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**Engagement of New Zealand family historians
with participatory cultural heritage**

Info 580: Research Project

24 July 2017

School of Information Management

Faculty of Commerce

Victoria University of Wellington

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Acknowledgements

I would like to thank my supervisor Chern Li Liew for her help, guidance, and support whilst undertaking this research.

I would like to acknowledge and thank Gay Williams, immediate past President, and her Council, and Robyn Williams, current Chairperson, and the Board of the New Zealand Society of Genealogists for their support in allowing me to undertake this research with their members. Thank you also to the participants for their co-operation and openness provided for the duration of this study. They readily shared their time and thoughts, without which this research could not have been completed.

I would also like to thank my family and friends who encouraged me to complete this research and patiently supported me throughout.

1. Abstract

Research problem: The vision of an online participatory culture involving communities contributing information and engaging with digitized collections has been challenged by the reality of low response rates to many digital cultural heritage projects. This study sought to identify factors that encourage or discourage family historians, a group motivated to share information, to contribute to digital cultural heritage projects; to determine how they would prefer to provide their knowledge, and to discover how this may differ for family historians from the Māori community.

Methodology: The research followed an exploratory mixed methods design. Semi-structured interviews were conducted with six members of the New Zealand Society of Genealogists providing themes for questions in an online survey of the national membership of the New Zealand Society of Genealogists.

Results: Survey respondents were more likely to use commercial heritage databases for their research but were more likely to contribute information to cultural heritage databases. Most respondents would share information and were motivated to establish reciprocal sharing relationships fundamental to building online communities. Lack of knowledge about cultural heritage databases and concerns over ownership, control and the reuse of information were factors that discouraged sharing, especially for researchers of Māori whakapapa.

Implications: Cultural heritage institutions need to actively encourage user-participation by nurturing relationships and earning the trust of the community from which the information is being sought. Further research into encouraging the exchange of information between cultural heritage institutions and their communities is particularly important for Māori, who may remain conflicted between the desire to share and to protect their information.

Key words: Participatory culture; social media; family historians

2. Introduction

Cultural heritage institutions, including libraries, archives and museums, have invested substantial time, money and effort to digitize their collections and make them available online. Aiming to encourage contributions, comment, and discussion institutions have included Web 2.0 social media applications, such as Facebook, Flickr, Twitter, Google+, and blogs, on their digital cultural heritage databases to allow users to respond to the collections, engage in conversations with staff or each other and contribute information to enhance the metadata provided. The relatively low community response reported from cultural heritage institutions such as Upper Hutt City Library (Perkins, 2013) suggests that the vision of a participatory culture involving online communities contributing information and engaging with collections is yet to be fulfilled. This has prompted Palmer to warn against the 'build it and they will come' belief that if the right tools to promote interaction are used then users will simply turn up (2009, para. 3).

Owens (2014) suggests that for digital cultural heritage projects to succeed they need to tap into the human desire to be consulted and heard. He asks how can we empower and consult with a community of users. How do we stimulate their desire to provide their knowledge? (2014, p.275). Within the context of New Zealand's multicultural community, a further consideration is do cultural factors such as sacred knowledge versus common knowledge inhibit or encourage the sharing of knowledge online, specifically from the Māori community?

Family historians are a community of users of digital cultural heritage who have a variety of research experience and diverse cultural backgrounds. While they use information provided by libraries and archives to verify their family information they may also be motivated to share their family stories and other historical information (Paterson, 2011, p.4). For Māori family historians whakapapa and historical information is a sacred gift or tāonga, governed by family and tribal custom (Joyce, 2006 p.3), and is not meant for general distribution. This reflects wider Māori concerns around the control and protection of their cultural and intellectual property, as expressed in the Wai 262 Waitangi Tribunal Report on claims affecting Māori culture and identity (Waitangi Tribunal, 2011).

This research seeks to identify factors that encourage or discourage family historians to contribute information to digital cultural heritage projects, determine how they would prefer to provide their knowledge, and discover how this may differ for family historians from the

Māori community. The aim of this research is to provide cultural heritage institutions seeking meaningful input from family historians with findings that would allow them to identify appropriate methods to share and seek information from family historians and to design digitisation projects to more effectively encourage engagement by this group of potential contributors.

3. Literature Review

i. User engagement with digital cultural heritage

Desire to increase user engagement with their collections has led cultural heritage institutions to employ digital collections and social media tools as a means of engaging their communities in knowledge-creating conversations (Schrier, 2011).

Williams (2015) identified three types of digital repositories including digital collections, digital history projects and community archives that employ social media tools and Internet technology to assist archives and libraries to collaborate with their communities, encourage participation in the archive or library, or allow members of a community to create an online archive and be custodians of their own knowledge. She views these digital repositories as examples of

“a paradigm shift toward the idea of archivist as mediator between collections and users and the creation of identity and cultural memory by individuals, communities, groups with similar backgrounds and interests, and just about everyone in between” (Williams, 2015, p.374).

Williams cited examples such as the crowd-sourced digital history project “City of Memory” (CityLore 2003–8, as cited in Williams, 2015, p.370) that allows users to upload their own stories to an interactive map of New York, and digital collections of the Wisconsin Historical Society containing over 300,000 pages of scanned material (Wisconsin Historical Society 2015, as cited in Williams 2015, pp.371-372), as evidence of successful collaboration between archives and their users. While demonstrating the increasing prevalence of archives using digital technology to encourage “participation, collaboration, and community building” (Williams, 2015, p.368), she did not seek to critically evaluate the success of these projects by examining the amount and quality of the participation, collaboration and community building being achieved by the archives and their users in each example.

In contrast evaluations of individual projects on user engagement with digital cultural heritage, for example Krause & Yakel (2007) and Sherratt (2011), have found incorporating social media tools with their digital collections didn't necessarily lead to increased user contributions or participation in the project.

Perkins' (2013) evaluation of Upper Hutt City Library's Recollect database that features social media tools has been one of the only New Zealand examples. He reported the database had many views of collections but relatively few user contributions. Discovering that a large proportion of their target audience were elderly users who weren't comfortable using computers, library staff set about bridging the 'digital divide' by initiating a series of focus groups events and physical displays (Perkins, 2013).

According to Huvila (2008, p.27) it may be that the use of social media as the interface between archival materials and their users "limits participation to a conversation about a record instead of using a record and its description as a conversation and an arena for participation". For Upper Hutt City Library, it was necessary to hold 'offline' events to nurture relationships and earn trust to begin to engage the community in conversations about the digitized collections online.

In his descriptive survey of North American archival repositories, Gorzalski (2013) sought the views of the entire profession on their institutions' use of social media tools and whether the amount and quality of user-created metadata received justified the effort (2013, pp.6-7).

Comparing his results with that of an OCLC world-wide survey of cultural heritage institutions completed in 2009-2010, Gorzalski found an increase in the number of institutions using social media tools to encourage user-created metadata (2013, p.17). Like the OCLC study Gorzalski found that about half of the institutions surveyed were employing user-contributions to correct existing metadata, in addition to traditional face-to-face, phone or email conversations (2013, p.18). However, his reliance on questionnaires sent out to institutions without follow-up interviews resulted in some research questions remaining unanswered.

A lack of data meant he was unable to determine how user metadata was sought through outreach activities and if institutions considered their social media presence a success (2013, p.19). Incomplete data also meant no conclusions could be made on institutions satisfaction with user-created metadata, though many of the respondents who replied expressed

dissatisfaction with the level of interaction with their sites given the sustained effort needed to get users to contribute their own content (2013, pp.19-20).

Liew (2014) completed a descriptive survey to determine the extent of social media use by New Zealand cultural heritage institutions. Following an environmental scan of institutions using social media tools to create a culture of participation, four in-depth case studies were completed. Only institutions showing a sufficient level of user participation were selected and of these two were chosen to report and discuss.

That only four case studies were attempted from 15 institutions studied seemed to indicate most New Zealand institutions were using Web 2.0 tools for promotional activities rather than generating user-participation. The study also revealed a wide range in the nature and extent of user contributions and the value of this information as additional metadata on the digitized cultural heritage (Liew, 2014).

Most institutions enabling commenting on collections had few responses from or between users, which Liew optimistically viewed not as a lack of interest by the public but that the cultural heritage institutions had “yet to fulfil their participatory culture potential” (Liew, 2014, Summary para.2). Of the two reported on the national institution received mainly ‘fan mail’ appreciations that demonstrated little participatory culture, but had contributed less staff effort to actively encourage discussion than the regional community-initiated institution. The more coordinated effort by the regional institution to encourage a participatory culture paid off with community knowledge adding to the digital heritage metadata. Like Gorzalski (2013), Liew found the effort required by the regional institution to maintain their social media community was difficult to sustain.

Liew, Wellington, Oliver, and Perkins (2015) followed up Liew’s (2014) examination of social media use by New Zealand cultural heritage organisations with a global survey of social media use in libraries and archives. Like Williams (2015) they identified archives and libraries desire to adopt interactive software to deliver online collections or encourage user participation with the rise of Web 2.0 technology and from advocates within and outside institutions calling for more open, collaborative, user-centered institutions (Liew et al. 2015, pp.379 – 382).

Liew et al. (2015, p.383) sought to further explore decision making motivations and practice around the implementation or non-implementation of social media by archives and libraries,

surveying 370 institutions worldwide. They found most archives and libraries decisions to use social media were influenced by pragmatic reasons such as reaching new audiences and for stakeholder engagement. Similarly, reported success by the institutions using social media centered around the perception it was a business necessity to promote services and collections by using the communication channels popular with users (Liew et al. 2015, pp.392 & 393).

In her 2014 study Liew had found a second category of motivation to use social media was to provide a participatory platform to collaborate and engage with users and stakeholders (Liew 2014, as cited in Liew et al. 2015, p.393). Liew et al. (2015, p.393) found fewer institutions described their successful implementation of social media in terms of increased audience engagement or participation, while the third motivational factor of the transformative potential of social media to democratize knowledge creation was barely mentioned.

While their study was somewhat limited by most respondents being North American and European libraries, they found that there was a large gap between the vision of social media use by libraries and archives to encourage a participatory culture, as reflected in the literature, and the actual implementation of this technology by the institutions (Liew et al., 2015, p.393).

One of the only studies to examine participatory culture from a user point-of-view revealed that users were more interested in gaining access to digitized documents than using the social media applications. Duff, Johnson and Cherry (2013) conducted an environmental scan of Canadian archives using social media applications such as Facebook, YouTube and Flickr to connect with their users, and to encourage users to contribute additional information about collection items such as archives or historic images featured by the institutions on these sites. Like Gorzalski (2013) and Liew (2014) they found that institutions used these applications to provide different ways of connecting the public with archives but had low levels of user engagement.

After conducting a series of focus groups with archive users Duff et al. (2013, p.93) discovered that participants supported the idea of archives using social media to “democratize the archive” and show different points of view, but had concerns about adding their own information. These included the use of their personal information by the site, the potential corporate use of their contributions for profit-making and the credibility of contributions by the users not familiar with the source (Duff et al., 2013, p.93). However as the population

studied were a sample of undergraduate and graduate university students Duff et al. (2013, p.94) acknowledged the views they expressed represent a very limited segment of all archives users.

ii. Family historians as information contributors

While it appears that cultural heritage institutions struggle to gain user-contributions to their digital heritage collections through social media applications, Liew identified family history and genealogy topics as generating the most information and discussion (2014, Kete Horowhenua, para.10). Fulton's (2009) multiple case study of amateur genealogists suggests that reciprocal information sharing is an important feature of this hobby, potentially creating a user community motivated to share their knowledge with cultural heritage institutions.

Fulton conducted semi-structured interviews with 23 amateur genealogists searching for their Irish ancestors to determine the role played by information sharing in genealogy, and whether this role followed the analytical framework developed by Hersberger, Rioux and Cruitt (2005, as cited in Fulton, 2009, p.755) that proposed information exchange as fundamental to building online communities. Talja's (2002, as cited in Fulton, 2009, pp.755-756) theory that information sharing was a holistic act requiring examination of the community was used to examine the sharing behavior of the group as opposed to individual actions.

Fulton found participants valued the Internet as a source of information and as a medium for sharing information (2009, p.762). Encountering information and people encouraged sharing, helping to build and maintain connections, and creating a social network that fulfilled Hersberger, Rioux and Cruitt's (2005, as cited in Fulton, 2009, p.766) levels of community building. The genealogists also demonstrated strategic sharing identified by Talja (2002, as cited in Fulton, 2009, p.766), targeting specific sources such as online discussion lists to make connections and provide information. Fulton found individual and group 'super sharers' assumed the role of information champion, seeking opportunities to give back to the community that helped them in an act of reciprocity.

Given the small sample size caution on the generalizability of these findings to the larger genealogy community would be needed until confirmed by further study. They do indicate that as a group, genealogists are motivated to share their knowledge making them of primary importance cultural heritage institutions seeking meaningful input from their communities. In her survey of New Zealand archives using social media to connect with family historians

Paterson (2011) found archives weren't targeting this important group. Using Rogers' Diffusion of Innovation theory archives identified as 'early adopters' for their innovative use of social media tools were selected for interview from the list of contributors to the Community Archive database. The very small sample of six archives that took part makes the results ungeneralizable.

Consistent with Gorzalski's (2013) and Liew's (2014) findings Paterson discovered that social media tools were mostly used to 'push information out' rather than seek user comments (Paterson, 2011, p.14). Users contributed likes and affirmations, but few comments were received. While the institutions wanted to encourage greater interaction with their communities they felt constrained by a lack of resources (2011, p.18). Of most concern was a failure to recognize family historians use of social media, with half the participants believing that older people (including family historians) lacked the technological skills to use the social media tools (2011, p.17).

If family historians have been disregarded by cultural heritage institutions, Māori face a challenge to their unique perspectives on information and its ownership by digitized cultural heritage collections containing Māori information. In his report for the Te Ara Tika project Szekely (1997) gathered views of Māori library users and non-users at six regional hui (gatherings) examining where libraries were not meeting Māori information needs, including library collections and access to them. Participants reported that libraries lacked specialist knowledge of Māori information and the protocols around storage and access to material such as whakapapa and tribal information, suggesting that this material should be in the care of the tribes to which it related (1997, p.50). Although now almost twenty years ago no similar studies have been conducted to see if Māori perceptions have changed.

In her exploration of the history of Tauranga City Libraries in the context of the issues and challenges of biculturalism and Māori cultural intellectual property McCauley (2010) identified two types of Māori information, tapu or sacred knowledge such as religious knowledge and whakapapa, and noa or common knowledge such as crafts or hunting skills. Traditionally tapu and noa knowledge were not stored together, with transmission of tapu knowledge being limited to certain tribal members and common knowledge, being communally owned, not being passed on to another tribe (Cullen, 1996 as cited in McCauley, 2010, p.48).

Smith's (1997) survey of the range of Māori use of the internet outlined the advantages and disadvantages of Māori information in electronic form. He found that ease of access to digitized information and increased profile of Māori culture on the internet is countered by Māori concerns relating to intellectual and cultural property that could lead to Māori losing control over the distribution of their information. Building on the work of Smith (1997), Francis and Liew (2009) examined the creation of digital collections and how the rights of indigenous peoples were being protected in policy and protocols in a qualitative survey of selected New Zealand and Australian heritage institutions websites and their digital collection policies.

They found trust issues over access and control over the indigenous information stem in part from the [colonial] "liberal democratic ideal that information is for all and access should be open, versus the ideology from an Indigenous point of view that some knowledge should be treated more protectively" (Francis & Liew, 2009, para. 18). Current legislation such as the New Zealand Copyright Act 1994 does not address indigenous concerns around ownership as it applies only to individuals and does not continue in perpetuity. Cultural heritage organisations are instead filling the gap between deficiencies in the law and protection of Indigenous cultural and intellectual property rights by recognizing these rights in their policies (Francis & Liew, 2009).

Frustration with the ability to control access to Māori information has led some iwi to develop their own databases. In a case study of Te Reo o Taranaki digital archive, Love and Hall (2011-2012) evaluated the success of the Kete software in creating an iwi database to allow their community to contribute within appropriate tikanga or guidelines. They found the database lacked the ability to control access to information according to who was seeking it. This highlights the dilemma that Māori face, the desire to access and contribute stories, whakapapa or images versus the need to share this information appropriately under the control of the iwi and hapu to whom they belong (2011-2012, p.30).

A recent study by Crookston, Oliver, Tikao, Diamond, Liew and Douglas (2016) on how digitized te reo Māori collections are being used and their impact on the people and communities who use them, found a significant impact on supporting sharing and a relationship system among families and communities. Accessibility and ease of sharing through digitizing this material outweighed possible negative effects on the wairua (spirit or life force) of the information or te reo (2016, p.7). Respondents were still cautious about

sharing some knowledge such as whakapapa. They highlighted the need for institutions to understand rules around access and usage of the information, leading Crookston et al. (2016, p.7) to remark “There are a complicated set of obligations and drivers to both share, use and protect collections at the same time”.

Although this study examined only te reo collections, and most respondents were from the research and academic sectors, it indicated the desire to share and preserve Māori information fostered better relationships within whanau, hapu and iwi, and with the information providers. This in turn generated trust and information exchange between respondents and the information providers (Crookston et al., 2016, pp.35-36).

4. Research Questions

Perkins (2013), Gorzalski (2013), Liew (2014) and Liew et al. (2015) revealed a gap between the vision of a new online participatory culture, as espoused in the literature and by many cultural heritage institutions, and the reality that making social media tools available doesn't guarantee they will be used. Research to date has examined the extent of this gap from the viewpoint of the cultural heritage institutions involved. This study builds on Duff et al.'s (2013) research, seeking to identify factors encouraging or discouraging participation in digital cultural heritage projects from the user's point-of-view, using a larger and more diverse community of archive and library users, namely family historians.

Paterson recognised family historians form a community of “critical importance” (Tucker, 2006, as cited in Paterson, 2011, p.5) as frequent users of archives and libraries, yet the institutions she interviewed failed to recognise genealogists use online social media tools to connect and communicate. As Fulton (2009) demonstrated genealogists are a community seeking to share their knowledge. For the Māori community sharing knowledge within the Māori world is tempered by the need to protect it, a viewpoint that Francis & Liew (2009) found conflicts with the Western colonial ideal of open access to information.

This study sought the views of the members of the New Zealand Society of Genealogists (NZSG), a group motivated to share their information and fulfil the participatory culture vision, yet for Māori members of the NZSG there may be conflict between a desire to share their knowledge and control access to it.

The study focused on answering the following research questions:

RQ1. In what ways do members of the New Zealand Society of Genealogists engage with digital cultural heritage projects through social media?

RQ2. What factors encourage them to contribute or not?

RQ3. What form would they prefer contributing their knowledge in?

RQ4. In what ways do specific cultural factors such as tapu and noa knowledge limit or encourage family historians from the Māori community to contribute their knowledge?

5. Research Design

Duff et al.'s (2013) study identified only a few areas of concern for participants adding their information to archives social media sites. To discover a wider range of factors that may influence user participation this research uses an exploratory mixed methods research design. This involved a small-scale, qualitative stage following a grounded theory study using semi-structured interviews with a sample of members of the NZSG to determine factors that may encourage or discourage contributions through social media to digital cultural heritage projects, and the preferred format for contributions. These factors informed the questions for a larger quantitative survey of NZSG members that included open-ended questions to elicit more detail.

6. Methodology

i. Population and sample

As a private organization NZSG do not publish membership details but list 67 affiliated branches (52 in the North Island and 15 in the South Island) (New Zealand Society of Genealogists, n.d.). In February 2016 the total NZSG membership was around 4500 members (G. Williams, personal communication, February 11, 2016). Not all branch members are members of the national NZSG organization but NZSG branch committees maintain contact lists of their entire membership. As members of the Whanganui Branch are in a professional relationship with the researcher they were not considered for inclusion in the phase one interviews to avoid potential conflict of interest (Victoria University Research Policy Group, n.d., pp.6-7).

Given the time constraints for the research, a purposive sample of six NZSG members for the phase one interviews was selected with the assistance of the NZSG President to represent the population (Leedy & Ormrod, 2013, p.152). The sample included one male and five female members, all from North Island branches. They ranged in age from 48 years to over 70 years and in experience in genealogical research, with one member with over ten years' experience, four with more than 30 years' experience and one with more than 40 years' research experience. All the participants were New Zealand European and had completed research into their European heritage, with one also completing research in Māori whakapapa for family and as a cultural heritage professional.

An initial introductory email was sent to each nominated member inviting them to become involved in the study. All replied as willing to participate. An email with an attached information sheet and consent form were then sent to each participant with the assurance of anonymity and confidentiality for the duration of the study. See Appendix 1 for a copy of the information and consent forms for the interviews.

After the consent form was signed and returned an interview time that suited each participant was arranged. All participants agreed to be interviewed by Skype, with five interviews lasting 25-30 minutes and one 75 minutes. All the participants were thanked for their contributions and were sent a copy of the transcript of their interview to check, and a copy of the research project when it was completed.

The phase two survey was open to the entire NZSG membership including individual members of the NZSG and members of the affiliated branches, who may not be individual members of the NZSG as well. The invitation to take part in the survey was emailed to the branches and individual members of the NZSG by the NZSG office as part of the NZSG eKIT newsletter.

Members were invited to participate through the information sheet that contained the link to the online survey, with the first page of the survey being the consent form. The consent form made clear the voluntary nature of the survey and that responses remained anonymous for the duration of the study. A copy of the information sheet and consent form is provided in Appendix 2. There was a total of 78 respondents to the online survey. Respondents were thanked for their contribution and offered a copy of the research when it was completed.

ii. Data collection

As the members for the phase one interviews were widespread the interviews were conducted via Skype. The interviews were recorded using Callnote Premium call recording software by Kanda and later transcribed by the researcher. The semi-structured interviews included a few central questions around the demographics and research experience of participants with open-ended questions on their views on contributing to digital cultural heritage databases and to commercial heritage databases. A copy of the interview questions is provided in Appendix 3.

While the Whanganui Branch NZSG members were not used for the phase one interviews to avoid potential conflict of interest, they were invited to pilot test both the phase one interview questions and phase two survey questions prior to use. As the group includes both new and experienced members they provided a range of responses that may also be seen in the wider NZSG membership.

The phase two descriptive survey was completed using a link to the online survey tool SurveyMonkey. Though the study centers on contributions to online digital cultural heritage projects, it was recognized that conducting the survey online may introduce a bias against members not internet-linked, so paper copies of the survey were available on request (Leedy & Ormrod, 2013, p.218). The survey was conducted from 01 June through to 18 June 2017. The seventeen questions for the survey were developed from themes identified in the interview data covering seven areas:

1. demographic data of the participants;
2. the likelihood of participants using and contributing to online cultural heritage databases;
3. the type of information they would and would not feel comfortable contributing to online cultural heritage databases;
4. the ways that they would prefer cultural heritage institutions to collect information about their communities;
5. the likelihood of participants using and contributing to online commercial heritage databases;
6. the type of information they would and would not feel comfortable contributing to online commercial heritage databases;
7. and their feelings about using the contributions of other researchers from heritage databases.

Simple multiple-choice and selection questions were used to introduce areas, with open-ended questions included to allow for more detail to be collected. The SurveyMonkey program allowed participants to change their answers on any survey page until they completed the survey. Participants could return to the survey to pick up where they left off and/or edit previous responses until they clicked the 'Done' button. As none of the questions were compulsory, the number of respondents to each question varied through the survey and were less towards the end of the survey. A copy of the survey is provided in Appendix 4.

iii. Ethical approval

Permission to work with the NZSG members and ask for their voluntary participation was sought and received from the NZSG President and NZSG Council. Separate applications for each data collection method were lodged for the phase one interviews and phase two survey and received approval from the Victoria University of Wellington School of Information Management Human Ethics Committee.

The interviews involved confidential research, as the identity of the data sources is known to the researcher but not revealed to anyone else (Victoria University School of Information Management, n.d.). The second phase survey involved anonymous research via on the online survey that concealed the identity of the participant from the researcher. Participants in the phase one interviews were given the option of voluntarily participating in the phase two survey (Leedy & Ormrod, 2013, p.263).

As both phases of the research sought to involve Māori participants the principles of partnership, protection and participation from the Treaty of Waitangi underpin the research (Hudson, Milne, Reynolds, Russell, & Smith, 2010, p.1). Consultation with Whanganui kaumātua was undertaken to ensure appropriate protocol was followed for Māori participants and information relating to Māori cultural and intellectual property rights protected.

iv. Data analysis

Using grounded theory design, data from the phase one interviews underwent analysis using open coding to reveal a set of themes describing how the sample viewed contributing to digital cultural heritage projects. Constant comparative method (Leedy & Ormrod, 2013, p.147) was employed to alter the questions for each subsequent interview as evidence collected suggested changes to classification of the data. Themes identified from the interviews were used to construct the questions for the phase two survey.

At the close of the online survey the multiple-choice and selection questions were automatically collated into graphs by the SurveyMonkey software providing demographic data and revealing attitudes towards contributing to digital cultural heritage and commercial databases. The additional qualitative data from the open-ended questions underwent content analysis with the text being examined for similarities and differences that may indicate emergent themes. Using comparative analysis, the content of the phase one interviews and phase two survey was examined in relation to the research literature, allowing conclusions to be drawn about New Zealand family historians contributing to digital heritage databases, with the comments being used to clarify and illustrate the findings.

Limitations and delimitations of the research: The necessary inclusion of the invitation to participate in the survey in the NZSG eKIT national newsletter rather than by direct email to members may have meant local branch members missed the invitation to participate if their branch committee did not distribute the newsletter to all members. With only one newsletter per month there was no opportunity to send a reminder email to members that the survey remained open to complete. The respondents to the survey are only a small proportion of the estimated entire membership of the NZSG and the results of this research may not be generalizable.

7. Results

There were 78 respondents to the survey, though 17 responses were incomplete, with 12 respondents not going beyond the demographic questions.

i. Demographics of respondents

a. Age and gender

All the survey questions were optional and response rates to each question varied through the survey. It was important that respondents completing the anonymous survey felt that they did not have to provide personal details but in the section on respondent demographics the first three questions were answered by all respondents. There were sixty-one female respondents and seventeen males. The respondents ranged in age from 35-44 years to over 75 years, with most respondents being in the 65 to 74 years age group (46%) (See Table 1).

Table 1: Age range of respondents

Age groups	Response Percent	Response Count
18 to 24	0%	0
25 to 34	0%	0
35 to 44	3%	2
45 to 54	12%	9
55 to 64	20%	16
65 to 74	46%	36
75 or older	19%	15
Total	100%	78

b. Ethnicity

Respondents could select all the ethnic groups they identified with, some selecting more than one group. The majority identified as New Zealand European (83%). While three percent identified as Māori, nine percent identified as Māori and New Zealand European. The remaining respondents identified themselves as Australian European (3%), Jewish (1%), and English (1%) (See Table 2).

Table 2: Ethnicity of respondents

Ethnic groups	Response Percent	Response Count
Māori	3%	2
New Zealand European	83%	65
Māori & New Zealand European	9%	7
Jewish	1%	1
English	1%	1
Australian European	3%	2
Chinese	0%	0
Indian	0%	0
Samoan	0%	0
Cook Island Māori	0%	0
Tongan	0%	0
Niuean	0%	0
Total	100%	78

c. Research experience

Of the seventy-seven respondents to question 4, more than half (52%) were very experienced researchers who had been researching their whakapapa or family history for more than twenty years. Only 5 percent of respondents had spent 5 years or less researching with the remaining respondents almost evenly divided between those who had been researching for 5 to 10 years (20%) and those researching for 10 to 20 years (23%).

Table 3: Length of time researching whakapapa or family history

Years spent researching	Response Percent	Response Count
1-5 years	5%	4
5-10 years	20%	15
10-20 years	23%	18
More than 20 years	52%	40
Total	100%	77

ii. Using cultural heritage databases

When asked how likely would they use cultural heritage databases for their research more than half of the 66 respondents (59%) indicated that they were very likely or extremely likely (See Table 4).

Table 4: Likelihood of using cultural heritage databases

How likely would you use cultural heritage databases for your research?	Response Percent	Response Count
Extremely likely	35%	23
Very likely	24%	16
Somewhat likely	26%	17
Not so likely	12%	8
Not at all likely	3%	2
Total	100%	66

Those who responded less positively were asked why they would not use these databases and were given the option of choosing multiple answers to the question. Not knowing these databases existed was the most popular reason (59%), followed by the databases not being relevant to their research (37%), indicating a lack of knowledge about the databases and the information they could potentially provide. Of the 27 respondents to the question 15%

indicated that they did not feel confident about using the databases and 7% that they did not trust that the information on the database was correct (See Figure 1). Five respondents also chose “Other reasons (please specify)” and added comments to clarify their choice including “Answered as I did only because through (painful) past experience I have learned to trust only a primary source that can be verified by another (preferably) primary source”. A similar comment indicates concern with information being correct and verifiable, “From past experiences with family history on line, I have noticed some people have taken my information or added wrong information without asking permission and I [sic] it is annoying when people copy stuff that isn't correct”.

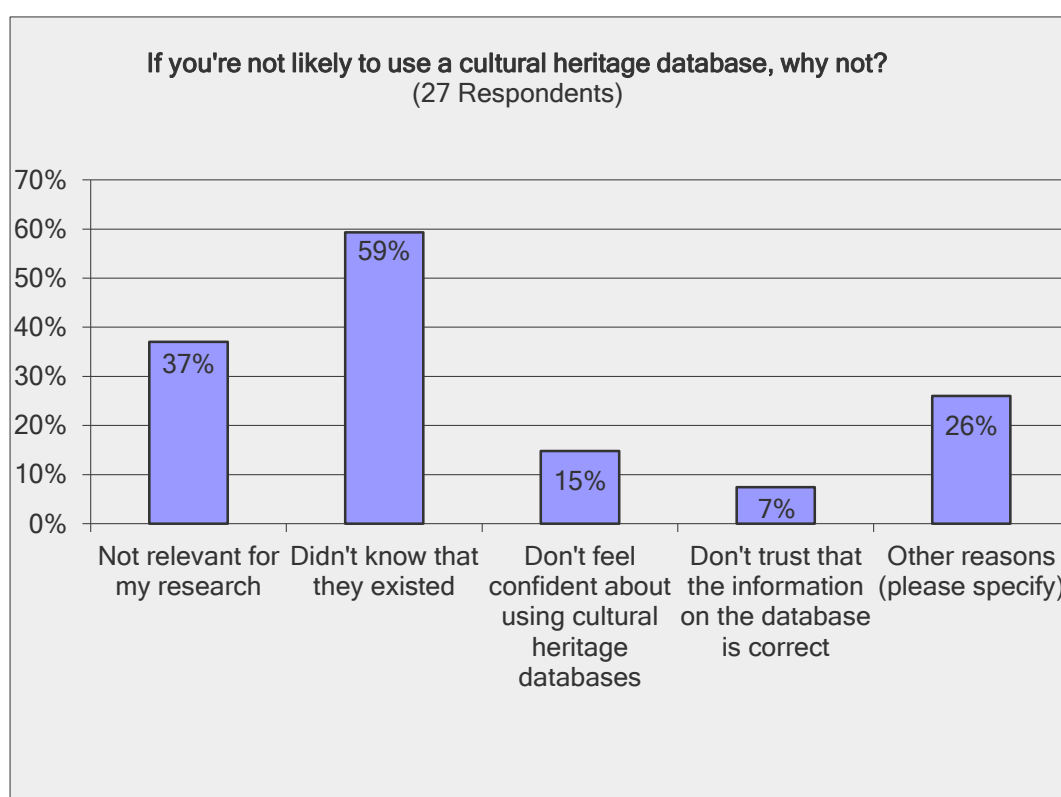


Figure 1: Reasons for not using cultural heritage databases

iii. Contributing to cultural heritage databases

Respondents were less inclined to contribute to cultural heritage databases than use them. While 44 percent of the 66 respondents indicated that they were very likely or extremely likely to contribute there was an increase in those only somewhat likely to contribute (39%) and in the less positive not so or not at all likely to contribute (17%) (See Table 5).

Table 5: Likelihood of contributing to cultural heritage databases

How likely would you contribute information to cultural heritage databases?	Response Percent	Response Count
Extremely likely	11%	7
Very likely	33%	22
Somewhat likely	39%	26
Not so likely	14%	9
Not at all likely	3%	2
Total	100%	66

iv. Types of information contributed to cultural heritage databases

When questioned about the type of information that they would contribute to cultural heritage databases the 59 respondents were generally happy to provide identification of photographs, events and locations. While some would contribute photographs and family stories, there was a reluctance to include any personal information, or information about living people without their permission. For example, one respondent commented

“I have contributed to the on line [sic] cenotaph data base [sic] about my ancestors who were in involved in WW1 WW2 and NZ Land wars. But not too keen to add personal stories as sometimes I have seen untrue un researched [sic] family genealogy on public sites which has annoyed me. So I only put on information that isn't too personal.”

Correcting mistakes was important for some respondents concerned about the accuracy of the information, such as this respondent, “I have seen incorrect (according to me) info on sites and I'd not want to promulgate that”. Another respondent explained how commenting could help improve the accuracy of the information,

“By commenting on how a person/place might connect with another person/place. I'd also comment if I saw someone else had provided incorrect information, so another reader would see there is a discrepancy, and not take what they read at face value. It's important to any researcher to get facts, and providing updated or another point may help someone to check carefully when exploring this topic.”

Ownership of information and being clear about who has verified it is important to respondents with access to whakapapa, as one respondent explains “Photographs, locations, events - OK Personal stories/family stories see below. Whakapapa/family trees - uncertain. Need to be clear about who owns info and who verifies it and who has access to it and what sort of access...”.

Whakapapa was mentioned by both Māori and non-Māori respondents as a type of information that was shared only with permission. For example, a New Zealand European respondent commented “Whakapapa I do for my Māori relations as they tend to want to keep them within the family”, while a Māori respondent would not share whakapapa “if it did not belong to my whanau or whakapapa that for whatever reason did not sit well with my whanau”.

Sensitive information or information that could potentially embarrass or upset family members (such as medical history, abortions, adoptions, or personal relationships), even about deceased family members, was also unlikely to be contributed. Several respondents believed sharing this type of information would be unethical or not respectful. Lack of control over the information once placed online was also cited as a reason not to contribute, especially if it was not clear what protection was placed over the alteration or reuse of the information for example,

“My decision to contribute would be determined by how the database would use the information and what copyright protection/attribution was provided. I would feel less comfortable sharing personal and more recent family stories, once things are on the internet you have very little control over them.”

One respondent mentioned that their “hard earned research isn't free fodder for the internet”, a reminder that many family historians had spent years and a lot of money to compile information that cultural heritage institutions sought to acquire for free.

v. Preferred method for cultural heritage institutions to collect information about their communities

When asked how they would prefer cultural heritage institutions collected information, online cultural heritage databases (chosen by 81%), closely followed by face to face interviews (at 76%), were the most preferred methods selected by the 58 respondents (See Figure 2). Social

media pages such as Facebook, Twitter and Snapchat was a distant fourth with only 16 percent of respondents choosing this method, including both younger and older respondents. Fourteen respondents also chose to add comments under the “Other preferences (please specify)” option. Other collection methods mentioned were: “Personal contact by phone”; “Academic research”; “Emailed surveys”; “Written records contributed by those who did or witnessed the work or events”; “through local historical societies and genealogy groups, local archives and historians”; “Acceptance of written stories”. Two respondents included “any way they can” or “any way that works for that community”, while one suggested “all of the above”.

While two respondents were unsure or had no clear view, except that social media was the least preferred option, for the remaining respondents it was the end use that mattered as “It would need to be a trusted environment where I felt there was integrity of purpose” and “How institutions collect information (unless it is from me) is irrelevant to me. It's how the information is made accessible that matters to me”, emphasizing concern for control over the use and reuse of the information.

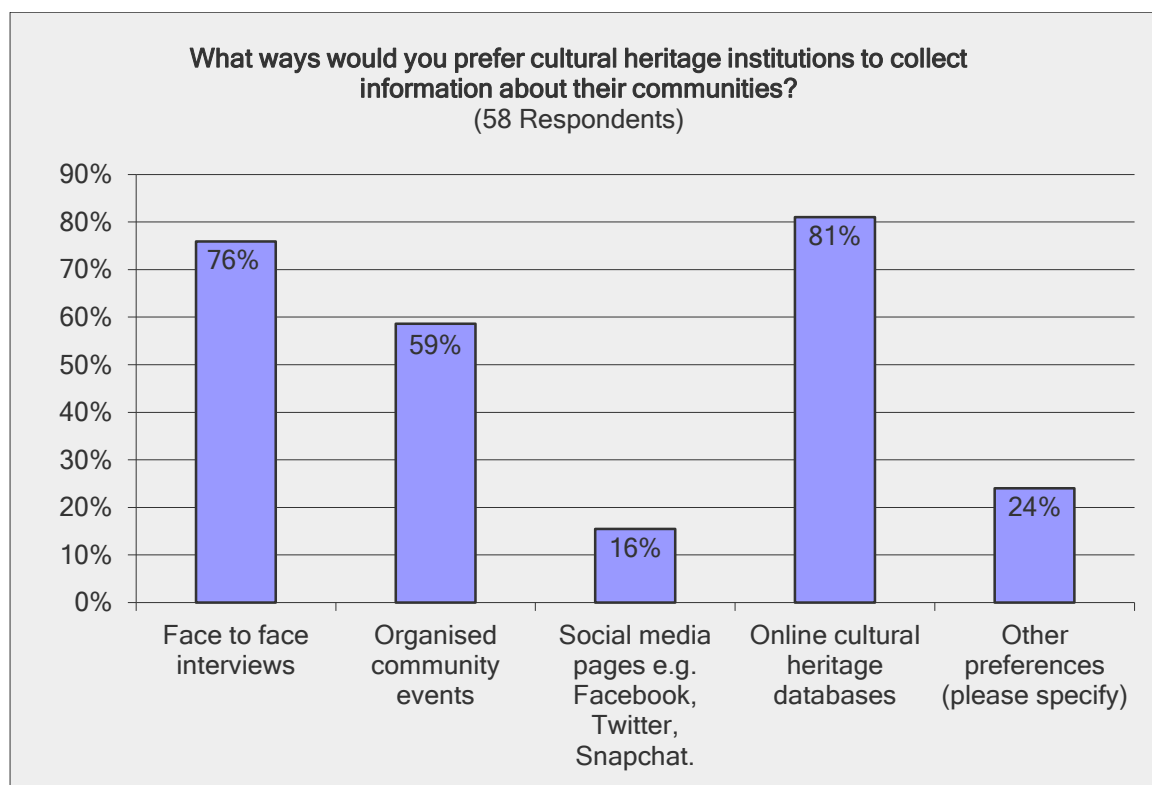


Figure 2: Preferred method for cultural heritage institutions to collect information about their communities

vi. Using commercial heritage databases

As the commercial heritage databases target the family history sector it is not surprising that a high percentage (71%) of the 61 respondents would be very likely or extremely likely to use commercial databases such as Ancestry and Find My Past for their research (see Table 6). There was only a slight difference in those not so or not at all likely (16%) to use the commercial databases when compared to cultural heritage databases (recorded at 15% in Table 4) but fewer respondents chose the middle “Somewhat likely” option (13% here compared with 26% of respondents in Table 4).

Table 6: Likelihood of using commercial heritage databases

How likely would you use commercial heritage databases for your research?	Response Percent	Response Count
Extremely likely	48%	29
Very likely	23%	14
Somewhat likely	13%	8
Not so likely	11%	7
Not at all likely	5%	3
Total	100%	61

For the 14 respondents who preferred not to use commercial heritage databases lack of trust in the accuracy of the information on the database was the major issue (43%), closely followed by not knowing that they existed (36%) (see Figure 3). Twelve respondents chose to add comments with seven mentioning the cost to access the database as a prohibitive factor and three mentioning concerns about accuracy of the information due to an inability to check the source of the information.

Two respondents mentioned the use of volunteers to complete the original research that the commercial databases then charge for access to and “If voluntarily done research is being sold by a third party, I find that morally objectionable unless there is some advantage to the researcher in contributing”. One respondent extended this view to the cultural heritage sector commenting “Sometimes family have put artefacts and photos and information in the care of museums etc [sic] and then later family members have to pay high prices to view or copy their own family information”.

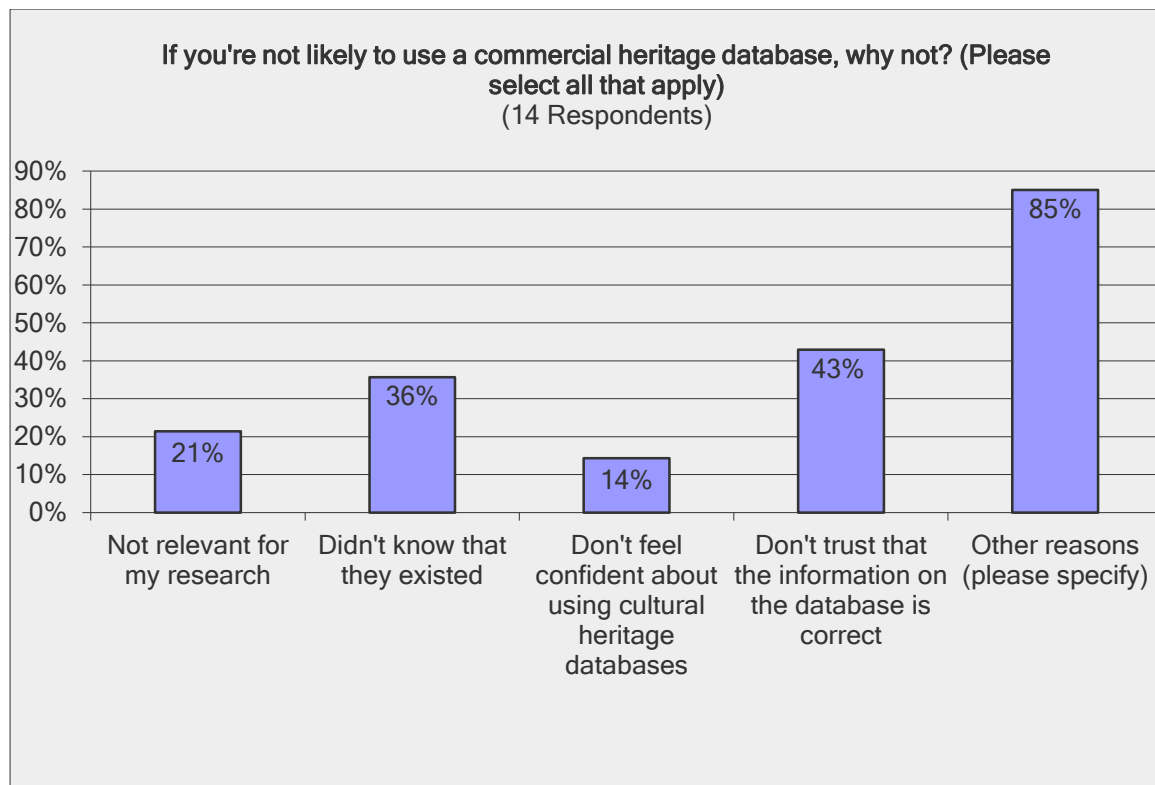


Figure 3: Reasons for not using commercial heritage databases

i. Contributing to commercial heritage databases

While most respondents to Question 11 may have been happy to use commercial heritage databases, fewer of the 61 respondents to Question 13 would be very likely or extremely likely to contribute information (36%), with many more not so or not at all likely to contribute (39%) (see Table 7). This result also contrasts with attitudes to contributing to cultural heritage databases where only 17% of the respondents were not likely to contribute as reported in Table 5.

Table 7: Likelihood of contributing to cultural heritage databases

How likely would you contribute information to commercial heritage databases?	Response Percent	Response Count
Extremely likely	13%	8
Very likely	23%	14
Somewhat likely	25%	15
Not so likely	23%	14
Not at all likely	16%	10
Total	100%	61

ii. Types of information contributed to commercial heritage databases

Only six of the 51 respondents would not contribute any information to commercial heritage databases, though one of the six would point out errors. Verifying information or correcting transcription errors were mentioned as incentives to contribute to commercial heritage databases.

The remaining respondents were prepared to contribute photographs, basic family trees and some family stories, though for several respondents this would be subject to the Privacy Act, or to the information being only about deceased people. For one respondent there was a clear demarcation between cultural and commercial heritage databases,

“I have contributed with historical information and photos to these (Ancestry) as its [sic] for people of the same interest. Whereas I think of the Cultural heritage sites as more for professional people or people 'who have achieved'. The family history sites seem more 'family' orientated and personal.”

Ten respondents would contribute all the examples of information given in the survey including photographs, personal stories, family stories, whakapapa, and identifying a location or event. While commercial heritage databases were viewed as encouraging sharing of information, reciprocal sharing was not guaranteed but had to be elicited,

“All of the above on a 'privacy' setting to encourage the SHARING [sic] of information. Ancestry and it's [sic] associated search engines are excellent. However, sadly, I have found that little is offered in a reciprocal manner unless one deliberately keeps information to a minimum to entice others to make contact and ask to share at which time they are sometimes motivated to offer information in return!”

The control the respondents had over access to and reuse of the information was an important factor in limiting the type or amount of information contributed, as one respondent explained “I have seen too many examples of information being incorrectly copied to family trees. Once the information is put online I no longer have any control over how it is used”.

Personal stories, sensitive information or stories about living family members were all cited as examples of information not contributed as commercial heritage databases were not trusted to keep the information private or that they may on-sell it to other companies,

“I do not trust them not to use any information I provide for their own monetary gain, even if they say they will not do so. Also, I have already experienced some of my information being used incorrectly by others who gained it through one of the commercial websites, added it to their own, then handed the lot over to Ancestry.”

Two respondents again mentioned whakapapa as information that required the consent of whanau before it would be shared with one commenting, “Māori research needs to be handled with great sensitivity, especially when you are Pakeha and working on your spouse's heritage, even with the blessing of the whanau”.

iii. Using contributions of other researchers from heritage databases

Only one of the 57 respondents to the question examining reciprocal sharing of information would not use the contributions of other researchers. Lack of trust in the accuracy of the data was cited and was a factor in the cautious but positive approach to sharing taken by the other respondents for example,

“Much information provided in heritage databases is not substantiated and can be misleading”;

“There needs to be a degree of transparency in the source of information in databases. Not all sources of evidence are created equal, and it can be important to know if the source can be relied upon”.

Checking the accuracy of the information and references cited by other researchers was a condition mentioned by 34 respondents before using the contributions of others with comments such as,

“Proceed with caution! I always check information I find on other people's trees back to the sources and if i [sic] can't find the source and agree it is proof for the person in my tree then I won't add it”;

“I think when people provide information they should be encouraged to quote their sources. If it is family stories or granny told me, that's fine as anyone else can weigh that up and decide for themselves”.

Establishing personal contact was important for the exchange of information online with one respondent stating, “Need to get to know the researchers first before any transfer of information” and another checking researcher credentials,

“Family trees on sites such as ancestry [sic] are scary, and I will not contribute information likely to be added to already inaccurate trees. I like to know the credentials of the providers of information to the databases. I currently share information to ancestry [sic] on a one to one basis and with folk who seem to be checking their own accuracy”.

Respondents were open to reciprocal information sharing, for example “I would check their information and would make personal contact if that is possible. I would share information if it was a two way [sic] process”, provided they received appropriate acknowledgement, “sharing is a two way [sic] street, and very often it is all taking and no acknowledgment or sourcing”.

The initial information exchanges could lead to ongoing information sharing for example,

“I do use such information, even from commercial sites such as Ancestry, but I always check the references or use them as a guide to what might be relevant to me. Where I have used information I always contact the person concerned directly and thank them. We frequently end up sharing other information”.

For some, sharing information is a means of ensuring it remains accessible, “I like to share all my information with all as that way the information is retained and if for any reason my information is lost then I know it is still out there”. One respondent explained reciprocal information exchange is fundamental to genealogy,

“I am only too happy to share information. I think this is fundamental to genealogy research, and I find it bemusing when others that you are related to are unwilling to share but are quite happy to use documentation, records and photographs that others have added”.

For two Māori respondents, their experience of reciprocal sharing varied widely. One respondent returning from Australia to research their family history was “confounded in recent years by a reluctance to share information with me (I have plenty to offer in return). In

the 1960s I was welcomed onto the relevant maraes ... The experience has rather shaken my confidence in the notion of reciprocal sharing”. By contrast the other respondent explains

“Whakapapa is very personal to not just individuals but whanau, hapu and iwi. It is still a very sensitive area and when researching outside my own whanau I am mindful that I am humbled if people allow me to share their whakapapa. I have found that it is a long process to get information from people and it is a privilege when am freely offered information”.

8. Discussion

The research found that members of the NZSG were more likely to use commercial heritage databases for their research, which target the family history market, but were more likely to contribute information to cultural heritage databases. That they don't make more use of cultural heritage databases in part due to a lack of knowledge about the databases and the information they hold, as this respondent explains

“I was unaware of a couple of the Cultural Heritage databases. Sometimes the information is there, we just have to know they are there. Search engines are only good if you know what to look for.”

Palmer's warning (2009, para.3) should be heeded, simply providing cultural heritage databases filled with great content and interactive potential doesn't guarantee they are known about, or used. This also supports Liew's (2014) findings that successful cultural heritage digital projects require sustained, coordinated effort by cultural heritage institutions to initiate conversations with their communities and encourage community involvement.

NZSG members currently engaging with digital cultural and commercial heritage projects mostly provide corrections and comments to improve the accuracy of the information. Improving the accuracy of the content was also mentioned by respondents in Duff et al. (2013, p.89) as a reason to contribute to archives using social media. While NZSG members would contribute photographs, some stories and identifications of events and locations, like the respondents in Duff et al. (2013, p.90) they were reluctant to contribute personal or sensitive information.

Their reluctance to contribute is related to concerns over ownership and control of the information online, especially in the case of commercial databases. Like the students in Duff et al. (2013, p.93), NZSG members feared their personal information may be on-sold to third parties or used for profit-making. Respondents were more likely to engage with cultural institutions and commercial heritage companies with clear policies on the use and reuse of information from their databases.

Clarity over the ownership, access and reuse of information was especially important for both Māori and non-Māori NZSG members researching whakapapa. Just as McCauley (2010, p.48) reported this research found noa (common) knowledge may be shared, with respondents willing to contribute photographs and identify locations and events. In contrast, tapu (special or sacred) knowledge, such as whakapapa, is communally owned and respondents researching whakapapa felt they could not share it without permission of whanau, hapu or iwi.

Szekely (1997) found a desire by Māori to return control of their information from libraries and archives to tribal authorities for care and protection. The experience of the Māori researcher returning from Australia being denied access to whakapapa suggests that some tribal authorities may be more sensitive about access to such information than they were in the past. Although only one respondent reported this experience it reinforces the statement by Liew et al. (2015, p.381) that

“An open democratized participatory model for some communities and their cultural memory is advantageous, but a blanket call to democratize across the board is simplistic and fails to account for the nuances of individual communities.”

It also suggests the value of access to digitized Māori information in promoting sharing, trust and information exchange amongst Māori, as reported by Crookston et al. (2016), should be explored further in relation to the actual extent of the sharing system in New Zealand and in expatriate Māori communities overseas.

The perception by one respondent that cultural heritage databases are only for people who have ‘achieved’ is of concern. The respondent went on to comment,

“For me the difference with a Cultural Heritage data base [sic], and a family history database would be the significance. I don't feel that I have made a cultural

significance to New Zealand, but I do feel a huge family connection to my family history and its significance to me, personally”.

For cultural heritage institutions to fulfill their “participatory culture potential” (Liew, 2014, Summary para.2) they need to actively encourage community involvement in their collections. As Perkins (2013) and Liew (2014) found, key aspects to encouraging user-participation are the nurturing of relationships and earning the trust of the community from which the information is being sought.

In the case of the NZSG members there is a desire for greater transparency from cultural heritage institutions. This includes clearly identified sources of information, preferably linked to original documents, and an indication of the credibility of contributors. Like the student respondents in Duff et al. (2013, p.93) this suggests a desire for continuing institutional control and authority over contributions rather than the open, democratic, participatory archive envisaged by Huvila (2008).

Just as Fulton (2009) found, reciprocal sharing is fundamental to NZSG members. As one respondent explained “Genealogy is for sharing. No one owns it. It is all our history and we need to put it out there for all to learn from”. They encourage information exchange by making direct contact with other researchers in their area of interest, potentially leading to ongoing information sharing. Hersberger et al. (2005, as cited in Fulton, 2009) described information exchange as fundamental to building online communities. To take advantage of this “sharing process”, as one respondent described it, and build an online community, cultural heritage institutions need to use a range of methods to stimulate information exchange.

These methods include using online heritage databases, face to face interviews or organized community events as the means of collecting information about communities. Other suggested methods such as contact by phone, emailed surveys and consultation through local genealogy groups all involve an element of personal contact and the establishment of a relationship of trust. Social media was the least preferred method, not because NZSG members aren’t able to use it, as Paterson’s (2011) institutions believed, but because it isn’t viewed as a trusted environment for the exchange of accurate information.

9. Conclusion

This research suggests one answer to Owen's (2014, p.275) question how do we stimulate a community of users such as family historians to provide their knowledge online may be to begin offline. With the exponential increase of digital content available cultural heritage institutions should not assume their communities are aware of the digital resources they offer. Institutions need to be open and transparent about the purpose of their digital heritage projects, and about the ownership, use and reuse of the information provided. Cultural heritage institutions should not expect communities to share information without laying the foundation of a relationship of trust.

Despite their desire to democratize the archive through open access to digitized collections cultural heritage institutions need to be mindful that there will always be information that is too sacred, sensitive or personal to share. Māori and non-Māori family historians researching whakapapa the information entrusted to them will not share it without the permission of those who communally own it. When seeking contributions from indigenous communities establishing a relationship of trust requires time and the commitment to involve the entire community in the conversation.

It is through two-way exchange of information that online communities are built and a participatory culture established. In her concluding remarks on the fostering of a participatory culture by cultural heritage institutions, Liew suggests examining an institution's "inclination to 'control or exploit' or to 'trust and include' its community" (2014, Conclusion, para. 7). The nature of the two-way information exchange relationship sought by NZSG members, where accuracy and credibility of information and contributors take priority, suggests it may be equally a matter of examining the community's inclination to 'trust and include' cultural heritage institutions in their conversations.

This research provided a snapshot of views by members of the NZSG on contributing information to cultural and commercial heritage databases. As the respondents in this research are only a small proportion of the total membership of the NZSG caution should be exercised in generalizing the results. This research is one of few studies have sought a picture of engagement with digital cultural heritage projects from the user's point of view. To gain a fuller picture of user engagement with digital cultural heritage projects future research should seek the views of the wider research community including the academic and education sectors. Another aspect for further research is determining the extent of

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information sharing networks amongst Māori in New Zealand and in expatriate communities to determine if tribal communities remain conflicted between the desire to share and to protect their information.

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11. Appendix 1: Interview information and consent forms



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Participant Information Sheet

Research Project Title: Engagement of New Zealand family historians with participatory cultural heritage

Researcher: Gillian Tasker School of Information Management, Victoria University of Wellington

As part of the completion of my Master of Information Studies, this study is designed to identify factors that encourage or discourage family historians from contributing information to digital cultural heritage projects promoted by cultural heritage institutions such as archives, libraries and museums. The study will seek to determine how family historians would prefer to provide their knowledge, and to discover how this may differ for family historians from the Māori community.

The findings from this study will not only be of great benefit to cultural heritage institutions seeking meaningful input from their communities but also to family historians who choose to engage with these institutions by sharing their knowledge with them. Victoria University requires, and has granted, approval from the School's Human Ethics Committee.

I am inviting members of the New Zealand Society of Genealogists to participate in this research. Participants will be asked to take part in a one-hour interview. Permission will be asked to record the interview, and a transcript of the interview will be sent to participants for checking.

Participation is voluntary, and you will not be identified personally in any written report produced as a result of this research, including possible publication in academic conferences and journals. All material collected will be kept confidential, and will be viewed only by myself and my supervisor Dr Chern Li Liew. The research report will be submitted for marking to the School of Information Management, and subsequently deposited in the University Library. Should any participant wish to withdraw from the project, they may do so until 30th April 2016, and the data collected up to that point will be destroyed. All data collected from participants will be destroyed within 2 years after the completion of the project.

If you have any questions or would like to receive further information about the project, please contact me at taskergill@myvuw.ac.nz or telephone 06 349 1000 or 021 245 5017, or you may contact my supervisor Dr Chern Li Liew at ChernLi.Liew@vuw.ac.nz or telephone 04 463-5213.

Gillian Tasker



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Participant Consent Form

Research Project Title: Engagement of New Zealand family historians with participatory cultural heritage

Researcher: Gillian Tasker, School of Information Management, Victoria University of Wellington

I have been given and have understood an explanation of this research project. I have had an opportunity to ask questions and have them answered to my satisfaction.

I understand that I may withdraw myself (or any information I have provided) from this project, without having to give reasons, by e-mailing taskergill@myvuw.ac.nz by the 30th April 2016.

I understand that any information I provide will be kept confidential to the researcher and their supervisor, the published results will not use my name, and that no opinions will be attributed to me in any way that will identify me.

I understand that the final results of the research may be published in journals and presented at conferences.

I understand that the data I provide will not be used for any other purpose or released to others.

I understand that, if this interview is audio recorded, the recording and transcripts of the interviews will be erased within two years after the conclusion of the project in June 2016. Furthermore, I will have an opportunity to check the transcripts of the interview.

Please indicate (by ticking the boxes below) which of the following apply:

- I would like to receive a summary of the results of this research when it is completed.
- I agree to this interview being audio recorded.

Signed:

Name of participant:

Date:

12. Appendix 2: Survey information and consent forms



SCHOOL OF INFORMATION MANAGEMENT
TE KURA TIAKI, WHAKAWHITI KŌRERO
LEVEL 5, RUTHERFORD HOUSE, PIPITEA CAMPUS, 23 LAMBTON QUAY, WELLINGTON
PO Box 600, Wellington 6140, New Zealand
Phone +64-4-463 5103 Fax +64-4-463 5446 Email sim@vuw.ac.nz Website www.victoria.ac.nz/sim

Participant Information Sheet

Research Project Title: Engagement of New Zealand family historians with participatory cultural heritage

Researcher: Gillian Tasker School of Information Management, Victoria University of Wellington

As part of the completion of my Master of Information Studies, this study is designed to identify factors that encourage or discourage family historians from contributing information to digital cultural heritage projects promoted by cultural heritage institutions such as archives, libraries and museums. The study will seek to determine how family historians would prefer to provide their knowledge, and to discover how this may differ for family historians from the Māori community.

The findings from this study will not only be of great benefit to cultural heritage institutions seeking meaningful input from their communities but also to family historians who choose to engage with these institutions by sharing their knowledge with them. Victoria University requires, and has granted, approval from the School's Human Ethics Committee.

I am inviting members of the New Zealand Society of Genealogists to participate in this research. Participants will be asked to participate in an anonymous survey that will take about 20 minutes to complete. The survey will be open until 12pm on Saturday June 10.

Participation is voluntary, and you will not be identified personally in any written report produced as a result of this research, including possible publication in academic conferences and journals. All material collected will be kept confidential, and will be viewed only by myself and my supervisor Dr Chern Li Liew. The research report will be submitted for marking to the School of Information Management, and subsequently deposited in the University Library.

Should you wish to withdraw from the survey you may do so up until you complete it by clicking the final Done button to submit your answers. All data collected from participants will be destroyed within 2 years after the completion of the project.

If you have any questions or would like to receive further information about the project, please contact me at taskergill@myvuw.ac.nz or telephone 021 245 5017, or you may contact my supervisor Dr Chern Li Liew at ChernLi.Liew@vuw.ac.nz or telephone 04 463-5213.

Gillian Tasker



SCHOOL OF INFORMATION MANAGEMENT
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Participant Consent Form

Research Project Title: Engagement of New Zealand family historians with participatory cultural heritage

Researcher: Gillian Tasker, School of Information Management, Victoria University of Wellington

I have been given and have understood an explanation of this research project. I have had an opportunity to ask questions and have them answered to my satisfaction.

I understand participation in this survey is voluntary and I can exit from the survey before completing it. Should I choose to take the survey I understand that it will not be possible to withdraw once the survey is completed and my answers are submitted.

I understand that any information I provide will be kept confidential to the researcher and her supervisor, the published results will not use my name, and that no opinions will be attributed to me in any way that will identify me.

I understand that the final results of the research may be published in journals and presented at conferences.

I understand that the data I provide will not be used for any other purpose or released to others.

Please click on this link to take the survey, thank you for your participation:
<https://www.surveymonkey.com/r/9RC5CDT>

13. Appendix 3: Interview questions

Phase One Interview Questions

Note: Sex of participant recorded.

1. Ethnicity

Which ethnic groups do you identify with? for example:

Māori

European New Zealander

Asian New Zealander

African

2. Age

Which age group do you belong to?

20-30

30-40

40-50

50-60

60-70

70+

3. Area of research interest

What areas of genealogical research do you study? For example,

Māori whakapapa

European

Scottish

Irish

Chinese

And do you belong to a Special Interest Group?

4. Research experience

How long have you been researching your whakapapa or family history?

Use of cultural heritage databases

Many libraries, archives and museums present their collections online through cultural heritage databases that encourage users to contribute information back to the institutions. The information may be about items featured on the database, identifying photographs or locations, telling stories about a featured event, place or person or even uploading your own photos and stories. Some examples are the Cenotaph database of military personnel by Auckland Museum, Upper Hutt City Library's Recollect database, Te Takere Library's Kete Horowhenua database.

5. Experience of using cultural heritage databases

What has been your experience of using online cultural heritage databases?

If some experience then Question 6

If no experience then:

Would you ever consider using an online cultural heritage database, and why / why not?

6. Contribution to cultural heritage databases

How do you feel about contributing information to these databases?

7. Type of contribution

Would you feel differently about contributing different types of information, for example identifying a geographic location or adding a family story or photograph?

8. Value of contribution

How is / should your contribution be valued by the cultural heritage institution? For example, is it more or less valuable than the information provided by the archivist?

9. Use of contribution

How is / should your contribution be used by the cultural heritage institution? For example, could it be re-used for another purpose or used commercially by the institution?

10. Contributions by others

How do you feel about using the contributions of other researchers?

11. Development of online heritage databases

In what ways would you prefer cultural heritage institutions collect information about their communities? For example, through online databases, social media, oral histories, face to face interviews.

12. Current practice of cultural heritage institutions

What is your experience or perception of the ways in which cultural heritage institutions are currently asking for contributions? For example, through online databases, social media or organised events and exhibitions.

13. Best practice for obtaining contributions

What are cultural heritage institutions doing right in terms of, for example, their approaches, communication, and ongoing relationships with contributors?

14. Areas for improvement

In what areas could cultural heritage institutions be doing better in terms of soliciting contributions? For example, do they need they do more to ask for contributions from representative groups more directly?

Use of commercial heritage databases

As well as being a source of information commercial companies such as Ancestry and Find My Past allow subscribers and members to contribute their family trees, stories and photographs.

15. Public versus commercial heritage databases

What is your experience of using commercial heritage databases such as Ancestry or Find My Past?

16. Contribution to commercial heritage databases

How do you feel about contributing information to these databases?

17. Type of contribution

Would you feel differently about contributing different types of information to these commercial databases, for example identifying a geographic location or adding a family story, family tree or photograph?

18. Value of contribution

How is / should your contribution be valued by the companies that own these databases? For example, is it more or less valuable than the information provided by other researchers?

19. Use of contribution

How is / should your contribution be used by the companies? For example, could it be re-used for another purpose or used commercially by the company?

20. Contributions by others

How do you feel about using the contributions of other researchers that have been supplied to commercial databases?

14. Appendix 4: Online survey



Telling your story: Contributing to cultural and commercial heritage databases

Welcome to the survey.

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Participant Consent Form

Research Project Title: Engagement of New Zealand family historians with participatory cultural heritage

Researcher: Gillian Tasker, School of Information Management, Victoria University of Wellington

I have been given and have understood an explanation of this research project. I have had an opportunity to ask questions and have them answered to my satisfaction.

I understand participation in this survey is voluntary and I can exit from the survey before completing it by clicking on the Exit button at the top right of the page. Should I choose to take the survey I understand that it will not be possible to withdraw once the survey is completed and my answers are submitted.

I understand that any information I provide will be kept confidential to the researcher and their supervisor, the published results will not use my name, and that no opinions will be attributed to me in any way that will identify me.

I understand that the final results of the research may be published in journals and presented at conferences.

I understand that the data I provide will not be used for any other purpose or released to others.

Please click on the next button to continue to take the survey, thank you for your participation.

Telling your story: Contributing to cultural and commercial heritage databases

About you

We need to know a little about you.

1. What is your gender?

- Female
- Male
- Gender neutral

2. What is your age?

- 18 to 24
- 25 to 34
- 35 to 44
- 45 to 54
- 55 to 64
- 65 to 74
- 75 or older

3. Which ethnic group do you belong to? (Please select all that apply.)

- Maori
- New Zealand European
- Chinese
- Indian
- Samoan
- Cook Island Maori
- Tongan
- Niuean

Other (please specify)

4. How long have you been researching your whakapapa or family history?

- 1-5 years
- 5-10 years
- 10-20 years
- More than 20 years

SURVEY PAGE THREE

Telling your story: Contributing to cultural and commercial heritage databases

Contributing to cultural heritage databases

Many libraries, archives and museums present their collections online through cultural heritage databases and encourage users to contribute information back.

They may ask for information about items featured on the database, identification of photographs or locations, stories about places, people or events, or even allow you to upload your own photos and stories to their database.

Some examples are: Online Cenotaph (Auckland Museum), Manawatū Heritage (Palmerston North City Library), Kete Horowhenua (Te Takere Library Levin), Upper Hutt City Libraries Heritage Collections, Nelson Provincial Museum Collections Online, Hocken Snapshot (Hocken Library, Otago University).

5. How likely would you use cultural heritage databases for your research?

- Extremely likely
- Very likely
- Somewhat likely
- Not so likely
- Not at all likely

6. If you're not likely to use a cultural heritage database, why not?

- Not relevant for my research
- Didn't know that they existed

- Don't feel confident about using cultural heritage databases.
- Don't trust that the information on the database is correct.

Other reasons (please specify)



7. How likely would you contribute information to cultural heritage databases?

- Extremely likely
- Very likely
- Somewhat likely
- Not so likely
- Not at all likely

8. What type of information would you feel comfortable contributing to a cultural heritage database? For example photographs, personal stories, family stories, whakapapa, identifying a location or event.



9. What type of information would you not feel comfortable contributing to a cultural heritage database? And why?



10. In what ways would you prefer cultural heritage institutions to collect information about their communities?

- Face to face interviews
- Organised community events
- Social media pages e.g. Facebook, Twitter, Snapchat.
- Online cultural heritage databases

Other preferences (please specify)



Prev Next

Telling your story: Contributing to cultural and commercial heritage databases

Commercial heritage databases

As well as being a source of information, commercial heritage databases such as Ancestry, Find My Past and Family Search allow subscribers and members to contribute their family trees, stories and photographs.

11. How likely would you use commercial heritage databases for your research?

- Extremely likely
- Very likely
- Somewhat likely
- Not so likely
- Not at all likely

12. If you're not likely to use a cultural heritage database, why not?

- Not relevant for my research

- Didn't know that they existed
- Don't feel confident about using cultural heritage databases.
- Don't trust that the information on the database is correct.

Other reasons (please specify)



13. How likely would you contribute information to commercial heritage databases?

- Extremely likely
- Very likely
- Somewhat likely
- Not so likely
- Not at all likely

14. What type of information would you feel comfortable contributing to a commercial heritage database? For example photographs, personal stories, family stories, whakapapa.



15. What type of information would you not feel comfortable contributing to a commercial heritage database? And why?

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16. What is your general feeling about using the contributions of other researchers from heritage databases?

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17. Do you have any other comments, questions or concerns that have not been addressed in the questions above?

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DONE

Student ID Number: 300298544

Name: Gillian May Tasker

Word Count: 9,948 words