensure that any participant concerns about storage and use, including possible forms of and restrictions on dissemination are addressed and signed off on before an oral history is conducted. However, when archives or libraries receive donated oral histories that have been conducted by others, they may not always come with consent documentation, or that documentation may not stipulate what an archives or library may or may not do in terms of providing access to the oral histories. Given that oral histories often contain confidential and personal information regarding the interviewees and their communities, protecting the privacy of the interviewees is extremely important. Moreover, the privacy of those mentioned by the interviewee is also important to consider. In some jurisdictions that have strict data privacy regulations, the latter consideration can actually

make it impossible to provide public access to oral histories. Consequently, *researchers, archivists and librarians must be well aware of relevant protocols, adhere to ethical standards, and obtain informed consent prior to the dissemination or utilization of interviews for research purposes*. While obtaining prior consent is now considered to be ethical and best practice, this was not previously always the case. In our case the interviewer, Ahn, conducted the interviews from 1991 to 2003. Ahn was not a professional oral historian and did not obtain informed consent from the participants before conducting the interviews meaning that there was no legal documentation regarding the interviews.

By investigating similar cases for guidance, we found several similar instances of oral history interviews from similar time periods that had been published or publicized online without the explicit informed consent of the interviewees. These interviews were often authorized solely by the interviewers or donors. In conversations with several individuals in charge, we were advised that the requirement for informed consent might be considered to be unnecessary for interviews conducted in the 1990s, especially since it could be posited that these interviewees participated willingly rather than under coercion. Upon reviewing Ahn's interviews, it was observed that many interviewees expressed a desire to document their own perspectives, indicating a voluntary engagement in the interview process with little evidence of coercion. However, as the extent of their consent remains uncertain, a decision was made to withhold the release of these interviews to the public. In other cases that we consulted, individuals responsible for managing online oral history materials mentioned providing the option that participants could remove any problematic content upon request and including a statement to that effect on their website, thus facilitating the accessibility of the materials while minimizing potential legal ramifications. This also highlighted *the importance of establishing consistent policies concerning public access to recordings of oral interviews within an institutional framework*.

The absence of informed consent forms was particularly problematic for Ahn's materials due to the fact that a considerable number of the interviewees were part of the initial wave of immigrants. Therefore, their occupations, roles, addresses, family connections and, sometimes their reasons for immigration, such as being students, religious leaders, skilled laborers, or drafted workers, were frequently featured in local community newspapers or other media outlets during that period. These media articles, originating from a time when privacy concerns were not as prevalent as they are today, often included specific identifiable details such as names, ages and places of origin, many of which remain accessible online today. In fact, we found that several external sources regarding the interviewees, as well as other figures or events mentioned in the interviews, could easily be located through simple online searches. Therefore, even if identifiable information were to be removed from the

metadata we created for the oral histories, the participants could still often be identified through these widely available sources.

Furthermore, given the small size of these early Korean immigrant communities, individuals with some knowledge of their history might find it relatively easy to recognize particular individuals. It is also probable that close familial connections are prevalent within them, thus also raising the possibility that participants as well as individuals who they mention or to whom they attribute comments or actions might be identifiable. This possibility is exacerbated when the recordings are made available digitally. While access to historical information and archival materials may have been limited in the past simply because they needed to be consulted in person at the repository, online archives and libraries have facilitated widespread accessibility, presenting new challenges for their management and dissemination.

On the other hand, a benefit of online dissemination in the case of these recordings is that families that remained in Korea might be interested in accessing the narratives of those who emigrated. This prompts another question regarding whether metadata should be made available in English, Korean, or in both languages. However, it is essential to recognize that those who have not experienced the life trajectories of their families may perceive the information presented in the recordings, as well as our interpretations and descriptions, as factual, despite potential discrepancies with their own reality. We also encountered situations where certain families preferred not to be identified. For instance, some individuals interviewed by Ahn played significant roles in the Korean independence movement of that era, and their descendants have chosen anonymity for various reasons. It is possible that other living descendants, whether grandchildren or great-grandchildren, of individuals who participated in oral histories, may choose not to be associated with specific individuals mentioned in the recordings, thus avoiding disclosure of additional information about their families.

Conclusion

Oral history is a multidisciplinary practice that draws from historical studies, communication studies and archival studies among other fields. Each of these fields plays a crucial role in demonstrating the utility of oral history, but with varying perspectives on its interpretation and application. For instance, historians conducting oral history projects may seek to discover new historical facts or gather collective stories to offer new interpretations and fresh insights into existing history. On the other hand, those in more applied fields such as digital humanities or library and information science may focus on addressing methodological challenges and developing innovative methods and approaches for analyzing and making

oral history archives more accessible to the public through digital platforms. This particular project was a case study on the oral history of early Korean Americans, focusing on the processing phases of oral interview materials. To fulfill the project's original objectives, our next step involves publicizing the interviews along with their transcripts. As we move forward with this endeavor, we recognize the importance of fostering discussions among professionals engaged in similar projects seeking guidance.

Based on the challenges encountered during our oral history project, we argue that it is advisable to consider several administrative, technical and ethical factors prior to the digitization of donated materials. As shown in the table below, these factors include: 1) Ensuring alignment between the purpose and content of donated materials with the institution's mission and scope. 2) Assessing the audibility and quality of oral history materials, along with the availability of accompanying notes, transcripts, or timed logs to aid in processing. 3) Verifying the language used in the materials and having proficient staff within the institution who are fluent in that language. 4) Evaluating staff resources for technical as well as oral history and archival processing, and the budgetary capacity to hire qualified personnel at reasonable wages. 5) Confirming the availability of necessary equipment for processing the materials. 6) Checking the length of the materials and estimating the time and costs required to effectively process materials. 7) Assessing the value of digitizing materials in relation to the project's purpose and determining if the value justifies the processing time and costs. 8) Ensuring all necessary legal and ethical clearances are in place, such as written permission from donors and informed consent from interviewees. 9) Checking if the materials contain sensitive data that could harm individuals or groups if disclosed. 10) Assessing whether individuals in the materials, when de-identified, remain identifiable through other sources or contextual data. 11) Determining the intended audience and level for accessing the digitized materials. 12) Identifying which institutional policies to follow and consult relevant experts for processing and disseminating the materials.

Lastly, the difficulties encountered during this project were not perceived as obstacles that hindered our progress, but rather as essential processes that equipped us to better address similar challenges in future oral history projects. Working through these challenges has provided us with invaluable insights into the impact of our project on our interviewees, their communities, and those who work on similar oral history projects. We hope that the insights detailed in this document will serve as a case study and instructional resource for individuals embarking on similar oral history projects, offering practical lessons and ethical considerations to navigate the intricacies of digitizing and disseminating oral histories.

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Table 1. Checklist

Checklist	Considerations
1. Alignment with Mission	Ensure that the purpose and content of donated materials align with the institution's mission and scope.
2. Audibility and Sound Quality	Assess the audibility and sound quality of oral history materials, and check for accompanying notes, transcripts, or timed logs.
3. Language Proficiency	Verify the language used in the materials and ensure the presence of proficient staff fluent in that language.
4. Staff Resources and Budget	Evaluate staff resources for technical and oral history processing and ensure budgetary capacity to hire qualified personnel at reasonable wages.
5. Equipment Availability	Confirm the availability of necessary equipment for processing the materials.
6. Material Length and Cost	Check the length of the materials and estimate the time and cost required for effective processing.
7. Material Values	Assess the value of digitizing materials in relation to the project's purpose and determine if the value justifies the processing time and cost.
8. Legal and Ethical Clearances	Ensure that all necessary legal and ethical clearances, such as written permission from donors and informed consent from interviewees, are in place.
9. Sensitive Data	Verify whether the materials contain sensitive data that could harm individuals or groups if disclosed.

10. Identifiability	Assess whether individuals in the materials, when de-identified, remain identifiable through other sources or contextual data.
11. Intended Audience	Determine the intended audience and access level for the digitized materials.
12. Institutional Policies and Expert Consultation	Identify which institutional policies to follow and consult relevant experts for processing and disseminating the materials.

Traces of a Largely Bygone World: Challenges and Possibilities for Archival Research on Germans and German Heritage in Southeastern Europe

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Introduction: Historical overview

The large number of Germans and German speakers who had once lived in Southeastern Europe diminished radically as a result of flight, expulsion, internment camps, forced labor camps and population exchanges during and after World War 2. Due to the often violent or sudden nature of their departure, the physical traces, including their archival traces, of their existence were largely destroyed, scattered, damaged or taken out of the countries where they used to live. In their places from which they left, the ones who went were vilified, and those who remained were persecuted and forced to give up certain cultural characteristics, including the use of their mother tongue. This is especially true for the formerly Yugoslav territories, on which the following case study focuses while also mentioning some of the other German and German-speaking groups in the broader region.

Numerous regions that made up the former Yugoslav republics came into contact with the German language and culture through their eventful and often turbulent history, including being part of the Habsburg empire until 1918, and under German occupation during World War II. However, even more common was through the Germans and German speakers who came to settle in these regions. But who were these German and German-speaking groups and how did they get to Southeastern Europe?

There were half a million Germans living in interwar Yugoslavia.[1] Many, although not all of them, were descendants of German-speaking settlers from various regions (including

1 499,969 persons declared themselves German in the 1931 Yugoslav census. 81,472 of them lived in Croatia, 358,604 in Vojvodina, 28,998 in Slovenia and 15,500 in Bosnia and Herzegovina. See more in *Stanovništvo po veroispovesti i maternjem jeziku po popisu od 31. marta 1931. godine. Pregled po opštinama.* [The Population According to Religious Affiliation and Mother Tongue, based on the Census from 31 March 1931]. Beograd 1945.

diverse parts of modern-day Germany, France [Alsace], Austria, Switzerland, as well as the Czech Republic and Poland), who came to the southern edges of the Habsburg empire from the second half of the 18th century onward. The Habsburg Empress Maria Theresia wanted to repopulate the large swathes of lands left behind by the Ottoman Empire as it retreated further south after losing key battles against Habsburg forces in the last decade of the 17th century and in the first decades of the 18th century. These areas had experienced war and devastation, and as a result were largely underpopulated. The goal of the Habsburgs was to fill this buffer zone with loyal Habsburg subjects and to encourage agricultural (and industrial) production.

Maria Theresia's son, Emperor Joseph II, continued the repopulation using similar methods, but in contrast to his mother who, representing the faith embraced by the imperial family and by the empire at large had only allowed Catholics to settle, Joseph II also invited Protestants to apply. The settlement program thus came in several waves. In the first waves, land was allotted to Catholic subjects, mostly next to rivers such as the Danube, Sava and Tisa. Then came waves of Protestants, who typically received lands further away from bodies of water. The vast majority of the settlers arrived on the Danube in small boats called "Ulmer Schachtel" that they had boarded in the city of Ulm. The settlers were attracted by concessions offered by the rulers, which typically included subsidized travel, allotted land and even a house, and agricultural equipment. The eldest son in each family might also be relieved of compulsory military service. Of course, not all of these promises were fulfilled every time and there were also regional differences in the privileges offered.

Some of the settlers were driven by lust for adventure, while others wanted to escape a hopeless and poor existence at home. In addition to the centrally organized settlements, smaller or individual moves also took place. In these ways, a diverse group of Germans and German speakers came to inhabit large areas across much of Southeastern Europe.

Who are the Danube Swabians?

From around 1920, this very heterogenous group began to be referred to as Donauschwaben or Danube Swabians. Most of them lived in Vojvodina and Slavonia, encompassing the sub-regions of Bačka, Banat, Baranja and Sr(ij)em.[2] The dialects they spoke varied, depending on their region of origin. The overwhelming majority of them remained in the villages and cultivated the land or distinguished themselves as craftsmen.

2 The historical region Syrmia/Syrmien/Srijem/Srem today is divided between Croatia (Western Syrmia/Zapadni Srijem) and Serbia (Eastern Syrmia/Istočni Srem).

By maintaining contact with their places of origin in Central and Western Europe, numerous Danube Swabians were able to import machinery that employed the newest technology for agriculture, food and drink production and other branches of industry. They also sent their sons abroad to be educated about the latest agricultural and industrial innovations. As a result, progress came – which was particularly welcome in these relatively underdeveloped regions – and the whole community benefited from the technological innovations.

The Danube Swabians in Slavonia and Vojvodina did not mix too much with other populations, although their history of living together up until World War II was almost exclusively peaceful. (Almost) purely Danube Swabian, Croatian, Serbian, Hungarian, Slovak, Czech and other villages existed side by side, although exchange among them did take place. The German speakers usually had their own churches and schools where German was being spoken.

Other German-speaking groups with divergent migration histories lived in Sorica/Zarz and Kočevsko/Gottschee, in Slovenian territory. The origins of these settlement clusters dated back to the Middle Ages. There were also German(-speaking) colonists in northern Bosnia, most of whom settled after 1878 during the Habsburg occupation of Bosnia and Herzegovina, although examples of immigration on a smaller scale took place already during the Middle Ages and during the 1860s. Further numerically significant German(-speaking) populations existed in the Slovenian lands of Carniola/Krain, Carinthia/Kärnten, Lower Styria/Untersteiermark and in Gorica/Görz/Gorizia. There were also smaller pockets of settlements that were the result of Protestants emigrating from the Habsburg Empire to escape religious persecution. The Germans living in Hungary are referred to as Hungarian Germans/Ungarndeutsche. The region in southern Hungary, where a large portion of them has traditionally lived, was called Swabian Turkey/Schwäbische Türkei – reflecting the fact that this region bordered on the Ottoman Empire for a while and had a large German-speaking population. Generally, they are also considered to be Danube Swabians.

Large urban centers in Southeastern Europe, including those in the Habsburg Empire and in the newly established Balkan states, such as Zagreb/Agram, Belgrade/Belgrad, Bucharest, Ljubljana/Laibach and Sofia, had numerous German inhabitants and institutions, many of them established through expatriate communities during the 19th century that had limited or virtually no connections with the Danube Swabians. Most of them were citizens of foreign countries and as such remained in the region only for a limited amount of time. There were also numerous Germans and Austrians in the coastal towns such as Rijeka/Fiume, Opatija/Abbazia and Zadar/Zara, who lived there during Habsburg rule and some of whose descendants decided to remain in the area afterwards. A particularly large number of German speakers lived in Sarajevo/Sarajewo and Pula/Pola until 1918, which were important Habsburg military and naval centers, respectively. Although the overwhelming

majority of the Danube Swabians living in Slavonia and Vojvodina were village dwellers, some of them belonged to the relatively thin layers of urban élites in the towns of Novi Sad/Neusatz, Novi Vrbas/Neuwerbaß, Osijek/Esseg, Pančevo/Pantschowa, Slavonski Brod/Brod, Sombor, Subotica/Maria-Theresiopel, Vukovar/Wukowar and others.

Out of all these various groups, which ones can be considered Donauschwaben? Generally, the term was – and is – used for those who were living in the Kingdom of Hungary from the mid-18th century until 1918. Following World War I and the creation of new states in Southeastern Europe, the Danube Swabians found themselves living with the rest of the population in different successor states, including the new South Slavic kingdom, Romania and Hungary. However, definitions vary, and often groups with specific names including the Banat Swabians/Banater Schwaben, Sathmar Swabians/Sathmarer Schwaben (both in present-day Romania) and the colonists in Bosnia are also counted among the Danube Swabians. In the regional languages today, they are referred to as "(Po)dunavske Švabe." Some even claim that the German speakers in Transcarpathia (in Ukraine) belong to this group. It is therefore no easy task to provide a clear definition of who belongs to the category of Danube Swabians. What can be helpful nonetheless is to establish who does not belong to this category. Among such groups are the Transylvanian Saxons/Siebenbürger Sachsen, who also look back at a long history spanning more than 800 years since settlement in present-day Romania. The Germans and German speakers from the Slovenian lands do not belong either.

Another way of distinguishing between Danube Swabians and other German inhabitants was something the Danube Swabians themselves employed. Since they were all citizens of the respective state in which they were living, they called themselves "Volksdeutsche(r)" as opposed to those who were citizens of the German Empire and living only temporarily in Southeastern Europe, whom they called "Reichsdeutsche." The term "Volksdeutscher" is still in use in some of the regional languages today. Yet another German-speaking group was to be found within the Jewish population of the Habsburg Empire. They were spread throughout the region.

Although the collective term "Danube Swabian" is partly correct, in that it describes the route most of these settlers took to their new homelands, it is misleading at the same time. Only a relatively small percentage of the settlers actually originated in the region of Swabia/Schwaben in southern Germany, today divided between the federal states of Baden-Württemberg and Bavaria. The name "Swabian/Švaba/Sváb" stuck, however, and was eventually applied to most, if not all German speakers in certain regions, especially in present-day Croatia, Serbia and Hungary. One group that did come from Swabia is that of the Sathmar

Swabians/Sathmarer Schwaben, who even today maintain their Württemberg-Swabian dialect and many of their Swabian traditions.

The first major rupture for the Danube Swabians came at the end of World War I, when new states such as Romania, Hungary and the Kingdom of Serbs, Croats and Slovenes were formed. Hitherto existing historical regions were divided up between different countries, including Baranja, Sr(ij)em and Banat. In the Kingdom of Serbs, Croats and Slovenes, new regulations on language use were introduced in public administration, schools and other areas of public life, making the use of the country's official language obligatory. Still, Danube Swabians were by and large able to continue their existence unabated, and German continued to be used, particularly in their lower-level schools and churches. Living as members of a minority in a predominantly Slavic state, they sometimes felt new forms of pressure – whether real or perceived – and were even more keen on organizing themselves locally and establishing or continuing the preservation of their language and culture. They were increasingly influenced by the Third Reich, which was actively exporting National Socialism to the Germans living beyond its borders. Persons spreading such ideas from Germany were in an active exchange with the Donauschwaben, many of whom came to sympathize with the National Socialist cause – even though they may have never openly supported it. Others hesitated to embrace it and decided to withdraw themselves instead.

World War II reached Yugoslavia in April 1941 in the form of German air raids and led to its already inevitable collapse. The country was divided: Croatia, Bosnia and Herzegovina as well as Eastern Srem were incorporated into the Independent State of Croatia, a fascist puppet state. Italy took over the westernmost strip in the country. Serbia was occupied by Germany, while Bačka was taken over by Hungarian troops, and Bulgaria controlled a strip of Southeastern Serbia. Banat was an exception, where the German minority had a certain amount of self-government, but was in fact dependent on the Third Reich. All these regimes were persecuting minorities, taking part in the intended extermination of the Jewish population, and exercising brutal retaliatory measures against local populations and those opposing their policies.

It is extremely difficult, if not impossible, to present an overview of the various attitudes toward National Socialism that could be observed among the ranks of the Danube Swabians, or within the expatriate German populations as a whole. Nevertheless, it definitely requires a much more nuanced understanding than those that have dominated historiographies so far. To claim that all German expatriate populations were National Socialists would be just as incorrect as stating that all were innocent and that this ideology was pushed upon them. Archival sources examined to date reveal a multiplicity of attitudes among Danube

Swabians. Due to the fact that this has been a very hotly debated topic, vastly differing narratives have emerged about the role and complicity of Danube Swabians.

The majority of the Danube Swabians fled from the approaching Red Army, following an unexpected change on the Eastern Front in the autumn of 1944. Some of them left with almost no warning, which meant that they only had a few days or just a few hours to collect the belongings they wanted to take with them. Many of them were on foot, some with carriages, but they were not able to take much more with them than just some clothes, food and personal items.

The perception of Germans in Socialist Yugoslavia

The laws created in the new Yugoslav socialist state proclaimed the collective guilt of the German population and stripped its members of their property. Houses, fields, sacred buildings and institutions of all kinds were confiscated. The German language was banned in public. People of German descent who had not fled were taken to internment camps in Yugoslavia or sent to forced labor camps in Siberia.[3] Tens of thousands of them perished as a result.

Disdain and the assignment of collective guilt were also reflected in the ways in which the new Yugoslav regime dealt with the properties and material evidence the Danube Swabians and other Germans had left behind. In Vojvodina, most of the houses left behind by the Germans were quickly given to the refugees who were leaving particularly underdeveloped areas in Herzegovina, Montenegro and Bosnia towards the end of the war and moving north. These families were settled into the newly empty houses and took over everything that had been left behind. In most cases, houses were left fully furnished, with barns brimming with tools and machines needed to work the fields or tend to the animals. Since the majority of Germans left Vojvodina in a hurry, eyewitnesses commonly reported that as they moved into these houses, they found sausages still hanging from the ceiling, in the process of being dried or smoked. Churches typically received much worse treatment. In cases where they were not turned into barns, animal stalls or the like, they were sometimes blown up or torn down. Sometimes the authorities offered the formerly German churches to other locally active churches such as the Serbian Orthodox, but they were often not taken, because they did not meet certain preconditions.[4]

3 There were several internment camps in Croatia and Serbia, among them in Gakovo/Gakowa, Molin/Molidorf, Knićanin/Rudolfsgnad, Bački Jarak/Jarek and Valpovo/Walpach. See e.g., Wildmann, Georg. 2015. *Donauschwäbische Geschichte. Vol. 4: Flucht, Vertreibung, Verfolgung, Genozid: der Leidensweg ab 1944.* [Danube Swabian History. Part 4: Flight, Expulsion, Persecution, Genocide: The Ordeal from 1944 onwards]. München: 417–517.

4 One of those conditions for the Serbian Orthodox Church is that the altar should be built to face Jerusalem.

Being faced with the ban on using the German language in public, the few remaining German-speaking families or Germans living in mixed marriages who survived the internment camps and decided to remain in Yugoslavia, adjusted to this new reality either by social mimicry--taking on the outward characteristics of another ethnic group, including language--or by continuing to speak German only in secret within the walls of their homes. The majority opted for the former, so an entire generation with partially or fully German roots grew up not speaking German.

In such a situation it was no wonder that the written material heritage of Germans was treated with disdain, or under the best of circumstances, with disinterest. This resulted in archival materials, including personal belongings and photographs, being destroyed or being put aside and stored for decades, often in less-than-ideal conditions, which led to the disintegration of materials. In some cases, these materials were completely forgotten, neglected and not catalogued. This was also a reflection of the official policy of making the history of Germans in Yugoslavia, and especially that of the Danube Swabians, taboo. Germans were almost only featured in films and popular literature as ruthless Nazi occupiers.

The oppression of the German language in Yugoslavia also meant that among the postwar generation of archivists, librarians and museum experts almost no one spoke German, and thus they had no way of conducting meaningful cooperation with German institutions. This made the process of evaluating, conserving and processing German sources and artifacts all the more difficult.

A further point to consider is that those fleeing took some archival materials with them to their new locations, which resulted in them being dispersed around the world. Some materials remained in private hands, some were given to Danube Swabian (voluntary) associations, and yet others to national or regional institutions. There is, therefore, no central catalogue of Danube Swabian sources that transcends all national and/or linguistic boundaries.

As a result, research on German and German-speaking population segments from Southeastern Europe, and in particular from the former Yugoslavia, presents challenges in terms of identifying and studying both tangible and intangible cultural heritage. Such research also requires a more differentiated understanding and interpretation of history than has been the case to date in many of the Yugoslav successor states.

There are numerous archival holdings, other collections and digitization and research projects in Croatia today that have a German connection. A 2022 special issue of the journal *Spiegelungen. Zeitschrift für deutsche Kultur und Geschichte Südosteuropas* [Reflections. Journal for German Culture and History of Southeastern Europe] was dedicated to presenting a selection of such collections to the public in English and in German.[5] The issue, later augmented by successive articles,[6] focused on the role of archives in preserving written cultural heritage in Croatia, especially in those regions and cities that were historically multicultural and multilingual, such as Osijek and Zagreb. Similar publications are being prepared with a focus on Slovenia (to be published in 2024) and on Serbia (to be published in 2025).

The international conference "Writing History in Multicultural Regions of Southeastern Europe: The Role of Special Libraries and Special Collections," organized in October 2019 by the Institute for German Culture and History of Southeastern Europe at Ludwig Maximilian University in Munich (IKGS) together with the State Archives in Pazin and the Juraj Dobrila University in Pula, and held in Pazin/Mitterburg/Pisino and Pula/Pola/Pulj, focused on the preservation of archival material in linguistically and culturally mixed regions. Selected contributions from the conference, including those relating to Istria, Rijeka/St. Veit am Pflaum/Fiume and South Tyrol/Südtirol/Alto Adige, were published in the yearbook *Vjesnik istarskog arhiva* [Messenger of the Istrian Archives] and are also available online in English and Croatian.[7] The participants were discussing the challenges and possibilities of doing research in these regions and the ways in which stories can be inclusive of various perspectives.

In addition to the limitations already discussed it should also be pointed out that – unlike in Romania – the vast majority of German-speaking citizens left Yugoslavia during or immediately after World War II. Their descendants generally do no longer live in the region and in most cases they have no connection to the former homeland of their ancestors. As a result,

5 Ilić, Angela, ed. 2022. "Thematic focus: Archive in Kroatien." [Archives in Croatia]. In: *Spiegelungen. Zeitschrift für deutsche Kultur und Geschichte Südosteuropas* 17 (2):11–102.

6 See Haramičić Cebalo, Maja. 2023. "Das Archivalische Sammlungszentrum Korčula-Lastovo und sein Archivgut. " [The Korčula–Lastovo Archival Collection Center and its Archives]. In: *Spiegelungen. Zeitschrift für deutsche Kultur und Geschichte Südosteuropas: Thematic focus: „Kind und Gesellschaft I* [Child an Society I]:18 (1), edited by Enikő Dácz, and Tobias Weger: 79–88.

7 Ilić, Angela, ed. 2021. " Kako pisati povijest multikulturalnih regija jugoistočne Europe: uloga specijalnih knjižnica i arhiva. " [Writing History in Multicultural Regions of Southeast Europe: The Role of Special Libraries and Archives]. *Vjesnik istarskog arhiva* 28:139–228.

the material and immaterial heritage of Germans and German speakers is comparatively less visible in the public sphere.

Valuable archival collections have fallen victim to armed conflicts in recent decades: Archival and library collections were damaged, looted or destroyed during World War II, the Croatian War between 1991 and 1995, and the Bosnian War between 1992 and 1995. Archival holdings were not spared from natural disasters either: the State Archives in Zagreb was severely damaged in the earthquakes of 22 March 2020 (with an epicenter near Zagreb) and 29 December 2020 (with an epicenter near Petrinja/Petrinia in central Croatia) and some of the holdings had to be temporarily relocated. The earthquake of 29 December 2020 also damaged the buildings of the State Archives in Sisak/Sissek and the Archival Collection Center in Petrinja, among others. As a result, the affected archives had to focus their resources much more intensively on conserving their collections and renovating the buildings. The corona pandemic further exacerbated the staff shortages that were already prevalent in many institutions, meaning that research requests might not be answered quickly or at all. This devastation once again underlined the need to develop a comprehensive digitization strategy in Croatia, which was accepted in parliament in December 2022.

A further area to mention is the language barrier. Members of the displaced communities began publishing a large number of publications in different genres, including memoirs, semi-academic or at times even pseudo-academic books on the history of the Danube Swabians, Heimatbücher (local chronicles), newsletters and other periodical publications of various organizations, mostly organized on a local basis. On the one hand, these publications were intended for those who had fled from the same town or village, so that they could maintain their bond with each other; and on the other hand, some of the printed materials were written to educate the German-speaking public on the plight of these refugees and displaced persons. All of these texts were published in German.

Since many of the descendants of those Danube Swabians who emigrated to North or South America, South Africa or Australia no longer German, and neither does the staff at many of the archives, libraries and other institutions in those countries, the language barrier has represented a serious obstacle to research. At the same time, literature on the topic in Croatia and Serbia, in particular, has proliferated in recent years. However, this literature, in most cases this has been written in the local languages with which most Danube Swabian descendants are not familiar.

The English-language literature on Danube Swabians and other German groups from the former Yugoslavia and Southeastern Europe, published primarily in North America, exhibits some specificities. There have been translations of select works that aid genealogical

research or contain memories and recollections of the eyewitness generation. These are very valuable sources for understanding how the events were viewed and experienced by the people. However, much of this material presents a very one-sided narrative, in which the Germans always figure as hard-working, upright and loyal citizens of the countries in which they were living, who became innocent victims. From an academic point of view, a more nuanced (self-)representation and critical yet very important questions, for example about potential complicity in the National Socialist era, are mostly not posed in these works. The challenge for the researcher is thus to find the middle road between claiming complete innocence or collective guilt, and to contextualize the experiences of the Germans and German speakers in the region in times of peace and war alike.

Tools and tips for research

While it is not possible to present every archive, collection and online database in one single study, the following discussion provides as much general information that may aid research as possible.

Among the relevant digitization projects and online databases are the Croatian Archive Information System/Hrvatski Arhivski Informacijski Sustav (HAIS),[8] a central database describing holdings from different archives across Croatia, and the Croatian collections on Topoteka/Topothek, the Europe-wide interactive online archival portal,[9] which is based in Austria. The latter allows institutions and individuals to upload historical documents and photographs – a challenge that several Croatian towns and institutions have accepted. Among them is the page of the Archives of the University in Zagreb, with manifold connections to the German-speaking world from its very inception.[10]

Let us now examine a few specific fields of research and genres primarily within the Croatian context. Since Slavonia and Vojvodina were closely linked through history and because many inhabitants moved between these regions, it should be noted that some of the sources mentioned in the following (also) pertain to this part of present-day Serbia.

8 Hrvatski Arhivski Informacijski Sustav [Croatian Archive Information System]. Hrvatski državni arhiv. https://hais.arhiv.hr/HDA/

9 Topotheque. Our Memories. https://www.topothek.at/en/

10 Sveučilište u Zagrebu/The University in Zagreb, https://unizg.topoteka.net/

Among the numerous tools and databases, the following are particularly useful:

- Some of the Protestant church registers that the Danube Swabians took with them as they fled are now being kept at the Central Archives of the Regional Protestant Church of Württemberg, which is located in Stuttgart.[11] Why in Stuttgart? Because the state of Baden-Württemberg has been the sponsor of the Danube Swabians from the former Yugoslavia, Hungary and Romania since 1954.[12]
- There is a collection of church registers from settlements in present-day Croatia, Hungary, Romania and Serbia kept at the Archives of Vojvodina in Novi Sad, which has been digitized. The list of holdings is available online and an interactive map aids the search.[13] The service is fee-based and requires registration beforehand. However, the lists can be browsed without payment.
- The "Matricula" internet portal[14] does not contain any data from Croatia yet, but there are several holdings from Slovenia, a few from Vojvodina and some from Bosnia and Herzegovina, including the former German colony of Nova Topola/Windhorst.[15]

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11 I found the claim by a colleague from Brazil working within the framework of the AToM project astounding, although not surprising in light of the aforementioned developments. He explained that the Croatian authorities apparently had no knowledge of the fact that some church registers from German-speaking parishes in Slavonia were kept at the Central Archives of the Regional Protestant Church of Württemberg in Stuttgart. This has been public knowledge for decades, with the list of place names posted on the web site of the archives and known by everyone conducting genealogical or historical research on the Danube Swabians in Germany. Of course, most of the communication in such circles is in German, which may explain this communication barrier. The church registers bearing the signature E3 and encompassing 114 volumes altogether are from Nova Pazova/Neu-Pasua, Zmajevo/Altkeer, Vinkovačko novo selo/Neudorf, Surčin/Surtschin, Bežanija/Beschanja, Vinkovci/Winkowitz, Nijemci/Deutschdorf, Šidski Banovci/Banowzi, Stari Jankovci/Alt-Jankowzi, Vukovar/Wukowar, Bečmen/Betschmen, Velimirovac/Szeliste, Beška/Beschka, Sremska Mitrovica/Mitrowitz. The list can be found at https://suche.archiv.elk-wue.de/actaproweb/archive.xhtml?id=Tekt%20%20%20%20e3f58562-9020-487c-90bb-bebc28908e05#Tekt____e3f58562-9020-487c-90bb-bebc28908e05. The catalog of the archives is searchable via archion. The experiences by Renato de Lucca are featured in a blog at https://blog.wkgo.de/2023/02/22/kirchenregister-von-auslandsgemeinden-in-kroatien-im-landeskirchlichen-archiv-stuttgart/

12 Similar sponsorships (Patenschaften) and patronages (Schirmherrschaften) were also created elsewhere, for example in Bavaria for the Sudeten Germans and for the Germans from East Prussia/Ostpreußen. Archives of Vojvodina. Presentation of Church Registers. Confessions in the Region (1756–1895)- Archives of Vojvodina. https://maticneknjige.org.rs/en/

13 Archives of Vojvodina. "Presentation of Church Registers. Confessions in the Region (1756–1895)." Archives of Vojvodina. https://maticneknjige.org.rs/en/

14 "Matricula." Matricula. http://data.matricula-online.eu

15 "Nova Topola (Windhorst)." Matricula. https://data.matricula-online.eu/de/BiH/privatbesitz-bosnien/nova-topola-windthorst/

- The web site Family Search.[16] The holdings can be found on the Family Search website, which is operated by The Church of Jesus Christ of Latter-day Saints. They had photographed a very large number of church registers in Yugoslavia, which are now made accessible to the general public.
- Several church registers can also be located through the Croatian Archive Information System HAIS.

There are also regional archives with church register holdings of Danube Swabians and Germans in Osijek, Pazin, Zrenjanin/Großbetschkerek and Pančevo in Vojvodina. Most of the church registers of the K.u.K. Marines in Pula are kept at the State Archives in Pazin, while the registers of the partly German-speaking Protestant congregation in Rijeka/Fiume remained in the city and are kept at the State Archives in Rijeka.[17]

HEIMATBÜCHER

The Heimatbücher chronicle the past of one town or village or a small region, where Germans had lived. Most of them were published in Germany between the 1950s and 1970s. They often contain reproductions of archival documents, as well as additional materials that may be extremely helpful in recreating the inhabitants of a particular village and their everyday lives, including lists of families, detailed maps with the location of each family's house and buildings with legends, street names and street/house numbers, lists of members in local clubs, associations, recipes, songs, descriptions of various traditions, poems, the names of those killed or vanished in the world wars, lists of priests/pastors, local school teachers and much more. Sometimes they even include excerpts from people's diaries, thus allowing for the reconstruction of certain events – at least from the diary author's point of view.

The disadvantages of these sources include that they are only available in German, they offer a very subjective, sometimes historically inaccurate or over-simplified and ideologically-loaded view. Among the advantages are the detailed insights they provide of everyday life and traditions through oral history (they often contain songs, poems and short stories in the local dialect), eyewitness accounts, photographs and maps, although some of these are reproduced in poor quality and without information on the copyright holder, the date it was photographed, or information about the owner of the physical photograph, which makes later research difficult.

16 Family Search. www.familysearch.org

17 See the following article for an analysis of the registers: Ilić, Angela. 2022. "Europäische Geschichte im Kleinen. Die Matrikelbücher der evangelischen Kirchengemeinde in Rijeka (1858–1957)." *Spiegelungen* 17 (1): 63–78.

SERIAL PUBLICATIONS

Historical newspapers and magazines in German are physically available in some of the libraries in the region or have been digitized. Even though most holdings are fragmentary, they still provide invaluable glimpses into the life of the German-speaking communities.

Several German-language newspapers from Zagreb, Osijek and elsewhere are available on the "Stare hrvatske novine" (Croatian Historic Newspapers) portal, a project of the National and University Library in Zagreb (NSK).[18] The newspapers *Die Drau* [The Drava] and *Slavonische Presse* [The Slavonian Press] have been digitized and are available on various portals, including Digitales Forum Mittel- und Osteuropa e. V. [Digital Forum for Central and Eastern Europe, DiFMOE], which also contains several other German-language titles from the formerly Yugoslav regions.[19] The National Library of Serbia in Belgrade also has a few titles including the *Belgrader Zeitung* [Belgrade Newspaper]. Several other titles in the catalog do not physically exist anymore, however. They were destroyed when the Allied powers bombed the National Library in 1944.[20]

INSTITUTIONS

Two types of institutions are important to discuss. The first are German community organizations within Croatia. Until the disintegration of Yugoslavia, it was not possible for the members of the German minority to have any kind of self-governance or representative bodies. This has now changed in Croatia, and not only do the Germans and Austrians in Croatia have regional organizations with an umbrella organization at the national level, they also have a representative in the Sabor, the Croatian parliament, who they share with members of other minorities.[21] The German Community – National Association of Danube Swabians in Croatia/Deutsche Gemeinschaft – Nationalverband der Donauschwaben in Kroatien has its headquarters in Osijek and is represented in Zagreb, Đakovo/Diakowar, Slavonski Brod and other places in the country, and also at the Federal Union of European Nationalities (FUEN). The local association in Sirač is called the Association of Germans and Austrians Sirač. Although many of these organizations do not possess collections of archival materials, they are usually well informed and well connected, so that they may be able to provide researchers with information.

18 Stare hrvatske novine. National and University Library in Zagreb. http://dnc.nsk.hr/Newspapers/English.aspx

19 Digital Forum Central and Eastern Europe. https://www.difmoe.eu/

20 National Library of Serbia. https://nb.rs/en/home/

21 Currently, that representative is Veljko Kajtazi, an independent, who represents the Austrian, Bulgarian, German, Polish, Romani, Ruthenian, Russian, Turkish, Ukrainian, Wallachian and Jewish minorities.

In the second category are the academic institutions in Germany that have holdings of Danube Swabian artifacts or archival materials and are tasked with preserving these. Not all of them can be listed here, but among the most important ones are the Danube Swabian Central Museum Ulm/Donauschwäbisches Zentralmuseum Ulm (DZM),[22] the Institute of Danube Swabian History and Regional Studies (IdGL) in Tübingen,[23] the Institute for German Culture and History of Southeastern Europe at Ludwig Maximilian University in Munich (IKGS)[24] and the Institute for Folklore of the Germans of Eastern Europe/Institut für Volkskunde der Deutschen des östlichen Europa (IVDE) in Freiburg.[25]

The example of Zagreb

The following section presents a brief discussion of German influence on Zagreb, Croatia's capital city, to illustrate some of the challenges of, but also possibilities for research.

In Croatia, the diverse written traces in archives and libraries in the German language range from the Habsburg heritage in Dalmatia, Istria and the (formerly Austrian) coastal region to the German occupation of various areas during World War II, and to those relating to the Danube Swabians. German culture and language influenced numerous areas of life in Croatia, including the school system and education, music and theatre, science and architecture.

German and Austrian traces are particularly visible in the Croatian capital.[26] The German language was in use and even dominant in some areas of everyday life in the first half of the 19th century. Accordingly, the Croatian State Archives/Hrvatski državni arhiv (HDA) contains a large collection of documents written in German that chronicle the most important changes in Zagreb's history. The avenues, parks and impressive public buildings laid out in the lower town in the second half of the 19th century continue to shape Zagreb's cityscape even today.

The architect Hermann Bollé (1845–1926), who was born in Cologne/Köln and settled in Zagreb in 1878, made a significant contribution to the creation of the present-day cityscape. Bollé designed numerous public and religious buildings in the city, including the headquar-

22 The Danube Swabian Central Museum. https://www.dzm-museum.de/en/

23 Institut für donauschwäbische Geschichte und Landeskunde. https://www.idglbw.de/en

24 Institut für deutsche Kultur und Geschichte Südosteuropas. https://www.ikgs.de/

25 Institut für Volkskunde der Deutschen des östlichen Europa. https://www.ivdebw.de/

26 This topically-focused bilingual publication is a good example of cultural mediation, presenting German and German speaking families and individuals who have lived and worked in the city and its environs. More in Beus Richemberg, Goran. 2021. *Deutsche in Zagreb und Umgebung durch die Jahrhunderte. Essays und Notizen zu vergangenen Zeiten und vergessenen Menschen*. [Nijemci u Zagrebu i okolici kroz stoljeća. Eseji i bilješke o prošlim vremenima i zaboravljenim ljudima] Zagreb, Sarajevo: Synopsis; Osijek: Njemačka zajednica; Velika Gorica: Predstavnik njemačke nacionalne manjine u Zagrebačkoj županiji.

ters of the Croatian Academy of Sciences and Arts, the Mirogoj cemetery complex and the Museum of Arts and Crafts. He also oversaw the restoration of Zagreb Cathedral, St. Mark's Church in the upper town and numerous other churches (Roman Catholic, Greek Catholic and Orthodox) in Zagreb. The Croatian National Theater was designed by the famous Viennese architectural company Fellner & Helmer. In the interwar period, modernism left its mark on urban architecture, not least through the numerous commercial and residential buildings by Hugo Ehrlich (1879–1936), who had studied in Vienna.

Bilingual historical street signs in Croatian and German in the Upper Town in Zagreb (Photo: © Angela Ilić)

The Protestant parish in Zagreb was founded as a branch of the congregation in Ljubljana and was cared for by the respective pastor in Ljubljana from 1853 onward. The German-speaking – but in its composition multi-ethnic – parish consisted mainly of businesspeople, Habsburg administrative officials and military officers, entrepreneurs and soldiers. Demonstrating dynamic growth, its membership went from 120 in the year 1870 to 700 in 1910. After the

Second World War, the number of Protestant Christians in Zagreb fell significantly due to the flight and systematic persecution of the German population.

Hermann Bollé designed the neogothic brick church building which stands in the city center, only a block away from the National Theater. The adjacent building complex also included apartments and offices for pastors and other employees, meeting rooms, and a school, later a kindergarten. Up until the end of World War II, the language of the congregation was almost exclusively German. Those who remained afterwards adopted Croatian as the primary language of both liturgy and church administration. Fragmented archival traces of this community can be found in the State Archives in Zagreb and throughout Germany. Because the church in Zagreb was also the episcopal seat for the German Evangelical-Lutheran Church in the Kingdom of Yugoslavia in the 1930s, documents relating to the highest administrative level of the church are to be found in the former Protestant ecclesiastical centers, for example, in the Regional Archives/Pokrajinski arhiv in Maribor/Marburg (an der Drau)[27] in Slovenia, in the Archives in Novi Sad, and also in the Political Archive of the Federal Foreign Office/Politisches Archiv des Auswärtigen Amts in Berlin.[28]

In terms of intangible cultural heritage, traces of the German language can also be recognized in *purgerski,* a locally spoken dialect in Zagreb.

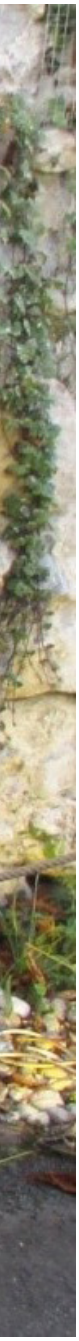
27 Pokrajinski arhiv Maribor. https://www.pokarh-mb.si/en

28 Politisches Archiv des Auswärtigen Amts. https://archiv.diplo.de/arc-en

The Evangelical Lutheran Church on Gundulićeva Street in Zagreb, designed by Hermann Bollé and completed in 1884, formerly home to a primarily German-speaking congregation (Photo: © Angela Ilić)

Exhibition in Zagreb: Muzej purgerskih riječi, an open-air museum presenting examples of the Zagreb dialect, many of which stem from German, on Strossmayerovo šetalište in the Upper Town, in 2019 (Photo: © Angela Ilić)

Conclusion



In recent years there has been renewed interest in researching and remembering the multicultural past of Southeastern Europe and in preserving the tangible and intangible cultural heritage of Germans and Danube Swabians.[29] This goes hand-in-hand with the recognition of the need for a more differentiated and nuanced re-telling of history from various perspectives.

For a long time, almost no inter-institutional cooperation across political borders was possible, even within historically existing regions. This is changing now and increasing number of cross-border and international projects are being organized. And even though certain obstacles remain in place, thanks to modern technology and international networking possibilities, as well as new translation tools, research and cooperation have become easier than ever, a fact also witnessed by this very project.

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29 One such example is the bilingual photo book by internationally recognized photographer Dragoljub Zamurović, published by the Danube Swabian Central Museum in Ulm, Germany with portraits from Romania, Hungary, Croatia and Serbia. Glass, Christian, ed. 2016. *Unter Anderen. Donauschwaben im südöstlichen Europa heute mit Fotografien von Dragoljub Zamurović / Amongst Others. Danube Swabians in Southeastern Europe today*. Ulm: Verlag klemm + Oelschläger.

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Use of Fonds from the State Archives in Dubrovnik in a Research Study of One Student's Migration: The 18th Century Example of Ivan Krstitelj Pagani

Monika Grdiša Asić, *independent researcher*

Introduction

The State Archives in Dubrovnik is located in Dubrovnik's old town in the Sponza Palace. There is no better place to store old books and fonds than in the place where those same books and fonds originally lived. The Sponza Palace, also known as Divona, was built between 1516 and 1522 according to the plan of Dubrovnik architect Paskoje Miličević (Beritić 1948). It was one of the largest public buildings built in Dubrovnik during the Republic and was erected on the site of a former customs office (duana, divona) as well as a public cistern (Sponza) from whence its name originates. The palace also contained mercantile warehouses, customs offices, a mint, a law school (between 1794 and 1808) and an armory (Ćorić 2013). The Dubrovnik Republic started preserving books and documents in 1278, when Tommaso de Severe was employed as notary public, and this continued until the fall of the Republic in January 1808. The State Archives in Dubrovnik began to operate as an independent institution in 1920.

The Statute of the Republic dates back to 1272, and in 2024 the Archive's collection of documents was accepted by UNESCO for inclusion in its Memory of the World list. The documents preserved in today's State Archive provide historical continuity and are an inexhaustible source for both domestic and international historians. We can view the history of the Dubrovnik Republic from many perspectives--as a history of the Mediterranean, a history on the edge between the Christian and Muslim worlds, a history of trade, as maritime history and so many more. But we can also detect in these archives long and short-term migration for the purposes of study, either for an academic degree, or as postdoctoral migration.[1]

1 All information about the archive's fonds, research in the archive, working hours etc. can be found on the archive's website, and this is the best way to prepare oneself before starting one's research in the archive.

My main interests are the history of universities, students, degrees, migration for the purpose of broadening knowledge and migrations for academic study. This case study results from the research I conducted for my doctoral thesis (Grdiša Asić, 2020). My initial research has since broadened and developed in many new directions as a result of participating in the AToM project and in preparing articles and lectures about my research.

In the Dubrovnik Republic, education was regulated by a law issued by its Major Council in 1557. Although the presence of young men from Dubrovnik at the Italian universities can be confirmed earlier than that date, the law provided for a system of public grants to support the ambitions of young men who wanted to go abroad to study. Six young men were studying at the University of Padua in the 18th century and two others, Petar Bianchi and Ivan Krstitelj Pagani, were there as postdoctoral fellows.

The main source for research about short term migration from the Dubrovnik Republic to Italy were printed and published sources for various universities. For the University of Padua the series publication, *Acta graduum academicorum Gymnasii Patavini* records information about students taking the doctoral exam at that university. These publications usually contain the and name of the doctoral student, and the title he is getting (until the 17th century the students were all male). They also list witnesses to the passing of his exam, promotors and the name of the rector of the university. Depending on the academic field of the doctoral student, the promotors would be doctors or professors from the same field. That is to say, if you were getting a doctorate in medicine and philosophy the promotor was *medicinae doctor*. Witnesses were usually students from the same state or country as the student, and some of them were also from the same town.

An extract from the *Acta graduum* for Ivan Baeni, one of the doctoral students from Ragusa (Dubrovnik's former name), tells us of his academic path to receiving his degree. He was a philosophy and medicine student who was presented to the academic /doctoral assembly on February third, 1727. He received the question for his oral exam on the sixth of the same month, and he made a payment "for the gloves" (one of the gifts for professors) in the amount of £3.4 on the seventh. He passed his exam and obtained a doctorate (Ghezzo 1994, 84).

The University of Padua has two major eras, the pre-Venetian (1222-1405), and the Venetian era, when it was the University of *Serenissima*. Only fragments of the university's functioning are preserved from first period.[2] Published sources start from year 1406 (Zonta and Brotto 1970). Summaries of all published sources, together with introductions are available online.[3]

2 See more at: https://www.unipd.it/archivio/archiviostorico/archivioantico/presentazione.htm

3 See more at: https://centrostoria.unipd.it/pubblicazioni-fonti

Documentation relating to short-term migration in the 17th and 18th centuries are part of the later era, has and have not yet been published, and therefore I used the works on archival sources that have been conducted, edited and published by Michele Pietro Ghezzo (1996).

For the University of Bologna, published sources are available online, since they are a part of a larger digital project, and you can, therefore, check all the data that you have on your student by county of origin (i.e., the Dubrovnik Republic, or Ragusa for this research) directly on site. Many other Italian universities (e.g., Pisa), also have published university sources such as matriculas, documents relating to student nationality and colleges (Guerrini 2005; Accorsi 2001; Marconi 2010).

In the case of Ivan Krstitelj Pagani, no sources in Padua have been found, as he did not graduate there, but rather in Salerno. He was in Padua as part of his postdoctoral fellowship. I used church records to find his date of birth and family information. The church records for the period I needed are kept in the Archive of the Diocese of Dubrovnik. In addition to the aforementioned published sources of the University of Padua, I used data preserved in the State Archives in Dubrovnik. During the work on the dissertation, as well in preparing for lectures and writing articles about university students and their migration for study purposes, I found that the range of relevant archival series was quite large. The initial series through which I sought confirmation of scholarships and student biographies were the Minutes of the Minor and Major Council and the Senate, Mirror (*Specchio*), Diplomata et Acta series and Testaments. This approach is applicable to all universities that Ragusan young men attended.

Acta Consilium Rogatorum (Minutes of the Senate). The minutes of the Senate are in the fond of the Republic of Dubrovnik, series 3 (new number also 3). My research started with volume 1, for the years 1415-1418, then for later periods, for example volume 14, for the years 1454-1456. There are no decisions on scholarships in that volume, although in some decisions (e.g., *Acta Consilii Rogatorum* vol. 14, f. 8) the word *stipendario* is used, but in the context of salary and scholarship for things not related to studies. The reason why my research targeted the period after 1400 is due to a rather small number of students whose biographies were easily reconstructed on the basis of available literature. The last volumes I examined were those with the number 209 (years 1802-1803) and 210 (years 1804-1807). In the first volume, we find decisions related to the scholar, and later the state doctor, Ivan Krstitelj Pagani (*Ioannes Baptista Pagani*), while in the last volume, there are no decisions related to students, i.e., no usable information for biographies (see *Acta Consilii Rogatorum* vol. 209, f. 6-7). The most difficult thing was to read the oldest records, because of the Latin language and script, and sometimes also because of the condition of the notebook itself. For example, volume 26 (years 1489-1492) has damage on one part (upper right corner) so

that some decisions and foliation are illegible, a stain from dried ink on the opposite page (*Acta Consilii Rogatorum* vol. 78, f. 6-8) and ink damage. But there are also examples of the tidiness and meticulousness of notaries, such as in volume 60 (*Acta Consilii Rogatorum* vol. 60). The Index, which is sometimes found at the end of each book, was a great help when reviewing the minutes of the Senate. However, not all scribes always classified scholarships in the same way. Decisions on scholarships are sometimes found under *gratia*, and sometimes under *subventium*. The minutes of the Senate, along with decisions on scholarships, helped the most when writing biographies of medical students, because we can follow their careers starting from the date of entry into service and details such as trips outside Dubrovnik by order of the authorities. Decisions of the Senate begin with "*Prima pars est de*..." followed by the text of the decision. At the end of the text of the decision, the results of voting are written on the right part of the foliation: for, against or *extra*. After that, another proposal follows, and the one that did not receive the majority of votes was crossed out. On voting and record-keeping in Dubrovnik Republic it is best to consult the relevant literature (Lonza and Šundrica 2005). There are also Minutes of secret Senate meetings, called *Secreta Consilii Rogatorum* but I have used those in only one biography. These minutes usually record the discussions of delicate state issues.

In this fond there was a lot of information on Ivan Krstitelj Pagani. As he did not use scholarship for beginning of his studies, he is not found there for that reason, but his first job contract after his return to Dubrovnik can be found. He was admitted as a state medical doctor in 1746. After that period, we can trace other contracts, applications and decisions where he was mentioned. For example, his contract was extended on February 12, 1748 (*Acta Consilii Rogatorum* vol. 163, f. 189v, 190v-191), and again on March 2, 1799 (*Acta Consilii Rogatorum* vol. 205, f. 181v) for a period of one year. During his absence from Dubrovnik, we can find a decision on his replacement, which was another state medical doctor, Luka Nichei (*Acta Consilii Rogatorum* vol. 180, f. 56v.)

Acta Consilii Minoris (Minutes of the Minor Council) (vol. 5, new number vol. 4). The decisions of this council do not have any indexes, but often on the left side of the text there is a key word indicating what the text is about. For some scholarships "*pro stipendio donando*..." would be written on the left side of the text (on the right side the votes are always recorded) (e.g., *Acta Consilii Minoris*, sv. 9, f. 129v). These examples are from the early centuries (15th), in later minutes there are no key words, and it is harder to discover scholarships. More about the functioning of the Minor Council and also *Specchio del Maggior Consiglio* can be found in relevant literature (Janeković Römer 1999).

Acta Consilii Maioris (Major Council Minutes) (volume 8, new number vol. 2). I found the majority of scholarships in these Minutes, as well as scholarship applications. The scholarship

applications were a popular means of explaining your current financial and other life situations to the Council, so they have a better understanding of one's motives for scholarship. The Major Council would decide after the Senate, so sometimes, if a petition was found in the Senate minutes, it would be easy to find the decision of the Major Council. Volumes from number 7 were used in the dissertation including number 64, for the years 1782-1790. I must emphasize that the vast majority, but not all records were reviewed for that period, depending on the students mentioned in university sources. But no information about Pagani has been found in the records reviewed.

Specchio del maggior consiglio (Mirror of Major Council). All members of the nobility enrolled in the Mirror of the Major Council after reaching a certain (political) age, which varied depending on the period between 18 and 20 years old. Entries in the Mirror begin with the year 1440, and one century forms one unit (Janeković Römer 1999. All volumes of Mirrors are preserved in the series 21. *Manuali pratici del Cancelliere*, subseries 1. *Leggi e istruzioni*. Volume 1 contains data for the 15th century (starting from 1440), volume 2 for the 16th century, volume 3 for the 17th century, volume 4.1 for the 18th century and volume 4.2. for the beginning of the 19th century. In the Major Council, all important offices were elected, and then they were written up in the Mirror. The name of the office, a brief description of its function, usually with a reference to the corresponding regulations, were entered, and then the persons who were elected to that office were entered by year. If someone did not fully fulfil the mandate (e.g., he refused to take up that position), his name would be crossed out. The list of patricians who were elected to the service was kept according to the key: first name/father's name/surname, and I found only a few examples where there was a designation next to their name, such as Ilija Cerva - poet (*Specchio* I, f. 120). The list of all the members of the Major Council is usually near the end of the volume and these are the less legible pages. We can locate each patrician that came of age and who participated in state work. The entries have first name/ father's name/ surname, sometimes also the year of life at the time of admission to the Major Council, and the year of death, or in some cases the year of ordination. Some patricians were entered later than usual years prescribed, due to their absence from Dubrovnik (because of migration, trade or studies) (Janeković Römer 1999, 116-121; 187-188). Patricians who were also clerics didn't enter the Mirror, except those who became clerics after entering the Major Council. These documents, that is to say the whole volume, were extremely useful for patrician's biographies, because individuals could be traced in detail after their return to Dubrovnik. Ivan Krstitelj Pagani was not a patrician, however, and therefore this volume was not used in his biography.

The *Diplomata et Acta* series for the 18th century was the second most fruitful series for information on Ivan Krstitelj Pagani. In that series, letters from students from places of study or training, as well as letters from destinations to which the Republic of Dubrovnik would

send them on some assignment, have been preserved. Doctors Pagani and Flori thus write letters from Bosnia, and Doctor Petar Bianchi from Vienna. Every one of the three have connections with Padua. Flori obtained his PhD at the University of Padua, and the other two were in Padua as part of their postdoctoral fellowship. The letters related to the study are entirely transcribed as an attachment to the corresponding biographies in the dissertation, and can help in further research for other historians (Grdiša Asić 2020, 396-399; 405-406).

Testamenta Notariae – series 10.1. (New number 12.1, abbrevation *Test. Not.*). This is a series of last will and testaments from which I used various volumes over a wide range of years, looking for the names of students, their relatives and even their friends. A great number of students did write a will. The will was a powerful tool for gathering more information about them, their marriage status, their loved ones, friends and family. This scheme worked well in several student cases. When working with wills you always have two dates – first date is the date when the will was drawn up by notary and the second one when the will has been read. Sometimes there is a long gap between the two dates. All wills usually have the same form: First comes the part where the person declares that they are of sound mind in writing a will. Then there is a part where he leaves money for the church (the most common designees were The Cathedral, Saint Blaise and the Church at Danče, an area outside of the city walls), and for pious and charitable legatees. This is followed by a part where he leaves and distributes his property to his heirs. The heirs are usually family and friends, but sometimes servants can also inherit a small amount of money. Pagani remembers his servant Catta. Sometimes people also leave books, and various amount of money for the further education of the younger ones (sometimes it is specified, but mostly not). At the end, the person appoints the executors of his will (*epitropi*), who are trusted persons and often relatives. From Pagani's will we gain information about his family – he had two brothers and a sister. One brother named Antonio was also a medical doctor. The sister Maria was married and had three daughters (Tereza, Maria, Tommasina). The executors of his will were Nikola Pozza, Luka Drobac and his brother Antonio Pagani.

In addition to these series, the *Pacta matrimoniali* series was also used, although only in a few biographies. Pagani never married, so, this series had nothing on him.

The data from the archive material was supplemented with all available information from old Dubrovnik biographers, although it turned out that their statements are not always reliable (Ljubić 1856; Cerva 1975-1980; Slade 2001), as well as newer relevant literature.

The last entry about our student Ivan Krstitelj Pagani was in the Minutes of the Major Council when they voted about the proposal of buying his great book archives. The Senate decided to pay him 2,000 ducats and take them over after Pagani's death (*Acta Consilii Rogatorum*,

sv. 209, f. 6v-7). That was in year 1802 and Ivan Krstitelj Pagani died in 1805. The last entry we find about him is in the death register of Archives of Dubrovnik diocese.

The fonds of the Dubrovnik State Archive helped in reconstructing the lives of students across several centuries. Using the example of one student, Ivan Krstitelj Pagani, short-term migrations for the purposes of study, training and (business) trips were elucidated. Thanks to the letters he sent from various places where he stayed (Naples, Padua), we can reconstruct his journey, financial situation, how far he got with his studies, and his plans for the future. The fonds used in this research and explained in detail here can similarly help new researchers interested in migration and the period of Dubrovnik Republic.

Archive/manuscript sources from the Dubrovnik State Archives

Acta Consilii Maioris [The minutes of Major Council.] HR-DADU-2

Acta Consilii Minoris [The Minutes of the Minor Council.] HR-DADU-4

Acta Consilii Rogatorum [The Minutes of the Senate.] vol. 14, f. 8. HR-DADU-3

Acta Consilii Rogatorum [The Minutes of the Senate.] vol. 60. HR-DADU-3

Acta Consilii Rogatorum [The Minutes of the Senate.] vol. 78, f. 6-8. HR-DADU-3

Acta Consilii Rogatorum [The Minutes of the Senate.] vol. 163, f. 189v, 190v-191. HR-DADU-3

Acta Consilii Rogatorum [The Minutes of the Senate.] vol. 180, f. 56v. HR-DADU-3

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Archival Traces of Croats in Diaspora: The Case of San Pedro, California

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Introduction

With some important exceptions such as oral cultures, the creation of records and other documentation to preserve administrative, community and individual memory is a global phenomenon that can be traced back all the way to inscriptions on stone and clay tablets, and forward through the use of paper, until today where record-keeping and other documentary activities are predominantly carried out in digital form. Regardless of medium, however, the products of such activities and the activities themselves are highly context- and function-dependent, requiring us to pay close attention to those aspects as well as to the content that has been recorded and preserved. Formal and legally stipulated record-keeping activities are common in business and organizational administration, while personal and community archiving involve different and usually less formal documentary activities.

This case study examines both sets of activities within the complex context of an ethnic diaspora as seen through the lenses of Information (including Archival) Studies and Cultural Heritage Studies. It presents the findings of a research project[1] in which I examined the archival and other documentary traces of Croats who settled as immigrants in the small coastal California town of San Pedro, now part of the City of Los Angeles. The Croatian communities in San Pedro are part of the Croatian diaspora, defined by Jonathan Grossman as a:

> transnational community whose members (or their ancestors) emigrated or were dispersed from their original homeland but remain oriented to it and preserve a group identity (Grossman 2019, 1267).

My research did not seek to interpret the content of preserved archival material, nor did it aim to describe historical events in depth. Instead, it focused on the cultural practices of heritage institutions when collecting, describing, contextualizing and making accessible

1 The research was funded through a post-doctoral Fulbright program fellowship. The information and views presented here are my own and do not represent the Fulbright program, the United States government, or the government of the Republic of Croatia.

archival and other documentary material.[2] It also examined the documentary and archival practices of Croatian community organizations, families and individuals. The research was inspired by broad questions such as: How are diasporas documented? In what contexts, why, and by whom? What roles should cultural heritage institutions play in creating and preserving transnational archival documentation related to migration and diaspora? What are the key concerns for communities, researchers, and archives relating to the documentation of diasporas?

The first part of this discussion reviews recent theoretical findings about cultural heritage processes and the roles of remembering practices in diasporas. A brief overview of the importance of the Croatian diaspora from the perspective of the Croatian cultural sector is then provided to provide a specific context. Finally, the research study of the archival and documentary traces of Croats and their descendants in San Pedro is presented.

Diaspora and cultural heritage as a research focus

Research about historical diaspora is prominent in historiographical discourse around the globe, and cultural heritage institutions, including archives, are also increasingly engaging substantively with concerns of personal and collective memory, identity formation, and cultural legacies within diasporic communities. They are also beginning to work more transnationally, linking collections and pursuing collaborative digitization initiatives. Nevertheless, diaspora and migration research across scholarly fields and diasporic communities has frequently encountered difficulties including inaccessible data sources (Kurvet-Käosaar and Ojamaa 2020, 8), censored data sources (Dalbello 1999, 15), biased data (Rodriguez and Barber 2007, 62) and fragmentation and dispersal of archival source material (Hovhannisyan and Gilliland 2022).

Scholars have focused, *inter alia*, on the importance of material cultural traces (Trabert 2020, 98), the role of diaspora communities in transitional justice (Orjuela 2020, 361), identity construction in diaspora (Orjuela 2020, 364) and the historical impact of diaspora on host communities as well as on the migrant communities themselves (Story and Walker 2016, 136). Compiling bibliographies of printed books written in the diaspora has also been common, at least in Croatia (Prpić and Prpić, 1990). The latest addition to the corpus of research explicating the contemporary status of the printed written heritage of Croats in

2 The terms are used alternately, although archival laws of some countries recognize the difference. In the context of this research, documentary material is understood as it is defined in the UNESCO World Heritage Convention Glossary: "mobile; consisting of signs/codes, sounds and/or images; can be conserved (the supports are inert elements); can be reproduced and transported; is the result of a deliberate documentation process." Available at: https://whc.unesco.org/en/glossary/232

New Zealand is Hebrang Grgić's and Barbarić's book *Their Faraway Home* (2023). This volume is also published in English so that members of the Croat community in New Zealand who have lost their "heritage" language can read it. Research has also been conducted in the domain of émigré collections (Siemaszkiewicz 2013) and diaspora collections (Niessen 2018).

The imprints of immigrant communities on the host country, as well as their sustained connections with their original national and ethnic identities and homelands are the subject of many anthropological, diaspora and cultural historical studies. For example, case studies of the Polish community in the US (Vickrey 2017; Sroka 2017) and of Czech immigrants (Chroust 2015,131) clearly indicate the significance of globally dispersed cultural traces. Krtalic's study of Croatian immigrants to New Zealand (Krtalic 2021), for example, underscored the contemporary importance of understanding the relationships of successive generations of immigrants with their former homeland, the role that culture plays in sustaining their transnational identity, and their contemporary information needs. Krtalic's conclusion that the results of such research might be used to inform the development of innovative user services by institutions in the host country was particularly relevant to the impetus behind my own study (Krtalic 2021, 665).

Although archives are typically places for historical scholarly research, they also serve users who are not primarily scholars and whose need for records often relates to their private lives. In the case of diaspora, several categories of needs are especially prominent including records required for citizenship claims, records necessary for inheritance purposes (such as land ownership), and records that help with genealogical research. An absence of, or lack of access to such records and data could have a negative impact on these individual's current lives. Often, absent or inaccessible historical data can also make it difficult for diaspora and anthropological studies to discern or explain the consequences of complex political histories in home countries on emigrant and diaspora communities. At the same time, these very complex and under-examined political histories can lead to dated or even mis-classification of existing historical source materials, further exacerbating the difficulties of locating relevant records and conducting research.

For example, Dalmatians and Croatians from Slavonia who came to the USA between the early 19th century and 1918 were registered as immigrants from Austro-Hungary (Eterovich 2000, 5). Later, the foreign policy of Socialist Yugoslavia tried by means of official documents and publications to impose Yugoslavian identity and culture on emigrant communities, but this imposition was resisted by many in those communities. As later will be discussed, cultural heritage created and preserved by Croatian diaspora communities today is considered, under the official cultural stance of the Republic of Croatia, to be a part of the cultural patrimony of the Homeland. While migrant and diasporic cultural heritage might certainly

be understood from the perspective of their creator, or as Dellios and Henrich define "… that which is made with by, for, or in reaction to community groups and individuals who have, or whose ancestors have, moved across borders and / or cultures" (Dellios and Henrich 2021, 4). As already mentioned, archives and records are more than just the cultural heritage of a host land or the cultural patrimony of a homeland. They provide evidence for various contemporary legal claims and have proven to be important for Croatian diaspora members who try to claim citizenship or ownership of land in Croatia.

The diaspora from the Croatian perspective

According to data from the Croatian Bureau of Statistics 2022 mid-year population estimate, there were 3,855,641 people in Croatia (Ostroški 2023, 5). Data collected by the government-established Central State Office for Croats Abroad and published in 2024 indicate that there are nearly the same number of Croatian emigrants and their descendants--approximately 3.2 million--living worldwide.[3] Historically, Croatia has been considered a country of emigration, and throughout that history, due to different political regimes, official state relations with Croats abroad have been complicated. Further complicating documentation and understandings of the Croatian diaspora is that the term "Croat" refers to a specific ethnic identity, whereas "Croatian" refers to someone who is a citizen of the Republic of Croatia. There are Croatian citizens who are not ethnic Croats, and there are Croats in neighbouring states such as Bosnia and Herzegovina who are not Croatian citizens (although they may be able to claim Croatian citizenship). There are also many families in the diaspora of mixed ethnicity or mixed political histories and orientations.

From the 19th century until 1918, people from Croatia left the territory of what is now Croatia as citizens of the Austro-Hungarian Empire (Austrians) or citizens of Italy (islands). From 1918 to 1941, they left as citizens of the Kingdom of Serbs, Croats, and Slovenes. In both periods, the dominant reason for migration was to find work, although political reasons for emigration also made up the numbers. From 1941 to 1945, Croats left as refugees and political migrants, and from 1945 to the 1950s as political migrants and fugitives from the communist regime who were nevertheless officially recognized by foreign authorities as Yugoslavs. Political and work migration continued until the 1990s and Croats continued to be recognized by countries of immigration as Yugoslavs. During the Homeland War (the Croatian War of Independence) in the early 1990s, people left the new independent Republic of Croatia as refugees but were now legally recognised as Croatians. In the last three decades, work migration has once again become dominant. The current Law on

3 More information is available at the Central State Office for Croats Abroad website: https://hrvatiizvanrh.gov.hr/croats-abroad/croatian-emigrants-in-european-countries-and-overseas-and-their-descendants/2464.

Relationships between the Republic of Croatia and Croats Abroad (2011 and amendments 2012) stipulates that Croats abroad are equal and indivisible parts of the Croatian nation. According to these principles, the cultural heritage of the Croatian people is preserved within the borders of the Republic of Croatia, as well as around the globe.

The political and economic importance of the Croatian diaspora[4] is also reflected in the cultural policies and practices of heritage institutions. The value of information about Croatian culture, including library and archival material that is held in foreign repositories, is high to the Republic of Croatia today, and the diaspora is an important factor in the contemporary Croatian sociological, cultural and political landscapes. In the National and University Library in Zagreb, the Croatica and Foreign Croatica collections[5] include materials created abroad that are of value to Croatian culture in general. Notable resources include the emigrant press, such as newspapers and almanacs printed in the host country but often in the Croatian language (or bilingual). Likewise, newspapers printed in the home country often included information about emigration and published stories from the contemporary diaspora. The ethnic press was the means of connection with a similar status to social media today.

The Croatian State Archive in Zagreb also collects primary and secondary, as well as microfilm and digitized copies of materials connected with Croats abroad.[6] National archival and library policies in Croatia, regulated by law, prescribe special care for archival and library material in the diaspora, and provide funding for some project activities such as digitization of materials held by diaspora associations. The mission of cultural heritage institutions in

4 The Croatian voting system enables inclusive voting rights, thus giving members of the diaspora a chance to participate in the political life of the Homeland. Economic remittances are immensely important. According to a 2023World Bank the inflow of remittances to Croatia was 7.1% of the country's GDP: Migration and Development Brief 39 Leveraging Diaspora Finances for Private Capital Mobilization, December 2023, Excel report, available at https://documents1.worldbank.org/curated/en/099740408142422676/pdf/IDU-84dfd61b-e135-4242-a202-3728b2e8fa86.pdf

5 More about the Foreign Croatica Collection of the National and University Library in Zagreb can be found at https://nsk.hr/zbirke/zbirke-u-citaonicama/zbirka-inozemne-croatice/
The Collections' activities are defined by the "Law on Libraries and Library activities." 2019. *Official Gazette* (17).

6 Collecting and preserving records about Croats abroad are legal requirements. According to Article 33 of the "Law on Archival Material and Archives." 2018. *Official Gazette* (61), the Croatian State Archives must collect data and documentation about archival material abroad of importance for the Republic of Croatia and should maintain the List of archival materials abroad. The term often used (and mentioned as such in 1997 by the first archival law to be enacted since the founding of the independent Republic of Croatia) refers to such material as "archival material of expatriate Croatia"; see the "Law on Archival Material and Archives." 1997. *Official Gazette* (105).

Croatia[7] is, therefore, partially also a diasporic cultural heritage mission. However, a distinction should be made between collecting materials (or copies of those materials in any form) from outside Croatia that was created by public institutions that were administratively shared in the past (for example, records created by Austro-Hungarian ministries that formerly had jurisdiction over what is today the territory of the Republic of Croatia) and those created by private Croat organizations or Croat individuals, in diaspora.[8]

A challenge, which my research sought to address in one limited but important geographical area, was to identify materials created by private Croatian community organizations and individuals that declare themselves to be Croats or "American-Croats," where many of those materials are dispersed and often mis-labeled by local repositories in countries of Croat immigration or settlement. The role of the American Croatian diaspora in Croatian society today remains important, even more so after the significant support they provided to Croatia during the Croatian Homeland War and the other wars that took place with the breakup of the former Yugoslavia in the early 1990s. At the same time, as one of the oldest settled immigrant communities in Southern California, the Croatian community of San Pedro is integral to the societal fabric of that state and of the US. How much then of the Croatian community's past in terms of materials and documentary heritage has been preserved in Californian or US public institutions or private holdings? To what extent is that material visible and accessible in public institutions around San Pedro and Los Angeles today? How is it described and is it accessible? Online catalogue entries of Californian institutions reveal the existence of such material, but since it is mostly not digitized, researchers can't access the content remotely, nor can members of the Croatian community. Following on Trabert's (2020) research about strong connections through material objects that migrants took with them to their new home from their former homeland, I wondered if that was also the case with Croatian immigrants and if so, did those documentary traces serve as a means of continuous community connections, and are they preserved in public or private spaces? These questions are under-researched in archival as well as library and information studies and answering them necessitates employing various methodological approaches.

7 This is not unique to Croatia. Similar regulations can be found, for example, in Hungary and Poland. Indeed, Poland has an institution specifically charged with conducting such cultural heritage research and projects for Poles abroad, see: POLONIKA The National Institute of Polish Cultural Heritage Abroad at https://polonika.pl/en/institute. Eastern European research relating to cultural diaspora is oriented primarily to investigations of the effect of the diaspora on home countries, which is a fact that is often overlooked in migration and diaspora literature written in the English language and from an Anglo-American perspective.

8 For example, several collections of personal papers that their donors deliberately sent in original form from abroad to Croatia are preserved in the Old Books and Manuscript and in the Foreign Croatica Collections in the National and University Library in Zagreb. These include the legacies of Ivan Lupis Vukić, Dinko Šuljak, Pero Tutavac Bilić, Ive Vučičević, Adam Eterovich, Vera Erlich-Stein, Vinko Nikolić, Ante Ciliga, Jakša Kušan and others.

We need to keep in mind that cultural traces and material and immaterial heritage created by the diasporic community in the host country are also a part of its cultural landscape and as such are intertwined with its societal and cultural fabric. That perspective is often overlooked by "homeland" research. However, since we don't know what is in fact preserved in the first place, it is impossible to contemplate what is missing from informational narratives and why.

Croatian immigration to San Pedro happened early, during the first Croatian global migration movement when mostly men from Dalmatia settled in coastal areas and transferred their homeland knowledge of fishing and agriculture. Eventually, naturalization occurred but still, after several generations, the element of Croatian ethnicity is present in Croatian social clubs and associations such as the Croatian-American Club and Dalmatian Club in San Pedro, and St. Anthony's Croatian Catholic Church in downtown Los Angeles.[9] Emigrant cultural heritage, therefore, also becomes immigrant material. On the reverse side, emigration from Croatia has had extraordinary consequences for Croatian demographics today, including its aging population and lack of local workforce.

There are several notable studies on the history of the Croatian community and immigration to the United States generally and to California specifically that have been published in Croatia as well as in the US. For example, Adam S. Eterovich's[10] extensive volume, *Croatians in California 1849-1999*, published in San Carlos in 2000, provides a detailed historical overview of Croatian immigration to California. In the extensive bibliography, Eterovich listed books and periodicals (including those published in Croatia) but only rarely included documents (such as Incorporation articles of various associations). He did not mention any holding institution or association. Similarly, Ivan Čižmić, in his monograph about Croatian emigrants going to the United States, gives a detailed overview of emigration but does not take into account the accessibility of primary sources. In one of his footnotes, Čižmić reflects on Eterovich's research:

> "His research was difficult because San Francisco, the center of our first immigrants to California and the surrounding area, suffered from many earthquakes and fires, causing many important documents and statistical data about our pioneers in that area to disappear. On the other hand, standardized American data on immigrants from South Slavic countries are incorrect and unreliable" (1982, 27).

9 This is not specific only to the Croatian diaspora, and there were many associations that ceased to exist during the course of the history whose archival, documentary and printed material is difficult to track and research.

10 The author maintained close relations with Croatia and made a bequest of books from his own collection to the National and University Library in Zagreb.

While their focus was on interpreting the resources, the field of Archival Studies focuses on the professional practices of archives (and other types of collecting institutions and organizations) that preserve and make these resources accessible. That was the primary focus of this study, with the aim of understanding where sources are preserved, in what manner, and how they can be accessed in order to different types of uses, not just for scholarly research.

Research study and methodology

The research study "Identifying and analyzing archival and other material traces of the San Pedro and Los Angeles Croatian heritage communities in California" was conducted from September 2022 to March 2023. It used methods drawn from Archival and Information Studies and Anthropology to address three primary research questions:

- What materials can be identified in public institutions that reflect the Croatian presence in San Pedro and Los Angeles?
- To what extent are these visible, accessible and described?
- Are there any private or community archival collections?

A second set of questions was oriented toward the role played by such archival or material heritage traces in forming and sustaining community identity:

- Are there specific historical events that are foundational or fundamental to community memory and identity? If so, are they manifested in materials that have been preserved?
- To what extent and in what ways are these events present in current community narratives?
- Has a possible deficiency of available records caused problems and if so, of what nature?

The overall approach to addressing these questions was exploratory fieldwork, since they have not previously been explored from these disciplinary perspectives. To survey repositories about possible holdings related to the Croatian community, I conducted archival and bibliographic research in the following institutions: UCLA Library Special Collections, the Seaver Center for Western History Research at the Natural History Museum of Los Angeles County, Los Angeles Public Library and San Pedro Regional Branch, the San Pedro Historical Society and the Los Angeles Maritime Museum.

To explore the documentary and archival traces and practices within the Croatian community itself, I undertook an archival ethnography as delineated by Gracy (2004), collecting quantitative and qualitative data through semi-structured interviews and social interactions

with members of the community in question, and attending community events, observing activities. When invited, I also participated in these events and activities. Brunnbauer (2012, 611) noted that the most active emigrants were usually organized in émigré organizations based on confessional, ethnic, or regional affiliations (Brunnbauer 2012, 611). In San Pedro those organizations were the Croatian-American Club San Pedro and the Dalmatian-American Club San Pedro. Although not specifically oriented toward the Croatian community, the Mary Star of the Sea Catholic Parish Church serves many Croats who attend a Sunday mass held in the Croatian language and in the past has been the site for Croatian language classes organized through a local political representative of Croatian heritage. The Croatian Cultural Center of Greater Los Angeles was also situated in San Pedro but unfortunately closed in 2017.

The research was deliberately geographically restricted to the area of San Pedro for several reasons. First, immigrants from what is now Croatia settled in this area before San Pedro was incorporated as part of Los Angeles. Due to chain migration, these immigrants were constantly present while local cultural heritage institutions were in the process of forming and collecting material. Second, the area is well-defined and presents closed systems of various types of immigrant communities, making it very suitable for focused ethnographic research. Third, there are several community organizations of Croats or their descendants that clearly manifest Croatian heritage and ethnic identity symbols. The prominence of San Pedro as a location of Croatian diaspora in the United States was underscored by in September 2024 when the Prime Minister of Croatia, Andrej Plenković, made an official visit to the town.

The research design was simple and straightforward. I examined the holdings of cultural heritage institutions in Los Angeles, looking for any documents relating to immigrant history, the local history of San Pedro, the social history of the town, or the Croatian community. Initially, I visited these institutions as a regular user to understand the typical user experience. After that, I engaged with their curators, archivists and librarians to ask specific questions about their professional practices, based on my previous observations.

When approaching members of Croatian associations, I took a different approach. I attended community events such as Sunday mass and weekly luncheons at the community club, where I distributed leaflets about the study together with my contact information. I aimed to actively integrate myself into the community. Despite being Croat, I recognized that I was not automatically a member of the community. My role as a researcher positioned me as simultaneously a knowledgeable outsider and a cultural insider.

Reflections on institutional heritage practices: one-among-many

Since all heritage institutions operate based on their missions and established policies, it was not surprising to find materials in these institutions related to "Slavs" and "Slavic" communities or created by Croatian authors grouped under terms such as "ethnic groups" or "Yugoslavs." When most of the institutions were founded and materials were collected, the label "Croatian" was not yet recognized and Croats were one among many unrecognized ethnic groups from the region that had come to the United States. It made sense, therefore, to categorize all South Slavic ethnic materials based on what was the official country of origin at the time. The Los Angeles Maritime Museum, situated in the heart of San Pedro, preserves various records documenting the local history of fishing and canneries, with ethnicity being a secondary focus. However, these materials could be valuable for skilled researchers for other purposes. For example, they could shed light on the transfer of knowledge about fisheries from Dalmatia to California and its subsequent development. Following professional best practices, fishermen who donated materials, as well as those pictured in photographs, are identified by their full names and additional data that could be useful for various research endeavors. This level of detail in naming individuals was not as common in community settings, however, where collections were often gathered for different purposes and people were already familiar with one another, thus eliminating the need for extensive identification, at least during living memory of people and events. The Croatian community of fishermen and businessmen involved in the fishing industry, including cannery and packing operations, is highlighted on several exhibition panels, underscoring their importance in the local industry and town development. The Japanese community of skilled fishermen also shared the same spaces, but the exhibition display focuses more on the tragedy of Japanese community members and their displacement on Terminal Island during the 2nd World War. Across the street from the Los Angeles Maritime Museum, the San Pedro Bay Historical Society is located in the municipal building. The reading room, library, and archives are run by volunteers and local enthusiasts for San Pedro Bay history and culture. The organization was founded in the early 1970s and, in the absence of other institutions in the area, has managed to collect an impressive library and archive dedicated to all aspects of San Pedro, including its ethnic diversity. Since ethnic history is one of many historical narratives it is not in the focus of the collecting policies as such. Instead, it is one part of the grander local image of San Pedro as a town of fishermen and the fishing industry. Nevertheless, in the Archives there is material about Yugoslav and Croatian clubs and their activities. The collection includes printed materials, ephemera, newspaper clippings, scrapbooks, books of members of the organizations and correspondence (although correspondence written in Croatian is unprocessed because no volunteer can read the language). Volunteer archivists explained that material arrives mostly when older

people pass away and younger generations aren't interested in keeping the memories and preserving family archives, and that they are still mostly paper-based or in other analog formats. Collecting and processing of material and making it accessible are oriented toward local needs and interests. The idea of overseas cultural policies and collecting practices of diaspora heritage aren't in scope (or real possibilities) for San Pedro Historical Bay Society. The society's archival material is organized according to library standards and practices, and often the provenance of material is lost, so it's very hard to reconstruct what material came from which family archives and individuals. These practices seem to be shifting since there are instructions written on boxes of newly acquired material, "try to keep together in a dedicated box or a file." One of their recent acquisitions was from a family of Croatian heritage that donated family records and photographs to the Society. Future researchers will be able not just analyze the content of the material, but also the structure and value of family archives for documenting lives in Croatian community and even their relations with their "Old country."[11] Most preserved records are about individuals and groups of men while women are documented mostly collectively as cannery workers.

Two institutions located further away from San Pedro, in the Los Angeles Downtown area, that hold some material on the Croatian diaspora are the Los Angeles Public Library Central Library and the Seaver Center for Western History Research at the Natural History Museum of Los Angeles County. The Library contains printed books and conference proceedings about the Croatian community in the greater Los Angeles area. These resources can be valuable to researchers, as most of them cannot be found in any public library in Croatia. However, many of these materials are histories written without acknowledging the sources and locations where they are preserved. Additionally, most of them are miscatalogued, which may present a challenge to less skilled researchers or those who are unfamiliar with the complex political and ethnic history of Croatia and Croats. For example, Los Angeles Public Library Central Library's International Department displays books and periodicals that are labeled "Yugoslav," although the section clearly contains publications printed after 1990s in Croatia.

The bigger concern is that such practices may continue in the future if the established path is followed. These materials are often placed on a shelf with the label "Serbo-Croatian language," which was the official language during the era of Yugoslavia but is no longer the official language of the Republic of Croatia. The Archives of the Seaver Center for Western History Research contain articles of incorporation of many companies from San Pedro whose owners came from Dalmatia. These documents may be of interest to local researchers and family genealogists.

11 The term "Old country" is broadly in use in the Croatian diaspora worldwide, but there is a lack of socio-linguistic research in this area that would trace its use and various connotations.

Several San Pedrians of non-Croatian origins recalled that, a few decades ago they called their Croatian neighbors "the ichs" [itches], since most of the Croatian last names in San Pedro finish with -ich at the end.[12] The history of San Pedro's Croatian immigrants is complex, and this complexity is even more apparent due to the relatively small geographical area of San Pedro (approximately 1 mile wide and 5 miles long). However, Croatian ethnic identity has left its mark on public spaces in the area. Several streets are named after local Croatian men, and there is even a section of the street where the Croatian American Club is located called Croatian Place.[13] Another club in the area is named the Dalmatian American Club, which was renamed in 1992 during the Croatian War of Independence. Prior to that, it was known as the Yugoslav Club, founded in 1926 with the goal of promoting goodwill and esteem towards Yugoslavia, the home country of its members, as well as American patriotism and good citizenship.[14] This club was established by men from Dalmatia in the 1920s, initially focusing on supporting Yugoslavia, especially during the World War Two. On the other hand, the Croatian American Club[15] was founded in 1958 by emigrants seeking to escape the communist regime of Yugoslavia. These two social clubs were established in different eras by individuals with opposing political views,[16] but they shared a common Dalmatian heritage and cultural practices. While a Yugoslav identity did exist within the community, it was not embraced by all members. These were distinct groups that, in the past, often clashed with one another raising the question of whether this historical discord a result of different waves of immigration, or were individual circumstances the primary factors influencing these tensions?

Robert Lyday in 1986 shared impressions on Yugoslav community in San Pedro:

> "The signs of this ethnicization are everywhere. Adriatic Travel at 10th and Gaffey specializes in trips to Italy and Yugoslavia. On 7th Street down by the waterfront, the stately American Yugoslav Hall is often booked with weddings and parties. On the other side of town, the Grand Theater on 6th Street is now showing the original Slav

12 For example, Carampich, Evich, Marinkovich, Petric in the *Census of the City of San Pedro of 1906*. Miner P. Goodrich, U.G. Knight: enumerators.

13 This part of the street was renamed in 2003.

14 From the Club's 1927 brochure, preserved by the San Pedro Bay Historical Society.

15 For more about the Club, see http://www.croatianamericanclub.com/club-founding/.

16 The political rivalry in the diaspora culminated several times, and 1970s terrorist bomb attacks in San Pedro later became the inspiration inspiration for a crime novel written by Randall Meadow and Giuseppe Grillo. 2011. *The 15th City: A coincidence is when two or more similar or related events occur by chance and without any planning.* Xlibris Coporation.

and Italian movies without subtitles. It also recently hosted the Tamburitzans, a dance troupe from Duquesne University in Pennsylvania. So many Yugoslavians live in San Pedro that it has earned the unofficial title, "The West Coast Capital of Yugoslavia."[17]

Čižmić (1982, 352) identified singing groups as the primary organized expressions of Croatian emigrant cultural identity. He also noted the early existence of emigrant press as a cultural practice (Čižmić 1982, 374), as well as calendars (Čižmić1982, 380) and press more broadly. Yearbooks of the Croatian associations can also be included in this list, since they often contain copies of important documents and photographs, particularly group portraits. Yearbooks were a type of publication that popular in the US but unfamiliar in Croatia that contained various kinds of information. It was a genre that was appropriated by other communities in US to fulfil the purpose of a historical newsletter.

The Croatian American Club does not have an archive, only a few memorabilia and photograph albums that have been kept at the association's headquarters. Most archival traces and associated memories are to be found within families as well as family and personal archives. The Dalmatian American Club has preserved archival material, but unfortunately, I was not granted access to it, so analyzing the collected material in their archive was not possible. At the same time, the Dalmatian American Club members that I interviewed seemed to be unaware that the Club holds cultural heritage materials, or that these materials could easily be classified as cultural patrimony by Croatia's policies on diaspora cultural heritage. There is some individual interest in cultural heritage, but not in archives as such.

Members of both diasporas came together with the support of the city council in the late 1990s with the idea of forming the Croatian Cultural Center of the Greater Los Angeles area, which was then located in the center of San Pedro. The Center was run by the Friends of the Croatian Cultural Center and had programs in contemporary art and culture, as well as traditional song and folklore. However, a decade later, support for the Center's programs ended, and the association was evicted from the premises in 2017.[18] The Center's focus was not on documenting the past of communities. From October 2022 to February 2023, I conducted 12 semi-structured interviews with members of the Croatian diasporas, individuals who are members of one club or the other, and those who didn't actively participate in the Croatian community's social life but still considered themselves part of the Croatian

17 Lyday, Robert. 1986. *San Pedro - melting pot of the harbor (manuscript)*; preserved in San Pedro Bay Historical Society.

18 For more information, see https://www.dailybreeze.com/2017/07/15/changes-feuding-rock-san-pedros-croatian-cultural-center/ Littlejohn, Donna. September 9, 2017. *Daily Breeze*.

community in San Pedro. The semi-structured interviews[19] were iterative and informal, taking place in a setting of the participant's choice (public spaces like coffee shops, restaurants, or private homes).

All participants carefully preserved their family photographs and memories of their lives in San Pedro, as well as memorabilia their ancestors had taken with them when leaving the homeland. The memorabilia included earrings from a grandmother who emigrated, a grandfather's ethnic hat, passports, vital records (such as marriage and birth certificates), photographs and letters. None of the participants had intentionally collected materials or memorabilia; instead they had come into their possession as heirlooms, which they preserved for emotional value. One participant, an immigrant themselves, documented their own life in San Pedro as well as the life of the Croatian community. Two participants talked about how they had needed to communicate with institutions in Croatia - one was applying for Croatian citizenship, and the other was sorting out land inheritance in Croatia. They needed documents from archives to support their claims. They were not familiar with Croatian heritage policies regarding collecting information about diaspora and émigré heritage and preserving diasporic cultural heritage.

This approach did not differ among participants whose ancestors who identified as Yugoslavs and those who identified as Croats. Heritage practices in personal and family settings were the same. The food recipes were the same (from the Dalmatian region), as was the affinity for song and dance traditions, and a more recently acquired cultural statement - support for the Croatian soccer team.[20]

19 The research design and methodology were cleared by the Institutional Review Board of the University of California, Los Angeles.

20 These observations just confirmed diaspora cultural habits that had already been noted. The Central State Office for Croats Abroad in the *National Plan of Development of Relations of the Republic of Croatia with Croats Outside the Republic of Croatia until 2027*; 14. Available at: https://hrvatiizvanrh.gov.hr/UserDocsImages/dokumenti/Nacionalni%20plan%20razvoja%20odnosa%20RH%20s%20HIRH%20do%202027.%20godine_19.7.2022.pdf

Landmarks of Croatian identity on a small spacial footprint in San Pedro, California. From upper left: Croatian Place (a segment of a neighborhood where early immigrants from Dalmatia resided) and the nearby Croatian American Club. Below left – the building of the former Croatian Cultural Centre of the Greater Los Angeles Area (closed in 2017) and the Dalmatian American Club below right (Photos: © Tamara Štefanac, 2022).

Discussion

Research relating to migration and diaspora in cultural heritage institutions highlights not only what historical material is preserved, but also how public institutions reckon with complex issues of migrant and diaspora heritage. Understanding heritage practices and the educational backgrounds of archivists is crucial when researching the documentary heritage of diaspora. These factors influence how they engage with immigrant and emigrant cultural heritage. Even if we know what materials institutions hold and preserve, we must still ask some important epistemological questions, what has not been preserved and why? Would these records, as evidence of past activities, alter our understanding of historical events or people?

Public heritage institutions in San Pedro and Los Angeles did not appear to consider collecting and preserving resources about Croatian immigrants to San Pedro to be a high priority. Without resources beyond those collected in the public institutions, it would be impossible to research the origin, history and development of the Croatian community in San Pedro. Archives from immigrant clubs, families and individuals, as well as resources from their homeland, help compensate for the lack of historical material in the host country. As with library, archival and museum collections, census data and immigrant records created by authorities are often inconsistent, mislabel groups or individuals and do not allow for detailed research. Additionally, there are no programs or initiatives that document contemporary cultural practices of the Croatian diaspora in San Pedro.

Although the differences in political orientations of San Pedro community members slowly faded away after the independence of Croatia in the 1990s, and cultural habits are completely shared, further research should pay attention to the period from the 1920s to the 1990s when there were clearly two diasporas in San Pedro–one that identified as Yugoslavs and the other as Croats, both oriented toward the lands of Croatia today from whence their ancestors emigrated but remained connected to specific locations and their cultural habits.

Cultural memories are important for communities, but from the legal point of view, (archival) records can have a different kind of influence on the lives of families or individuals. After the war in Croatia in the 1990s, the diaspora became even more important, and nowadays Croats living abroad, even after many generations, are considered in Croatia to be part of the Croatian nation. "Homeland Croatia" and "Displaced Croatia" are terms often used in the Croatian context when talking about emigration or Croats living as national minorities

in other countries.[21] One of the specific goals of the current National Plan of Development of Relations of the Republic of Croatia with Croats outside the Republic of Croatia, which covers the period up to 2027,[22] is creating the "inseparability of Croatian people within and outside borders of the Republic of Croatia" (Central State Office for Croats Abroad 2022, 18). In this sense, even the legislation from the domain of the cultural heritage sector, recognizes cultural heritage in the diaspora to be the heritage of Croatian people, and by implication, also emphasizing its inseparability. However, often diaspora communities that are the object and subject of collecting policies of homeland cultural institutions aren't aware at all of such practices. The Croatian communities in San Pedro keep their (Croatian and specifically Dalmatian) culture in language, dance and song (concerts), folkloric expressions, food, and soccer, and most of them generationally transferred. They aren't oriented toward the cultural heritage institutions locally in San Pedro, nor those in Croatia. Specially designed programs and services would need to be implemented in the relevant Croatian cultural institutions if consciousness about preserving their heritage is to be activated. The community isn't recognized as immigrant-users s by San Pedro / Los Angeles institutions, probably due to the high level of integration of the Croatian community after more than a century of immigration. They also aren't regular users of or visitors to cultural institutions in Croatia, despite an extensive legislative framework that sets the ground for the inclusion of the diaspora in those institutions' regular activities. By focusing on some additional aspects of the community such as employment histories of older generations of immigrant (San Pedro was a town of fishermen and cannery female workers), how they acquired their education, and their reasons for emigration, religious practices and language skills (both in English and Croatian), these attitudes might shift and also encourage the community in archiving and documentary activities, whether within families, or through community archives, local historical societies, public libraries or museums.

Conclusion

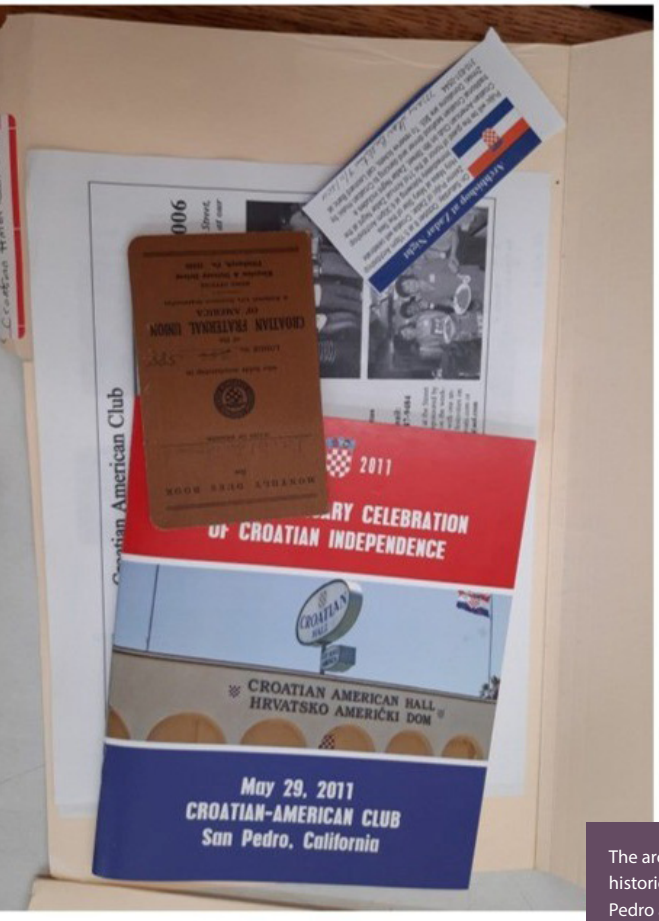
The Croatian diaspora in San Pedro has been studied before but this particular study has shown that it lacks accessible historical resources and records to support nuanced scholarly interpretation as well as use by the community members themselves. The community's

21 These are even used in an official analysis conducted by the State: *Analiza stanja i opis razvojnih potreba i potencijala za područje odnosa Republike Hrvatske s Hrvatima izvan Republike Hrvatske* [Analysis of the Status and Description of the Development Needs and Potentials in the Area of Relations of the Republic of Croatia with Croats outside the Republic of Croatia], made available for public consultation on 28 February 2022 at: https://esavjetovanja.gov.hr/Documents/List/20013

22 The Plan (in *Nacionalni plan razvoja odnosa Republike Hrvatske s Hrvatima izvan Republike Hrvatske do 2024. godine*) was created by the Central State Office for Croats Abroad in April 2022. Available at: https://hrvatiizvanrh.gov.hr/UserDocsImages/dokumenti/Nacionalni%20plan%20razvoja%20odnosa%20RH%20s%20HIRH%20do%202027.%20godine_19.7.2022.pdf

presence is highly visible in terms of public spaces and street names, but difficult to research. The records kept in community archives and family archives are of crucial importance, yet they are not easily or publicly accessible, if accessible at all. While the cultural heritage of the Croatian diaspora is a state-level concern for the Republic of Croatia it has negligible impact on the diaspora community or host country heritage policies. Surely research about immigrant communities that are also emigrants, even through generations, should benefit from both perspectives?

Contemporary Californian archives have not identified long-settled Eastern European communities that are well integrated into society as a priority for documenting, however. Internally, these communities have not inherited, developed, or institutionalized documenting and archiving practices, perhaps because their early emigration preceded the development of archives in Los Angeles. Family and personal memories are mostly preserved in family archives. This is not the case for Croatian communities elsewhere in the United States, since examples from Chicago and Pittsburgh tell completely different stories and speak to different contexts.



The archives of the San Pedro Bay Historical Society preserve valuable historical material on Croatians (and other immigrant groups) in San Pedro and are open for researchers (Photos: © Tamara Štefanac, 2022)

It is important to note that this small-scale study emerged from a specific context in a country, Croatia, that emphasizes the importance of diaspora and preserving heritage traces created by diaspora as part of cultural patrimony. Diaspora cultural policies are a systemic part of many national cultural narratives and policies, with the Republic of Croatia being just one example. Most European countries with old emigration histories share similar perspectives. However, the United States and individual US states do not approach immigration from the same perspectives, and much of the day-to-day experiences of immigrant communities are captured in community archives rather than more traditional institutions such as state and municipal archives. Future research in this area should consider these similarities and differences between countries and within diasporas through more comprehensive, comparative, large-scale studies in order to increase the possibility of generalizing from the results.

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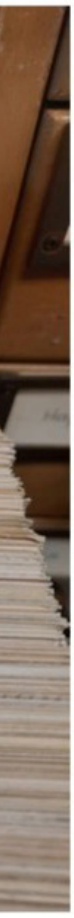

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"A Few Days": Archiving Displacement in Real Time

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> "My desire is the idea of the archives. Or, more accurately, it is the idea of what the archive might have to offer." – Julietta Singh (2018, 19)

In *No Archive Will Restore You*, decolonial and feminist scholar Julietta Singh (2018) posits her desire for the archive as a creative potential rather than as an institution, materiality, or quality of recordness. Central to this assertion, she evokes Antonio Gramsci's concept of an infinity of traces, having first encountered the concept in Edward Said's *Orientalism* (1978). Writing about political struggle and cultural production, Gramsci contended that critical formation of the self is the result of a historical process that has deposited within oneself "an infinity of traces, without leaving an inventory" (1971, 324). Gramsci continued, "The first thing to do is to make such an inventory" (1999, 628). Singh extends Gramsci's argument by situating the body as the archive—one that is fluid and incomplete, that exists at the intersection of lived experience, autobiography, queer embodiments and anarchiving (Springgay, Truman and MacLean 2020).[1] In other words, traces deposited in oneself can serve as creative openings for new imaginaries, interpretations, and meaning-making practices, and in turn, allow one to piece together fragments, bits and disassociations produced by historical rupture (Said 1978, 25–28; Said 1998, 91–92; Harootunian 2005). By so doing, absent or silenced subaltern and racialized subjects, as migrants and those displaced so often are, might be able to gain narrative capacities.

This case study is presented with the understanding that the concept of "archives and traces of migration" and its application through the practices of "appraisal, creation and preservation of, and access to archival and other documentary heritage material relating to migration," (Archives and Traces of Migration 2024) are inextricably linked to the ruptures and disjunctions of peoples and cultures that have been enacted by empires, nation states and (neo)colonial-neoliberal regimes across history. Such enactments, often carried out or documented through records and record-keeping, enforce who migrates, who gets

1 Hannah Waters (2024, 185), citing Brian Massumi (2016) states that "a practice of anarchiving positions traditional archival material (documents, artefacts, fragments, records) as 'waystations' … which to pass, reactivating them and feeding their insights forward into the future in a continuing creative process."

displaced, or who gets erased. They also participate in determining which narratives and records are legitimized through being preserved and made accessible by the archive, and which are not legitimized or not even created. Key terms associated with documentary heritage such as "the past" and indeed "heritage" itself must, therefore, be approached critically since they come into play bound to a politics of memory. In regard to this case study, which addresses forced migration associated with ethnic cleansing, displacement and genocide, they are also bound to an affect that is inherent to loss, and archive as a symbol of absence for surviving peoples and their generations.

The invitation to join this dialogue on productive methods for working with archives and traces of migration comes in the aftermath of the ethnic cleansing of 120,000 indigenous Armenians[2] from the de facto breakaway and self-governing Republic of Artsakh (Nagorno-Karabakh) in the South Caucasus. This republic existed for more than last thirty years until the Azerbaijani offensive of September 2023. The history of this disputed region is a leftover from modernity, however, that encompasses complex layers generated by the rise and fall of empires, revolutions and national projects. Most importantly, questions of the status of indigenous populations within the region still remain unresolved. In 1923, the Soviet Union created the Nagorno-Karabakh Autonomous Oblast (NKAO)[3] under the Azerbaijan Soviet Socialist Republic (SSR) rather than the Armenian SSR. At that time, approximately 90% of the population of NKAO were ethnic Armenians who had maintained a rich cultural, continuous and recorded presence in that region for over 2000 years (Semerdjian 2024, 5). This multilayered dispute critically emerged in the late 1980s with the collapse of the Soviet Union. The Armenian people of Artsakh, based on a democratic referendum, voted for independence from Azerbaijan and to become part of the new Republic of Armenia.[4] However, neither of these things happened and the two republics engaged in the First Nagorno Karabakh War between 1988 and 1994, with many war crimes being perpetrated.[5] In 1994, the Armenian side won the war, and a ceasefire was established. The Organization for Security and Cooperation in Europe (OSCE) Minsk Group was formed in 1992 to lead Armenia and Azerbaijan to a peaceful settlement of the conflict.

2 Some figure is given in some reports as "over 100,000" people. However, before the 2020 Second Nagorno Karabakh War, it is estimated that 150,000 Armenians lived in the Republic of Artsakh.

3 It was part of the Soviet Union's broader policy towards nations, nationalities and ethnicities, to allow smaller nations to have their own autonomy within the larger Soviet Republics. Other examples include the Abkhaz Autonomous Soviet Socialist Republic, the Jewish Autonomous Oblast, and the South Ossetian Autonomous Oblast.

4 See more on the chronology of the events leading to and following this referendum and anti-Armenian riots as well as massacres in EVN Report (2018).

5 In my writings, the discussions related to the Republic of Artsakh are situated within the discourses of the right to self-determination of Armenians in Artsakh as indigenous and stateless people and within the *longue-durée* violence against Armenians in West Asia. In general, there is a notable lack of scholarship in studying massacres and crimes committed before and during the wars, and their implications for each side.

In September 2023, a military offensive by Azerbaijan against the Artsakh Armenians resulted in the forced removal over the space of *a few days* of the entire Armenian population from their ancestral lands and the complete Azerbaijani takeover of the region. I will later provide an overview to this removal, precipitated by the Second Nagorno-Karabakh war in 2020, ceasefire, and then blockade. My interest here is in exploring the specific and historical role that archives play in this context. The military offensive of 2023 was so swift that it was impossible for the Armenians to make plans for their own evacuation, to relocate personal objects, records (including civic and vital records) and historical artifacts, or to negotiate any policies for the protection of ancient heritage sites. This contemporary example of a rupture underway has been evidenced, since September 2023, by an ongoing erasure of the markers of Armenian history. Already, satellite image documentation shows selective destruction by Azerbaijan of the tangible Armenian heritage of Artsakh, including old and new churches, *khachkar* or cross-stones, monuments and cemeteries, villages and civic buildings.[6]

The efforts to destroy, silence and delegitimize the cultural production and political struggle of Armenian life, indigenous to the land/history/culture in West Asia, have roots in the 1915 Armenian Genocide[7] and its aftermaths. As such, this history underscores the importance of considering the notion of epistemic violence and how it is related to Armenian historiography. Postcolonial feminist scholar Gayatri Chakravorty Spivak first introduces the term "epistemic violence" with reference to the Western/European colonial project and how it used power and knowledge to produce subjectivities that cast those without power or with alternate knowledge systems as Others. Recent Native American, Indigenous, Black and Middle Eastern Studies' scholarship engages with epistemic violence, specifically linking it with the multiplicity of historical ruptures caused by slavery, genocides and settler colonialism, as well as its persistence through affective economies, exclusionary policies and frameworks of denialism (Kauanui 2016). For example, Black feminist scholar, philosopher Kristie Dotson (2014) repositions power/knowledge in direct relation to racial violence executed through

6 There is a well-documented erasure of the Armenian presence in Nakhichevan/Jugha or Julfa, currently in Azerbaijan, that took place between 1997 and 2006. The inventory of destroyed Armenian tangible heritage comprises 5,849 cross-stones, 22,000 tombs and 89 medieval churches (Haghnazarian, 2006; Maghakyan and Pickman, 2019). Moreover, in response to the "International Convention on the Elimination of All Forms of Racial Discrimination (Armenia v. Azerbaijan)" filed in September 2021, The International Court of Justice issued a provisional (temporary) decision ordering Azerbaijan to stop the destruction of Armenian cultural heritage (International Court of Justice 2021).

7 The Armenian Genocide Museum recorded that "in 1974 UNESCO stated that after 1923, out of 913 Armenian historical monuments left in Eastern Türkiye, 464 have vanished completely, 252 are in ruins, and 197 are in need of repair" (The Armenian Genocide Museum-Institute n.d.). Destruction and looting was more prevalent in the immediate years following the Genocide and the establishment of the modern nation of Türkiye.

practices of silencing testimony and producing oppression. Furthermore, the renewed role of traditional knowledge systems aims to recenter indigenous epistemologies and place-based thinking (Teves 2018), while also asserting their intellectual sovereignty and rights to their Traditional Knowledge.[8] Critically, these perspectives emphasize the importance of understanding how the capacity of the "subject" is historically formed (Sharpe 2016, 13) and how this shapes who has access to, or who desires, the archive. Central to such capacity or capability is the importance of agency in the archive. This could take the form of refusals, withdrawals, or intentional interventions, a rethinking of the role of the traditional archive, or investment in devising new forms of archives for those people and their heritage that have been displaced (Lowry 2017) or are endangered (Kominko 2015), are located in the midst of conflicts, or have found themselves a noncitizen in their own or other's lands. Just as the targeting of ethnic cultural sites and written heritage together with the people themselves during the wars of the early 1990s in the republics of the former Yugoslavia led to an expanded definition of what constitutes genocide, so too we see today the introduction by scholars and artists of concepts such as scholasticide (Scholars Against the War on Palestine 2024), epistemicide (Toukan 2024) and linguicide (Nicholas 2022). Equally, these perspectives give weight to the significance of imaginaries and relation-making practices that are the entry points of my introduction.

The following sections are informed by the consideration that the modern Armenian subject, operating through the modalities of "Eastern Armenian" and "Western Armenian" is now further complexified by "Artsakh Armenians" or *Artsakhtsi (Արցախցի)*. This sense of fragmentation of identity, culture and history is conditioned by various ruptures and displacements endorsed by non-Western imperial, national and revolutionary projects (Hovhannisyan 2025). While "Western Armenians" are usually associated with Anatolia/Ottoman Empire, present-day Türkiye, other countries of the Middle East and, importantly, with the diaspora formed from the generations of Genocide survivors, "Eastern Armenians" are generally related to the Iranian Empire, Russian Empire, the Armenian SSR, the Republic of Armenia and the unrecognized Republic of Artsakh. The recent removal of Artsakh Armenians from their indigenous homeland has turned them into refugees with "temporary protection status" in the Republic of Armenia, where they are also allowed to apply for citizenship. These differences and multilayered becomings associated with Armenian subject formations must be understood as a part of the "infinity of traces" inventory already discussed. In this sense, by comprehending the evolving formation of the Artsakh Armenians in the context of ongoing epistemic violence, the role of archives and traces of migration in the construction of identity as well as the preservation of heritage emerges as urgent, critical and a space of contested histories.

8 This is also highlighted in the 2007 United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP).

The case study begins by focusing on community-based efforts to organize and preserve historical diasporic traces as a key characteristic of Armenian identity after the 1915–1923 Armenian Genocide. These practices raise important questions about the relationship between language and metadata, the need for transnational collaborations, and the imagining of alternative collecting practices. It then shifts the focus to Artsakh. By discussing the role of intangible heritage, it explores how the concept of refugee subjectivities might have creative potential for the archive, even as we are witnessing the unfolding of epistemic violence perpetrated on Artsakh in real time.

Diasporic records: Stateless power

Armenian diasporic records, including visual, auditory and material traces created by Armenian people about their civic, religious and cultural life, or records produced by third parties about them, are largely uncatalogued, fragmentary, dispersed and often miscategorized. This is directly connected to the fact that the modern sense of the Armenian diaspora emerged as a result of the 1915–1923 Armenian Genocide committed by the Ottoman Empire.[9] Historians estimate that 1.5 million Western Armenians perished in the Genocide, while the survivors, often orphans and women, were globally dispersed. This catastrophe was intentionally accompanied by epistemic violence—the destruction and/or confiscations of Armenian archives, museums and properties; as well as of rich liturgical, cultural and creative material culture and civil records (Gilliland and Hovhannisyan 2022; Kouymjian 2010). Whatever archival traces remain are ineluctably oriented, for the survivors and their descendants, around the tremendous voids created by the genocide. The traces, in other words, are understood to be not only what survived, but also to be evidence and a register of the losses, silences and gaps in the remaining physical archives as a direct result of who and what was erased or suppressed. This archival situation also has to be understood in light of the official stance taken by Türkiye, which still denies the genocide and controls access to official State repositories holding records related to the atrocities. The recent modernization, digitization and organization of institutional archives in Türkiye in ways that enclose undifferentiated and unattributed surviving Armenian historical materials (e.g., photography and records presenting religious, economic, social, cultural and literary life) raise additional concerns about misattributions or appropriation.[10]

9 It should be acknowledged as the genocide of indigenous Armenians and Assyrians, as well as Pontic Greeks.

10 There is a structural exclusion in that many Armenian professionals, scholars, art historians, archivists and museum professionals do not have practical access and decision-making rights over their own materials to propose policies and practices for preservation and access that match the needs of the generations descended from the survivors. Moreover, in the case of any reparative work, there is a discursive displacement—archival narratives are framed within "minority" or "Ottoman Christians" frameworks but never as indigenous (Hovhannisyan, 2023).

Archives outside Türkiye, such as those in Middle Eastern, Near Eastern and Armenian special collections,[11] often contain records related to surviving refugees and orphans, or provide evidence and eyewitness accounts of the genocide. In particular, various institutions in Armenia, Europe, the US and Lebanon hold some collections related to missionary and humanitarian work in the 1920s and 1930s, such as that of the Armenian General Benevolent Union, the American Committee for Syrian and Armenian Relief/Near East Relief, the Dutch Commission for the Relief of Armenian Refugees and the Red Cross, to name but a few. Oral and video histories of the first generation of the survivors that were primarily conducted between the 1950s and 1980s by Armenian historians or family members, tend to be motivated by a desire to recollect a sense of everyday life in the Ottman Empire prior to 1915 or to produce detailed evidence of, and bear witness to the atrocities.

If we look beyond more formal archival settings and institutional frameworks, we find both actual and imagined forms of archives that have come about in direct relationship to the experiences of genocide, forced displacement, diaspora and continuing loss. They range from intergenerational memory transfer to gift-based collecting practices, from embodied knowledge to transnational collaborations, and from artistic and musical production to different imaginings of pasts, presents and futures. Many of these archival forms can be described in relation to two archival desires: the collecting practices of the 1920s and 1930s by the Armenian survivors in order to piece together dispersed records and material culture; and the formation of grassroot structures and organizations by the diaspora, which become most visible in the 1970s. The first archival desire is exemplified by the Nubar Library in France, one of the largest repositories for Armenian documentary heritage. Its holdings include 43,000 printed books, 800,000 archival documents, 1,400 periodicals collections and 10,000 original photographic prints (Bibliothèque Nubar n.d.) predominantly focused on the Western/Ottoman Armenian experience, diaspora, the 1915 Genocide and Armenian immigration to France and the Middle East. This collection was established in 1928, and one of the key contributors and organizers was the journalist, historian, and writer Aram Andonian (1875–1951). As its first curator, his first archival act was to write down eyewitness testimonies about the Genocide (Andonian 1919) while he himself was being held in a concentration camp in Syria. He continued his work of collecting and cataloguing Armenian documentary heritage after surviving and migrating to Paris. The other archival desire related to the grassroots organizations coincided with the intellectual emergence of "area studies" such as Armenian studies in the US. This desire was influenced by an awareness that by the 1970s, the number of first-generation survivors was increasingly

11 Currently, it is claimed that largest multilayered Armenian diaspora lives in France, the Middle East and the US. The latter is considered the hub, numbering 1.6 million people, where third, fourth and fifth generations of the survivors reside (Office of the High Commissioner for Diaspora Affairs n.d.)

declining. Examples include the Armenian American Museum in Watertown, Massachusetts, the Ararat-Eskijian Museum in Los Angeles, and "Project Save" with its focus on Armenian modern photography and visual archives. Such museums specifically introduced materials related to eighteenth-, nineteenth-, and twentieth-century literary, religious and linguistic traditions. These include newspapers, visual culture, for instance, photography, and civil and ecclesiastical records, as well as rare books and medieval manuscripts.

The Armenian Museum of America, also known as the Armenian Library and Museum of America, is considered to be the largest diasporic collection,[12] and its core is constituted by donations from the families of generations of descendants of the survivors. The museum developed between 1971 to 1985 out of the urgent need to preserve records and artifacts brought to the US by Genocide survivors, immigrants and displaced Armenians, particularly those who came from Western Armenia (now part of Türkiye). Currently, this museum houses over 25,000 records, books and objects catalogued using the PastPerfect system. Its gift-based collection represents community engagement and highlights historical processes such as survivor histories and intergenerational memory. At the same time, such collecting practices offer alternative economies of heritage preservation and documentation. A considerable number of objects and archives were saved through purchases at auctions, including artifacts left or abandoned by Genocide survivors such as rugs, manuscripts, metalworks, records and music collections. For example, one of the key objects that is on loan to the Museum is a chalk mold:

> The chalk mold […] was originally owned by Krikor Ouzounian, who persuaded the Ottoman army to spare him and his family during the Armenian massacres of 1894–1996 by offering to make chalk for the Turkish Army. Ouzounian built a secret room when his factory expanded where he hid his family at the onset of the Armenian Genocide in 1915. Ultimately, Ouzounian perished during the Genocide, but his wife and other family members survived. When they were able to escape to the United States, they brought the chalk mold with them as a reminder of their former life and the means by which they were able to escape execution. (Armenian Museum of America 2017)

The Armenian diaspora often relies on the initiative of individuals to preserve family histories. The abundance of materials and memories that is held within families and communities has the potential to shape less traditional forms of institutions such as community museums and archives. In archival studies, especially those focused on diasporic and refugee records, Anne J. Gilliland critically introduces the need to consider affect and archival imaginaries

12 Sometimes there are cases when families lend their personal materials.

(2014; Gilliland and Caswell 2015; Gilliland 2017). She suggests the need to move well beyond rigid and legalistic definitions of records when working with migrants, refugees, and other diasporic, indigenous or displaced communities who have survived and keep living in the legacies of ethnonational conflicts, post-national frameworks, and genocides. Among many arguments, Gilliland asks us to acknowledge that diasporic records are "plural and contingent co-created objects" that must also encompass the biographies of displaced agents as well as those authorities that have the power to "author" the records (Gilliland 2017b). In other words, thinking about diasporic archives and records requires us to honour multiple ways in which provenance could be accorded as well as recognizing multiple reasons why someone might wish to engage in finding, locating, claiming and preserving records (Gilliland, McKemmish and Lau 2016). Doing so might provide new entry points into the understanding of both the meaning and function of archives, promote transnational and transdisciplinary approaches to archival care and preservation, and support vital agency for displaced and diasporic communities. Relatedly, Khachig Tölölyan, Armenian American scholar of diaspora studies and founder and editor of *Diaspora: A Journal of Transnational Studies*, argues that initiatives in diaspora(s) create a form of stateless power through their social formations and structures of interactions (1996). That is to say, the experiences of dispersion and forced displacement can enable diasporas, and especially their élites, to "administer, supervise and even govern themselves" (Tölölyan 2023, 266) across geographies and infrastructures, counter nation-state ideologies, and engage in corporate, community-funded and other economic endeavors. These formations, which have increasingly been facilitated and extended to non-élites by digital communications networks, social media and mobile digital devices, contribute to alternative epistemes and function as "para-state" frameworks, subverting the common notion that equates "statelessness"/diaspora(s) with "powerlessness" (Tölölyan 1996; Arendt 1943). They enhance agency and potentially even facilitating what Gilliland has described as "radical agency" (2017a, 2) and thereby generating whole new genres of documentation of displacement, migration and diaspora.

Transnational collaborations are crucial for reading records written in Classical Armenian (Grabar) and Western Armenian—an essential challenge in preserving Armenian diasporic heritage. Western Armenian, with its multiple dialects,[13] was the main language of Armenians in the Ottoman Empire prior to the Genocide. Its fragmentary use in the diaspora and since 2010 has led it to be classified by UNESCO as a "definitely endangered language" (Moseley 2010). Increasing loss of linguistic use and competency complicates the comprehension and cataloging of older materials and, by implication, the assignment of appropriate metadata and transliteration. Calfa is an initiative founded in France in 2014 by Chahan Vidal-Gorène,

13 Other linguistic cultures also existed for Armenians in the Ottoman-era, such as the Armeno-(Ottoman) Turkish language. See more in Masayuki Ueno (2016).

and is based on a natural language processing project for Ancient Greek, Arabic, Ethiopian, Old Georgian, Syriac, Classical Armenian, Eastern and Western Armenian.[14] Calfa supports text analysis, digitization and preservation of premodern and modern written or printed cultural heritage (e.g., manuscripts), and employs specialized artificial intelligence (AI) recognition processes guided by human experts such as linguists and historians (Vidal-Gorène, 2023). By reading abbreviations and the layouts of older languages, it trains its algorithms based on the relational dynamics that once existed between historical communities, such as African, Armenian and Georgian. In time, this approach may help to identify people as creators and co-contributors, or consolidate scattered materials. Calfa's efforts in applying a linguistic lens also suggest that data and metadata offer potential spaces to rethink how to describe and derive new narratives out of archival traces.

What is critical in relation to my arguments about epistemes and subjectivities is the recognition that AI analyses in this project materially and intellectually depend on the accessibility of as many archival traces of Armenian material culture as possible. However, too often these are unprocessed and left uncatalogued, or else they remain in private hands or are inaccessible for political reasons. Calfa has used archives and traces held by the Mekhitarist Collection of Venice (a fundamental archive about Armenian religious, philosophical and literary/print cultures starting from the early eighteenth century), the Orientale Samuleian library in Paris (a historical literary repository), and especially the rich materials from the Nubar Library. To yield optimal results and meet the expectations and imaginaries of the Armenian diaspora, such projects will depend on transnational and multi-collaborative setups through established professional networks of archival, library and museum repositories, as well as the networks of diasporic power. For example, the Calfa initiative relies partially on diasporic funding and on diasporic archives. Calfa also collaborates with two institutions in the Republic of Armenia: The National Library in Armenia and Matenadaran, a museum, ancient manuscript repository and research institute in Yerevan.

To conclude, the ability to train AI to read Armenian scripts has relied upon materials *in the possession of* the Armenian people, such as the Nubar Library and other private and public archives in France, not on the materials denied or inaccessible in Türkiye. This suggests that Armenian people have some agency over their own documentary heritage. However, returning to Gilliland's argument about acknowledging the biographies of displaced subjects that are intertwined with records, especially official records, there is another epistemic work at play. The Nubar Library and its archives, established by Armenian genocide survivors, represents an archival desire rooted in loss and an example of Gramsci' impetus to inventory

14 For more information about this initiative, see https://calfa.fr/ or consult the lecture organized by the International Association of Armenian Librarians and Archivists (Vidal-Gorène 2023).

of the "infinity of traces" deposited through historical processes. This archival formation is further entangled with the biography of its curator, Aram Andonian, who began collecting archival materials during deportation and continued throughout his life. In this way, the archive becomes a site of both personal and collective memory, vision and effort, embodying the creative potential of these "traces" to restore narrative capacities to subaltern subjects. In other words, when thinking about initiatives focusing on archives and traces of migration, archivists and curators should consider the vital agency and contributions of those who are displaced in engaging in epistemic work. This often involves a complex relationship between what might be considered as a tool, like AI, and the understanding of the episteme of the displaced subject, which is embedded in the creation and organization of what we now may call diasporic archives.

Artsakh: Whose archives and museums?

> Those who have embarked on the path of forced displacement would confirm that during those days, you don't think about taking anything, because there is chaos not only outside but inside you." – Karine Petrosova, a displaced Artsakh Armenian (Sargsyan, 2024).

The recent Nagorno-Karabakh wars and the ethnic cleansing of Artsakh Armenians have caused significant losses not only of life and land but also of documentary and cultural heritage. This section examines the ways in which such loss of heritages, particularly when connected with the specific epistemic violence associated with displacement requires an urgent engagement with the relationship between intangible culture, the ongoing velocity of erasures, and the promise of the archive.

Starting on September 27, 2020, during the Covid-19 pandemic, Azerbaijan declared a full-scale military assault against the de facto Republic of Artsakh. Azerbaijan's offensives were conducted with support from Türkiye and in collaboration with Russia, with nearly 70% military supplies purchased from Israel. The 44-day war resulted in the deaths of thousands of Armenians, including soldiers, volunteers and civilians, and the imprisonment of political prisoners, as well as the loss of land that had been under Artsakh Armenian control. In November 2020, a ceasefire, signed by Armenia, Russia and Azerbaijan, permitted Armenians in certain areas of Artsakh to continue living under the protection of Russian peacekeepers. However, in 2022, Azerbaijan imposed a nine-month blockade which led to the starvation of Artsakh Armenians and a new military offensive in 2023. Viewed as a ceasefire violation, this last offensive culminated in the ethnic cleansing of the Artsakh Armenians from the region over the course of only a few days (Freedom House 2024).

Human rights advocates, genocide scholars, displaced journalists and investigative researchers have highlighted that the violence enacted by Azerbaijan followed carceral logics and embodied a "hybrid war, [employing] such [tactics] as historical revisionism, disinformation, lawfare and cognitive warfare" (Tatikyan 2024a). Furthermore, this process was characterized by the emphasis on racial discrimination of Armenians, AI-generated misinformation and the weaponization of both social and traditional media. Azerbaijan denies ethnic cleansing or even mass displacement, instead framing the current absence of Artsakh Armenians as a "voluntary exodus" (Tatikyan 2024b). This terminology itself is a red flag, with a genealogy tied to genocides and settler colonial regimes. As discussed above, around 120,000 displaced Artsakh Armenians arrived in the Republic of Armenia and were granted "temporary protection" status from which can renew their refugee status or apply for Armenian citizenship.[15]

The role of documentary and cultural heritage is critical in understanding this historical process. Investigative researcher Simon Maghakyan states that "an estimated 500 historical sites that house as many as 6,000 monuments in the wider Artsakh region are now under the control of a government known for its zero tolerance against Armenian history" (2023). The Artsakh Armenians were denied the chance and the right to relocate any records, personal holdings, passports, family and cultural artifacts, or ephemera. The 2020 war alone resulted in large cultural losses, including the seizure of more than seventeen state, private and community-organized museums in towns such as Shushi (also known as Shoushi and Shusha), Hadrut and Kashatagh, as well as the loss of un-inventoried and unprocessed archives.[16] The subsequent blockade prevented the relocation of records, and by 2023, Azerbaijan had completed its takeover, seizing every aspect of Armenian heritage—fine arts, community museums, unregistered archives, personal collections, properties, homes, records, churches, even bridges. Compounding this further, my interviews with cultural workers of

15 This citizenship and the accompanying permanent right to reside in the Republic of Armenia is the least popular option.

16 In April, May, and June 2024, I conducted several interviews with professionals, state actors and museum curators who had knowledge about the Artsakh's cultural institutions. Artsakh lacked resources and access to professional training for its archives and museums. Despite their best efforts, most of their collections, as well as archives, were not inventoried. Any digitization and data creation that had been undertaken did not follow any specific archival standard and focused only on some civil records. Currently, scholars, Artsakh people and museum professionals alike learn about destruction or the current state of the buildings through social media, such as Tik Tok, YouTube, and Instagram, as shared by various Azeri users, or through satellite imagery

Artsakh[17] reveal the limits of what had been cataloged and inventoried of documentary heritage, particularly by the archives in Artsakh, which held social history, newspapers, music, arts and folklore, as well as broadcast and independent media in addition to the official records of the republic. This loss, therefore, addresses the entire social organization of the life of Artsakhtsi, thus representing now by its absence**,** a question of episteme, as well as frameworks of legitimization. For example, if these archives or cultural artifacts are appropriated, repurposed to support historical revisionism, or destroyed, what possible legal recourse would there be and what would be the remedy?

Several scholars, practitioners and human rights workers have recently argued that state-sanctioned destruction of cultural heritage has become a new strategy of modern armed conflicts (Johannot-Gradis 2015; Higgins 2020), such as in the cases of Afghanistan, Iraq, Mali, Libya, Palestine, Syria and Ukraine. In the case of Artsakh, the ongoing registration of the destruction of Armenian tangible heritage—including churches, cross-stones, and cemeteries—is well-documented by initiatives working with forensic research and satellite remote sensing. For example, the US-based "Caucasus Heritage Watch" engages in digital storytelling, reporting and investigative research to document this destruction. These efforts also highlight that even when preservation occurs, it is often denialist, as seen in the renaming of Armenian monumental heritage as "Caucasian Albanian" (Gippert and Dum-Tragut 2023). In Armenia, "Monument Watch," an independent academic structure, also documents tangible heritage and conducts inventories.

However, intangible cultural heritage is often overlooked in official initiatives, particularly during and after armed conflicts and wars. As defined by UNESCO, intangible heritage is rooted in social and cultural practices, including languages, oral traditions, performing arts, rituals, festivals and handicrafts. Importantly, this is not merely a term enlisted to preserve and create evidence of loss and endangered cultures but is also key to indigenous epistemologies as a living, contemporary condition of regenerating transmission of knowledge through language, dance, rituals, tales, landscapes and other forms of being.

Interestingly, non-official practices initiated by Artsakh Armenians currently living in the Republic of Armenian emphasize the collection and documentation of intangible cultural

17 UCLA archival studies scholar Anne Gilliland and I visited to Artsakh together in 2019, specifically to learn about the role and work of archives there and to consider how archival training in areas that might help to safeguard materials, such as digitization and community archiving, might be put in place. Based on what we learned there and also in archives and museums in Armenia, we co-taught together an undergraduate class in 2023, "Through an Archival Lens: Armenia, the Genocide and Diaspora," hosted by the Information Studies Department and funded by the Promise Armenian Institute at the University of California, Los Angeles. The majority of students in that class came from Armenian diaspora families. The students were encouraged to work with their families on their projects, and especially with their grandparents. Several afterwards described the experience as "life-changing."

heritage, including arts, folklore, songs, food, customs and other social expressions of everyday life. For example, recent initiatives have been trying to find funding to document the language and performing arts of their culture, with individual and community efforts focusing on oral histories. Under the name of the State Council for the Protection of Cultural Heritage in the Occupied Territories of the Republic of Artsakh, a group of Artsakhi Armenians conducted a 2022 survey documenting the loss of arts and crafts objects during the 2020 war. The examples of the loss include the Narekatsi Art Institute (founded in 2006), with 36 sculptures and ceramics, the Art Center of Shoushi (founded in 2013), with 66 artworks, the Shoushi State Museum of Fine Arts, with 644 artworks,[18] and the entire ethnographic, archival and museological materials related to Hadrut's local museum, which was established in 1984 (Monument Watch n.d.).

When examining these initiatives, two distinct intentions and perspectives on epistemic violence emerge: one is focused on destruction and producing impartial evidence, and the other on preservation of social life and cultural traces away from the homeland. In a sense, what is underway can be seen as a version of an "inventory of infinity of traces," informed by historical processes in the context of their forced displacement, uncertain status and in-between existence.

I want to conclude this section by suggesting that we should consider how Artsakh Armenian initiatives embody an activation of their "in-between" status of "temporary protection." So doing highlights multiple facets of displacement—geographic, cultural, affective and psychological. Literary scholar and writer Vinh Nguyen, in relationship to Asian American diasporic histories, conceptualizes "refugeetude" as form of epistemology born out of being displaced:

> refugee subjects and refugeetude come into being through contacts, attachments, and investments within everyday social and political interactions; they take form in encounters with power, that might prescribe and delimit, as well as in moments of clarity and communion, that might inspire and broaden. (Nguyen 2019, 118)

Refugeetude is "an enduring creative force" that moves beyond the strict and restrictive legal humanitarian definition of a "refugee" that was first adopted in the 1951 Refugee Convention. Such new frameworks, that strive to see more than "victimhood," have to be factored into how the formation, organization and assessment of archives and traces in the name of refugees are approached. This consideration of how to honor multiple facets of refugeetude leads me to offer several concluding reflections.

18 I am grateful to Sergey Shahverdyan for his guidance on this subject.

Conclusion

By connecting the notion of archives and traces of migration with the concept of putting together an inventory of the "infinity of traces," I sought to highlight the role of historical processes and the formation of the refugee or displaced subject within those processes using examples from the experience of Armenian diaspora and Armenians of Artsakh. The case study lays out how multiple forms and moments of forced displacements shape different Armenian subjectivities, approaches to the loss, and thus also different archival desires. Yet, as Anne Gilliland, Vinh Nguyen, and Julietta Singh remind us, refugees and displaced people, informed by their lived experiences, also engage with new imaginaries, embodying the enduring creative forces of resistance and resilience, and shaping their affective relationships to past, present, and future. These in turn shape other forms of archival temporalities that counter official discourses and denialist frameworks.

The ongoing crisis related to the Artsakhi people works as a dissonance within the Eastern and Western Armenian histories by revealing that archives and traces of migration for Armenian people are constituted through the violence of relations, othering processes, and asymmetries as much as or even rather than through physical archives. As such, to put together a possible inventory through the infinity of traces must begin from detachments, ruptures and disassociations. Such an approach might allow for Armenian people to engage with the archives and traces of migration as the very condition of activating their lost, erased and repurposed epistemes along with their agency and a voice.

But in terms of learning from Artsakh, there is another contemporary aspect that informs this text, and will require more space to address. There is a new emphasis on technological efficiency to swiftly execute acts of ethnic cleansing, genocidal politics, and systematically coordinate the removal of historical traces of presence. In other words, technology now simultaneously enables both the rapid destruction of cultural signs (e.g., tangible and intangible heritage) and the immediate witnessing of this destruction (e.g., through satellite imagery). All this introduces a new archival dilemma distinct from archives shaped over time, often formed retrospectively and through long-term community reconstruction and repair as well as scholarship. In light of this contemporary condition of expediency seen with Artsakh, it is necessary to consider what is the archive in this case? How can we conceptualize the archive in relation to such temporal compression? And how can archival practices respond to violence that outpaces the documentation itself? In this regard, thinking about Armenian archives and traces of migration at the intersection of displacement, epistemic violence and accelerated erasure is a call for a reimagining of archival strategies in the face of evolving forms of violence and resistance but also as a way of acknowledging their relationship to the land, history and survival.

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