

Introducing an archival collecting model for the records created by South African Portuguese community organisations

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ABSTRACT

This article is based on a study which aimed at broadening archival representation by investigating how to bring the contemporary history of the South African Portuguese community into the country's archival heritage. To achieve this aim, the study sought to develop an archival collecting model for the records generated by Portuguese community-based organisations, since these materials are deemed an important source for preserving the social history, memories and experiences of an under-documented group, such as the Portuguese in South Africa. National and international sources were analysed and reviewed, and an empirical investigation to examine the Portuguese community organisations was conducted, in order to gain an understanding of the most effective strategies for collecting, managing and preserving these records. This article therefore proposes an archival collecting model for the records generated by South African Portuguese community-based organisations which demonstrates the processes, resources and other factors that are necessary to establish and sustain an archival collecting initiative for the Portuguese community in South Africa. It is hoped that, in addition to benefitting the Portuguese community, the model will also benefit other underdocumented communities in South Africa interested in preserving their histories and experiences.

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Introduction

This article proposes an archival collecting model for the records generated by South African Portuguese community organisations. However, before delving into the specifics of the proposed model it is important to point out that definitions of what a 'community archive' is are not always fixed or clear. Gilliland and Flinn argue that what are being labelled as community archives vary across different settings and cultural contexts, driven by considerations such as social justice, a focus on common identities and experiences, and a desire to document communities which are historically under-represented.¹ They do suggest though that, although it can be misleading to categorise these archives, as long as the term is employed sensitively and carefully, it can be used to help us think and talk about broadly

similar initiatives such as independent archives, oral history projects, local heritage groups, community resources and archive centres, as well as those self-identifying as community archives or allying with a community archives movement.

Flinn also suggests that one should not get too distracted by a 'definitional exactitude' of this concept. Rather, he recommends that a community archive be seen as any collection or initiative that documents and preserves the traces of any group or locality, regardless of where those records are kept or preserved. These may be kept within community structures, at mainstream institutions or in partnership.²

Background: the Portuguese in South Africa

There were different reasons and conditions for the arrival and presence of the Portuguese in South Africa. Modern immigration of the Portuguese to South Africa from the twentieth century includes the arrivals of individuals from the Portuguese territory of Madeira from the late 1920s for economic reasons, the migration of Portuguese people from mainland Portugal in the 1950s, also mainly for economic reasons, and the influx from the 1970s of Portuguese nationals from the former Portuguese colonies (Angola and Mozambique), mainly for political reasons after the wars of independence.

Today, the Portuguese are the third largest community of European ancestry in South Africa (after those of British and Afrikaner background). The number of Portuguese in South Africa increased dramatically, from a few thousand in the 1920s to an estimated half a million in the late 1970s and 1980s.³

Problem statement

Burns and Bush state that defining the problem is the single most important step in the research process.⁴ In view of the background to the article provided in the above section, the main problem investigated by this research study is the under representation of Portuguese South Africans in South African institutions of preservation such as archives, despite the fact that this community constitutes a significant portion of the nation's population. Instead, these institutions have often focused their collecting efforts on records of national significance and on documenting the perspectives of the more dominant communities that represent power and government.⁵ Flinn explains that broadening participation by including communities that have been under represented in a nation's archival heritage is imperative, and that it is in the interests not only of the particular group concerned, but of all. He elaborates by stating that the history of these communities 'is not only important for those groups, but impacts on all our stories, and together they make up an inclusive national heritage, our national histories.'⁶

Aim of the research article

This article is based on a doctoral study which aimed at broadening participation by investigating how to bring the contemporary history of the South African Portuguese community into the country's archival heritage.⁷ To achieve this aim, the study sought to develop an archival collecting model for the records generated by Portuguese community-based organisations, since these materials are deemed an important source for preserving the social

history, memories and experiences of an under-documented group, such as the Portuguese in South Africa. Thus, the aim of this article is to present an archival collecting model for records generated by South Africa's Portuguese community-based organisations which demonstrates the processes, resources and other factors that are necessary to establish and sustain an archival collecting initiative for the Portuguese community in South Africa.

Research methodology

For the purposes of this research article, national and international sources were reviewed, and an empirical investigation to examine Portuguese community-based organisations was conducted, in order to gain an understanding of the most effective strategies for collecting, managing and preserving their records so as to develop an appropriate model. The research design adopted for the study was by means of a basic interpretive qualitative research strategy. In conducting a basic interpretive qualitative study, the researcher seeks to discover and understand the phenomenon, and the perspectives and views of the people involved. Data are normally collected through interviews and observations, and the analysis of data involves identifying and interpreting themes that characterise the data. The overall interpretation is based on the researcher's understanding of the participants' opinions and views.⁸ Therefore, this design was seen as the most appropriate since the empirical investigation of this study was primarily interested in how meaning is constructed by the research participants. That is how the participants make sense of their experiences and their worlds; more precisely, their attitudes towards the records created by their organisations and their experiences and opinions concerning the management, preservation and custody of these.

A selected individual from each of these community organisations, namely the director/president/chairperson of the organisation, was identified to participate in the study using a purposive sampling technique. Qualitative semi-structured interviews were used to gather data from the participants. The interview questions were open-ended and took on a conversational style. The interviewer followed a certain set of questions guided by a protocol. The interviews were conducted to understand the practices, attitudes and opinions of the individuals representing these organisations, regarding the records created by them, and to determine what is done – or rather, what can be done – to preserve and make these records part of the archival heritage of South Africa, and accessible to the Portuguese community and to South Africans in general.

In total 19 organisations were selected for the study. These organisations included South African Portuguese welfare associations; cultural, social, recreational and sports associations; women's groups; youth groups; and coordinating bodies. The oldest Portuguese community organisation in South Africa is the now defunct *Associação da Colónia Portuguesa*, which was founded in 1938 in Johannesburg. More recently, an overarching organisation was formed, namely the *Federação das Associações Portuguesas da África do Sul*. Lately, online organisations – such as the Portuguese Forum – have also been created which help Portuguese individuals stay in touch with one another and with events and developments within the community and broader South African society.

These organisations are active in the Portuguese community all over South Africa, but especially in the Gauteng area, including Johannesburg and Pretoria. They provide a space where Portuguese people can get together and make contacts. Portuguese events are organised where Portuguese music is played and Portuguese games and sports are enjoyed.

Portuguese cultural activities, such as concerts and folk dancing, are also encouraged. These organisations act to further a variety of aspects of Portuguese community life in South Africa, and often exist to contribute to the welfare or wellbeing of the Portuguese community. Each has its own focus. For instance, some of these organisations were established according to the geographical or regional origins of their members, for example, *Casa da Madeira* caters mainly for the Portuguese from Madeira. Some, such as *Uniao Cultural, Recreativa e Desportiva*, have a recreational or sports focus while others, such as the *Nucleo de Arte e Cultura*, have a cultural focus. Many of the originally Gauteng-based organisations, such as the Portuguese Welfare Society and the Portuguese Women's League, have branched out to other cities in South Africa, with offices in Cape Town and Durban. One of the main reasons for selecting these organisations for this study was that they are well established and have a long enough standing to have made a significant impact on the community. Another important reason for the choice of these community organisations was that as the larger, long-standing organisations with established structures, staff and facilities, these were more likely to have created a significant number of records and therefore may hold a substantial amount of potential archival materials.⁹

An integrated model for collecting the records of South Africa's Portuguese community-based organisations

This article presents a model – in the form of a diagrammatical representation – for collecting records of Portuguese community organisations so as to assist in ensuring the archival representation of the community in South Africa as far as possible. To design the model, the question was asked, what framework would contribute positively towards documenting and preserving the contemporary social history and experiences of the local Portuguese community? The goal was to build a model that may be implemented by those who are interested in preserving the history of the Portuguese community derived from the records originating from their community-based organisations, but who lack strategies for adequately carrying out this archiving endeavour. This model was based on a literature review, best practice observed in existing collecting initiatives, and the views and preferences of the records creators themselves, namely the participants from the Portuguese community-based organisations. In addition, the model followed an integrated approach, taking into account divergent community archival collecting approaches, such as the state or other mainstream institutional acquisition of these records, those being preserved by the community organisations independently, and collaborative collecting partnerships.

Existing models for archival collecting initiatives of community records

While archives and related literature discuss and present some models or frameworks, including diagrammatical representations, which suggest strategies for establishing an archival collecting initiative for community records, these most often present either a community-based model approach on the one hand, or a mainstream acquisition model, on the other hand. The community-based models found in the literature regularly illustrate the most appropriate strategies for establishing such an independent community repository and factors that may assist in contributing towards the sustainability of such an approach.¹⁰ Conversely, the mainstream acquisition models often outline techniques that formal archival

institutions may adopt when acquiring records from community organisations and numerous methods for outreach to potential donors of community organisational records.¹¹

For instance, as an example of a model for community collections initiated and maintained by mainstream institutions, Church proposes a model¹² for the acquisition of records of African American communities in the United States. Church's proposal is composed of four tiers. The lower tier serves as the base for the model and includes administrative support, funding, staff and facility space. The upper tiers are composed of three elements: extending community outreach, gaining community support, and soliciting or acquiring collections. Church argues that together these tiers provide the foundation for the successful development of local community collections at archives, more specifically their collection by mainstream archives, such as community collections at universities.¹³

As an example of a model or framework for community-based initiatives, Newman proposes that, to be sustainable, a community-based archive should ideally display the following characteristics: good governance; sustained funding; external support; skilled staff; collaboration with the formal archives sector to achieve expertise; dynamism and commitment on the part of staff; appropriate preservation; sound archival practices in areas such as appraisal, arrangement, description, finding aids, access and promotion; and community engagement.¹⁴ Newman further explains that for an independent community-based archive to be a practical option, it needs to encompass these factors as they are essential in maintaining a community-based archive over the long term.¹⁵

In addition, in developing the proposed model for this study, elements of the 'documentation strategy'¹⁶ as suggested by Samuels were also considered. The framework of the documentation strategy offers a method of documenting social groups and topics. It includes records creators, archivists and users and it is recommended as a proactive alternative to passive acquisition. It consists of broad activities which include choosing and defining the topic to be documented, an analysis of the institutional holdings, a carefully written collection development plan, and selecting and placing the documentation.¹⁷

In his review of the initial development of the documentation strategy, Hackman explains that, simply put, the documentation strategy was seen as a plan to assure the adequate documentation of an ongoing issue, activity, function, subject or group.¹⁸ It establishes, as a prerequisite to sound appraisal, an analysis of the universe to be documented, an understanding of the inherent documentary problems, and the formulation of a plan to ensure adequate documentation. Participation and collaboration between the community and the entity responsible for the archival collecting effort through advisory committees is also emphasised. The documentation strategy offers archivists a more active role, going as far as implying that they should not just go after existing records, but should intervene to ensure that records are created for the subject, theme or community that they are interested in or where there is a gap. Although controversial among archivists, the documentation strategy is of particular interest to the so-called 'collecting archives', such as ethnic, immigrant and other community archives, because of its social focus.¹⁹

The model proposed for this study drew on the above models or frameworks as it is an integrated model that seeks to incorporate the elements necessary for both community-based and mainstream approaches. In addition, it also relied on the records continuum model.

Drawing on Upward's records continuum model

In addition to the models mentioned above, certain aspects of the proposed model were drawn from Frank Upward's records continuum model (see Figure 1 below).²⁰ Upward's archival model of the 'records continuum' has a bearing on and supports the practice of documenting groups that are under represented in the archival domain.²¹

The continuum model comprises four 'vectors' (evidential, transactional, recordkeeping and identity) and four dimensions (document creation, records capture, organisation of corporate and personal memory, and pluralisation of collective memory). The records continuum model shows how 'life cycle' stages that records supposedly undergo were in fact a series of recurring activities within both archives and records management, or, as Upward puts it, 'A records continuum is continuous and is a time/space construct not a life model ... No separate parts of a continuum are readily discernible, and its elements pass into each other.'²² According to Upward, the continuum model has the ability to support different interpretations, depending on the context. It does not find application only within a government environment – it is a dynamic tool that challenges all archivists to engage on a broad social space.²³

In Cook's view, 'the records continuum model is the world's most inclusive model for archives.'²⁴ It encompasses not only the vital records management role of creating and maintaining current records, but also sees as critical the cultural, historical and heritage roles of archives. The continuum model includes both 'evidence' and 'memory' on one of its vectors, and its 'pluralising of memory through societal archives', in the 'fourth dimension' of the continuum model. Although the focus of the vast majority of recordkeeping and archival literature worldwide has been on the activities in dimensions one and two of the continuum, that of creating reliable documents as authentic recorded 'evidence', the continuum model in itself does not deny cultural, historical or heritage roles to archivists, but on the contrary sees these as critically important parts of recordkeeping as preserving memory. This is recognised by Upward himself when he explains that 'a system for building, recalling, and disseminating collective memory (social, cultural or historical)' is part of the fourth dimensional analysis of the continuum.²⁵

Cook explains that the archivist adds – from this fourth dimension of the records continuum, which concerns societal or collective memory – a perspective based on the pluralised nature of the archive. This broader pluralised dimension focuses first and foremost on the citizen's impact on, interaction with and variance from the state:

it is especially attentive to those voices which are marginalised from the archival record, it is sensitive to how organisational records complement or supplement personal and family records, it encompasses cross-institutional and cross-jurisdictional perspectives, and of course it is infused with considerations that cross time and space and encompasses needs of users of archival records.²⁶

The continuum model in dimension four supports the importance of preserving social and collective memory within a pluralised paradigm. It also supports the postmodernist and social history discourse questioning 'who' in society should be documented. Cook goes on to say that postmodernist perspectives from both within and outside the world of archives recognise one of the key insights offered by the records continuum model, that,

archives are dynamic, contested sites of power in society and always have been. Do we use the power entrusted to us by society to reflect its broad spectrum of human memory or do we privilege the official narratives of the state and powerful in society?²⁷

Newman, referring to community-based archiving initiatives specifically, similarly also notes that certain factors that contribute towards the sustainability of a community archives may be aligned with the records continuum model. The author explains that funding, the archivists' character, skilled staff, collaboration and external support factors all align with the 'identity' vector of the records continuum – 'in other words, they are organisational factors,' and this 'illustrates the importance of addressing the organisational factors if we wish to preserve collective memory'.²⁸

As a final point, it is also important to highlight the relevance of the records continuum model to the proposed model of this study. The discussions above indicate that the records continuum model does not only recognise the importance of records for accountability and evidence, but equally emphasises their significance in preserving social and collective memory within a diverse context. *Per se*, it is mindful of those narratives which have been disregarded in the archival heritage. It therefore confirms the debate which interrogates 'who' in society should be documented. The model is also open to the idea of how records arising from diverse sources are complementary and supplementary. As such, it similarly relates to the debates on 'total archives' which support the premise that records from wide-ranging contexts such as from individuals, family records, and private, state and organisational records – for instance, records created by organisations of under-represented communities – provide different perspectives and assist in creating a more inclusive cross-sectional representation of societal memory.

The proposed model

Notwithstanding the significance of the models recognised above, it became evident from the literature reviewed, however, that there was no distinct model nationally that could specifically assist in enabling or facilitating the unique process of archiving the records of Portuguese community-based organisations. In addition, considering the results of the empirical investigation of the Portuguese community organisations, it also became evident that often one archiving approach for their records was not agreed upon by all community-based organisations and members, and consensus was not reached. Therefore, it was necessary to suggest a model that took into account the opposing preferences and circumstances of each organisation, to give their records an equal opportunity of being included in any proposed archival collecting endeavour of the community. An integrated model, making allowance for all their inclinations and preferences, was thus necessary. The recommended model is presented as follows (Figure 2).

Explanatory description of the proposed model

The model follows a linear approach, with various stages or steps, where processes, resources and other factors impacting on a successful archiving plan of the community are presented. Although the model is linear in design, the activities represented may intersect or happen concurrently at times. They are also ongoing processes which may re-occur when or if necessary. The first stage of the model, on the upper level, shows that the significance of documenting the social history, memories and experiences of the South African Portuguese community needs to be recognised by individuals from the formal archives, records and heritage sectors, and equally acknowledged by members of the community. Only when the importance of preserving the history of the community is appreciated can an archival

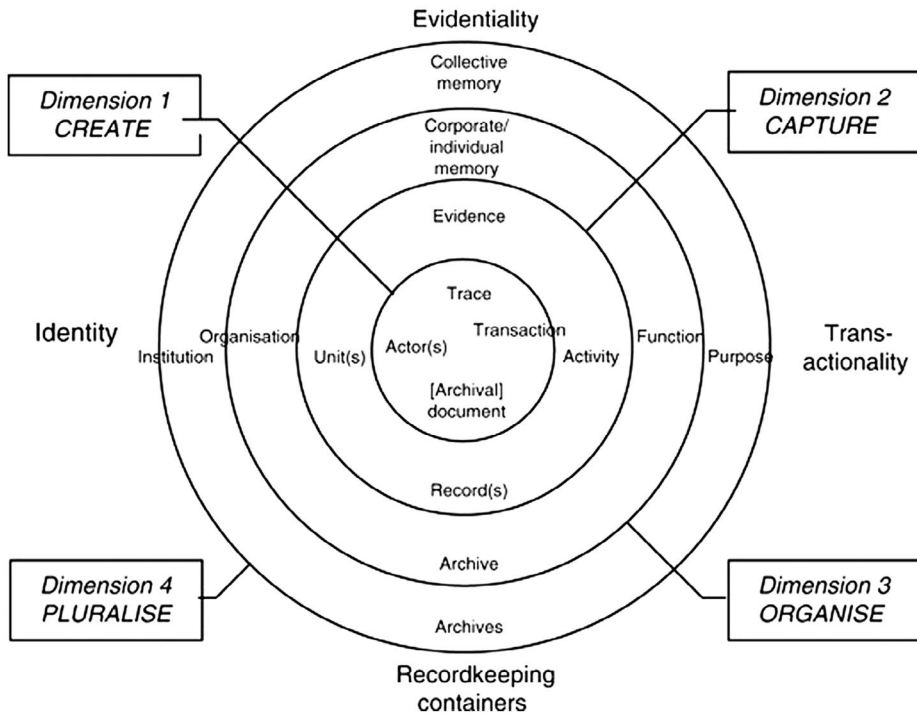


Figure 1. Records continuum model.⁴¹

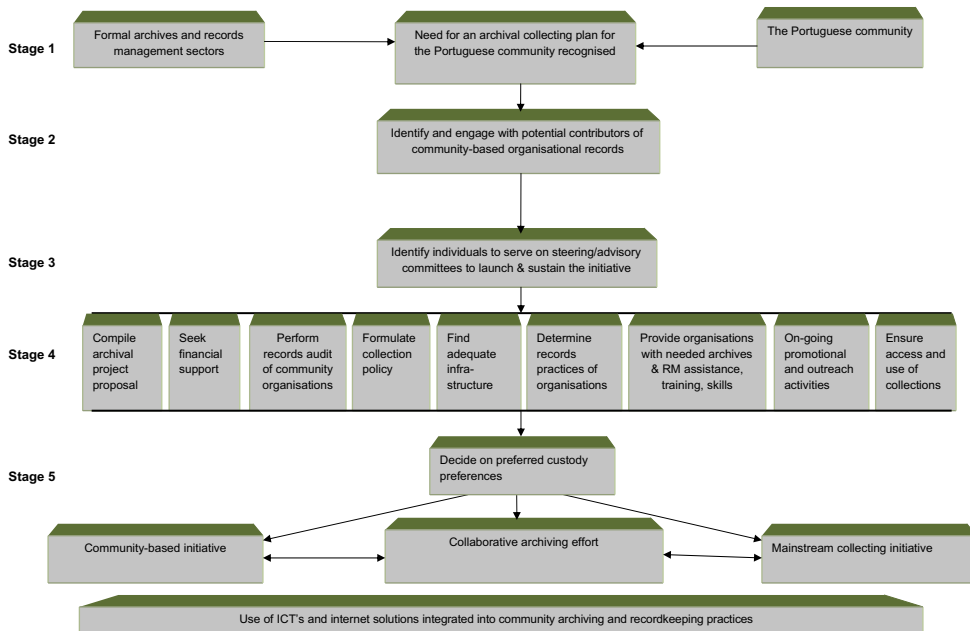


Figure 2. Model for an archival collecting plan for the records generated by South Africa's Portuguese community-based organisations.

collecting initiative even be contemplated and begin in earnest. This resonates with the suggestions in the literature by authors such as DiVeglia²⁹ and Wakimoto, Bruce and Partridge,³⁰ who classify the commitment of certain individuals to these collecting efforts as 'archival activism'. They explain that these individuals appreciate that something needs to be done to safeguard the history of these under-represented communities, that the first concrete actions need to be taken and that dynamism and commitment on their part are necessary to achieve this goal.

On the assumption that the significance of such a collecting initiative is recognised, one can then move on to the next step of the model, stage 2, where potential contributors of community records from the community need to be identified. Examples would be community-based organisations as one of the major creators of community records. Interested professionals from the archives and heritage sectors and the community will need to proactively reach out to these identified organisations. They will also need to engage with them and their members to advocate the need for these community archival collections, to point out the value of their records and to build trust with these organisations.

To jump-start the community collecting endeavour, a steering committee (stage 3) will need to be formed to drive the initiative, and additional individuals will need to be brought in to assist in an advisory capacity. The advisory and steering committees should be composed of diverse individuals from the community, from mainstream archival institutions and other stakeholders. Cooperation and collaboration between these various stakeholders will be essential so as to ensure legitimacy. The responsibility of the steering committee, together with advisory members, then moves on to the next phase of the proposed model, stage 4. This may include planning any proposed community collecting initiative, supporting the establishment and growth of the programme/collections, performing a records audit, setting acquisition criteria, advising on issues of access, promoting outreach efforts, maintaining networks and securing funding.³¹

During this stage of the collecting initiative, committee members will need to compile a proposal outlining the mission statement, the purpose of the collecting endeavour, and an action plan. These committee members will also need to perform an audit of the records created and kept at all the participating community organisations, and they will need to determine the recordkeeping practices of these organisations and their shortcomings. To ensure improved archives and records management practices, external professional assistance to these organisations should also be provided. In addition, basic archives and records management training of staff, volunteers and other individuals attached to these organisations will be necessary.

Additionally, during this fourth stage of the proposed model, materials for inclusion in the archival collecting plan will need to be identified through systematic appraisal and disposal processes. Adequate space(s) and infrastructure to house potential materials will also need to be identified and prepared and the processes of soliciting and transferring the selected records to the space(s) that will house the archival collections will need to be decided on. The archival records that eventually form part of the collecting initiative will need to be adequately managed and preserved, and their post-deposit access and use will also need to be ensured. This may include the compilation of a national or regional register of archival records in these community organisations.

During all stages of the development and implementation of the archival collecting initiative, the project needs to be enhanced with integrated ICTs (information and communication

technologies) and Internet solutions. The creation of a digital community network website, for instance, where community-based organisations can submit, disseminate their content about themselves, and share archival records with community members and a wider audience through participatory software, is a real possibility.³² In addition, Web 2.0 technology – especially the social media or social web part of it – can also be useful in enhancing the community archiving experience. Gilliland and Flinn similarly note that through the development and popularisation of software that is relatively cheap and easy to use, scan, upload and share means that it has become easy to actively participate in community archival initiatives and processes by sharing and engaging with archival materials, images of objects, and photographs of people and places.³³

Other than the various processes, resources and other factors that may contribute to a successful collecting effort of the community's organisational records, the model was also designed to accommodate the preferences of these organisations regarding the custody of their records, represented as stage 5 in the model. This therefore indicates not only that this is the most appropriate model for the particular circumstances of the Portuguese community organisations investigated, but also that the proposed model is the most likely to be accepted and supported by the organisations themselves, as it allows for the divergent choices made by different organisations within the same community. These may include collecting initiatives that follow the more traditional approach of custody, where mainstream institutions acquire and transfer records created by a community to the mainstream collecting institutions, with the latter being responsible for establishing, managing and preserving these collections and making them accessible. These initiatives are often affiliated to institutions such as a national archive or a special collection of a university. On the other hand, collecting initiatives may include those that are born within the community, situated within its own community structures and managed by it independently. These are often referred to as independent community-based archives, and may include a central or distributed community-based initiative. Finally, there are also archival collecting initiatives of communities that adopt a collaborative or a stewardship approach for the management and preservation of these records. These endeavours normally include partnerships and cooperation between the community and a mainstream institution, where the skills and knowledge of each are garnered in order to sustain and enhance the collecting initiatives.³⁴

For instance, some of the Portuguese community organisations indicated that they may prefer to keep their own records by adopting a distributed community-based archiving approach. As the coordinating body, the advisory and/or steering committee(s) – suggested by the proposed model – would ensure that these records are properly preserved on the premises of these organisations by arranging for external professional assistance from the formal archives, records and heritage sectors. For the organisations that indicated that they would prefer their records to be transferred to a mainstream archive, the steering and/or advisory committees would ensure the smooth transfer of their records to a mainstream archive. Furthermore, records would be made accessible equally for the community-based collections and those transferred to a mainstream archival institution through the compilation of a national/regional register which would act as a central unifying finding aid for all these materials.

Concluding remarks

Past collecting policies of mainstream institutions in South Africa have skewed the collection of non-public records in such a way that the experiences of a number of communities are poorly documented. Participation of certain groups – such as religious and ethnic minority groups, indigenous black communities, immigrant groups and so on – has been limited in South Africa's archival collections, and therefore the historic picture presented by archival repositories understates the diversity of the nation's actual heritage. However, in the context of a newly formed democracy based on equality, there needs to be an effort within the archives and heritage sectors to incorporate all these under-represented voices.³⁵

Although the Portuguese community has contributed to and been affected by the historical trends, events and issues that have shaped South African economic life, politics and culture, its contemporary history has often been ignored. There are many topics, issues, events, individuals and organisations relating to the community that could be the subject of documentation efforts.³⁶ This article investigated South African Portuguese community-based organisations and their records. Up to now, these organisational records have for the most part been omitted from the archival heritage of South Africa because there have been no organised programmes to identify, collect, preserve and make them available. If these conditions persist and large parts of the Portuguese community's records are lost, the history of South Africa that survives will be incomplete and misleading. Therefore, the aim of this article was to present a model that assists in incorporating these community organisational records into the archival heritage of the country, so that the story of the community can become part of the recorded history of South Africa.

In order to ensure – as far as possible – the rendering of an authentic narrative of the South African Portuguese experiences, past and present, the participation and support of the local South African Portuguese community is seen as imperative. The Portuguese community are experts on their lives and accomplishments. Without their stories, their primary sources and a willingness of community members and organisations to contribute their records to an archival collecting endeavour, the informational wealth or heritage of our nation would, without doubt, be diminished. Some of the reasons such collection efforts are not taking place, and the pretexts for these community collections not being actively sought, include a lack of financial resources and staff, lack of support from mainstream archives and heritage institutions, and a focus by the latter on other, or sometimes more pressing, collection initiatives. Other difficulties and challenges associated with collecting some of these materials also involve, for instance, building trust with the creators of these records and their concerns for privacy or the confidentiality of their materials. Difficulties in terms of language and cultural barriers are also acknowledged in the course of such a process. Moreover, often these community organisations do not recognise the potential archival value of their own records.³⁷

However, notwithstanding these difficulties, the opportunity to collect materials from a population that has arrived relatively recently and to document its history now – as opposed to several decades from now when many of these materials might have been lost or forgotten – might be passing us by. Devoting even a modest amount of time and resources to dealing with these records can bring significant benefits to these organisations and the community, and ultimately help preserve the history and experiences of the Portuguese in South Africa. Therefore, consideration for the implementation of a model which assists in enabling the

process of collecting and archiving the records of Portuguese community-based organisations in South Africa was advocated in this article. The significance of this proposed model lies not only in the fact that it has been designed as an alternative and integrated archiving plan for Portuguese community-based organisational records, but also in its potential to be used – adapted and adjusted as necessary – as a portable benchmark to facilitate the archiving efforts of any community in South Africa that strives to collect, manage, preserve and make accessible its community-based records.

As made evident by the model presented, achieving the aim of documenting the contemporary social history of the local Portuguese community will demand collaboration and cooperation between the community, its organisations and its members, and the formal archives, records and heritage sectors in South Africa. It will also require archivists and other heritage workers to welcome and actively engage in such initiatives by seeking and incorporating the stories of these under-represented communities in our archives or, as Harris explains that, ‘it entails embracing the principle of hospitality to “otherness”, a need to respect every “other,” invite every “other” into the archive so that, whether we are procuring archival materials, appraising and describing these, or making these available, we listen intently for the voices of those who are excluded.’³⁸ To incorporate the stories of under-represented communities, such as the Portuguese community in South Africa, in the country’s archival heritage will require the resourcefulness, drive and dynamism of committed individuals who are willing and prepared to establish and maintain such archival collecting efforts.³⁹

Finally, to conclude, the words of Newman seem appropriate:

Community archives reflect our culture and identity and are therefore an important part of our heritage. Without them, or without appropriate management of them, our ability to understand where we come from is diminished.⁴⁰

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