

If you're in town by August 11 around 4:00, join the Cummings Center staff at [Lock 15 Brewing Co.](#) for an informal pre-DOCAM drink and meal. If you're still in town on August 14 around 11:00am, drop into [Jilly's Music Room](#) for an informal post-DOCAM brunch.



SCHEDULE

Friday, August 12

Posters Location: 3rd Floor Lobby

All day

What We Mean and What We Say: The Juxtaposition of the Language Used in Informed Consent Sheets for Hormone Replacement Therapy for Transgender Patients and Testosterone Cypionate Fact Sheets

Jordan Dias Correia

iMuseum: Use of Instagram in Tackling Misinformation by Faculty Medicine, University of Indonesia

Ciwuk Musiana Yudhawasthi, Lydia Christiani, & Widya Damayanti

Location: Cummings Center 3rd Floor

8:30 registration + light breakfast snacks, fruit, coffee

Location: Cummings Center 307

9:00

Welcome!

Jodi Kearns

9:15-9:45

Local Host Presentation

“Aside from the Epidemic:” Discussions of Disease in Asylum Reports

Jennifer L. Bazar

9:45-10:45

SESSION 1

Documental Ease: Museums and the Slow Movement

KF Latham

[Audience will be guided to another room for the next two pieces.]

The Boredonomicon: A Document from a Speculative Future

Tim Gorichanaz

The Writing is on the Wall: No Canvass, No Rules

Francisca Ugalde

10:45-11:00

BREAK

Location: Cummings Center 307

11:00-12:45

SESSION 2

Remixing Menus and Manuscripts: New Contexts for the Hower Household's Archival Documents

Hillary Nunn, Jasmine Beaulieu, Mixby Dickon, & Clover O'Mordha

When Documents Hide Information in Plain Sight: The Problem of Searching for Servants in the Archives

Christi Blythin

Artificial Intelligence and the Preservation of Historic Documents

Gaute Barlindhaug

Reevaluating Akron Women in Archives

Emily Price & Lacy Nicholas

Discovering the UA Museum of Zoology: A Natural History Mystery

Lara Roketenetz & Gary Holliday

12:45-2:00

LUNCH on your own out in the City of Akron [\[view some suggestions here\]](#)

2:00-3:00

SESSION 3

A Historical Review of Psychology's Harms to People of Color

Cathy Faye

Documentation and the Malady of Truth

Ronald E. Day

Poetry-Making as Healing

Callan K. Latham

3:00-4:00

SESSION 4

Beyond Medicalization: Subverting the Documentary Record of Transgender Lives

Tony Pankuch

Hushed Yet Not Silenced: Vaccine Debate Removal from Meta

Laurie J. Bonnici & Jinxuan Ma

I See Her Face: Expressing Gender Variance through Contemporary Dance

Kennedy Cole & Molly Bagatto

4:00-4:15

BREAK

4:15-5:15

KEYNOTE

Navigating "topics to avoid at the dinner table": How Documents Influence High Stakes Conversations

Toni L. Bisconti

6:30 CONFERENCE DINNER at [R. Shea Brewing](#).

Appetizers provided by DOCAM; diners purchase own drinks and entrées.

Saturday, August 13

Location: Cummings Center 307

8:30 light breakfast snacks, fruit, coffee

9:00-10:00

SESSION 5 [[link to virtual session on MSTeams](#)]

Documents that Make Us Uneasy: Walter Benjamin's Path

Sabine Roux

Reviving Deceased Documents through Witnessing

Bhuva Narayan

Between Flags and Masks: Presence and Absence in the Construction of Evidence of Contemporary Brazil

Asy Sanches Neto

Arsip Kacau: How Messy Records Perceived by Indonesians in the Context of Document Disease

Suprayitno, Rahmi, & Dian Novita Fitriani

10:00-10:15

BREAK

10:15-12:00

SESSION 6

Translation Disease: Proximity Gone Awry

Laurie J. Bonnici & Brian C. O'Connor

Using the Concept of Paratext to Identify Information Deception

Carol Choksy

Epidemiology in the Age of Collaborative Mistrust

Patrick McLeod

Be Our Guest or Welcome Foolish Mortals? Disney's Invitation to Play and the Delusion/Illusion of Hyperreal, Immersive Documents

L. P. Coladangelo

In Stitches: Documenting Disease with Embroidered Postcards

Jennifer Davis

12:00-1:30

LUNCH on your own out in the City of Akron [[view some suggestions here](#)]

1:30-2:30

SESSION 7

Public Libraries in Norway and the US – Looking Outside During and After the Covid-19 Pandemic

Roswitha Skare & Noah Lenstra

Webs of Proximity: Individuals with Disabilities and Just-In-Time Information

Carrie A. Boettcher, Laurie J. Bonnici, and Brian C. O'Connor

A Frog, a Coffin, a Father, a Son: A Story of Death and Reconciliation

Cristopher Shell

2:30-2:45

BREAK

2:45-4:15

SESSION 8

Shouldering the Uncomfortable Decisions in Digital Archival Content Privacy Practices

Jodi Kearns & Virginia Dressler

The Blight of the Witch - Persecution of 'Witches' in Europe and North America

Shellie Smith

Terminally Ill Documents: A Call for Research

Deama Khader

Documents of Decline, Documents of Death

Patrick McLeod

4:15

DOCAM'23 Announcement

4:30

Closing/End

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PRESENTERS

BARLINDHAUG, GAUTE

University of Tromsø

Paper

Artificial Intelligence and the Preservation of Historic Documents

BAZAR, JENNIFER L.

The University of Akron

Paper

“Aside from the Epidemic:” Discussions of Disease in Asylum Reports

BISCONTI, TONI L.

The University of Akron

Keynote

Navigating “topics to avoid at the dinner table”: How Documents Influence High Stakes Conversations

BLYTHIN, CHRISTI

The University of Akron

Paper

When Documents Hide Information in Plain Sight: The Problem of Searching for Servants in the Archives

BOETTCHER, CARRIE A.

Emporia State University

BONNICI, LAURIE J.

The University of Alabama

O’CONNOR, BRIAN C.

University of North Texas

Paper

Webs of Proximity: Individuals with Disabilities and Just-In-Time Information

BONNICI, LAURIE J.

The University of Alabama

MA, JINXUAN

Emporia State University

Paper

Hushed Yet Not Silenced: Vaccine Debate Removal from Meta

BONNICI, LAURIE J.

The University of Alabama

O'CONNOR, BRIAN C.

University of North Texas

Paper

Translation Disease: Proximity Gone Awry

CHOKSY, CAROL E. B.

Indiana University, Bloomington

Paper

Using the Concept of Paratext to Identify Information Deception

COLADANGELO, L.P.

Kent State University

Paper

Be Our Guest or Welcome Foolish Mortals? Disney's Invitation to Play and the Delusion/Illusion of Hyperreal, Immersive Documents

COLE, KENNEDY; BAGATTO, MOLLY

The University of Akron

Creative Work

I See Her Face: Expressing Gender Variance through Contemporary Dance

CORREIA, JORDAN DIAS

Rutgers University

Poster

What We Mean and What We Say: The Juxtaposition of the Language Used in Informed Consent Sheets for Hormone Replacement Therapy for Transgender Patients and Testosterone Cypionate Fact Sheets

DAVIS, JENNIFER

Kent State University

Creative Work

In Stitches: Documenting Disease with Embroidered Postcards

DAY, RONALD E.

Indiana University, Bloomington

Paper

Documentation and the Malady of Truth

FAYE, CATHY

The University of Akron

Paper

A Historical Review of Psychology's Harms to People of Color

GORICHANAZ, TIM

Drexel University

Paper

The Boredonomicon: A Document from a Speculative Future

KEARNS, JODI

The University of Akron

DRESSLER, VIRGINIA

Kent State University

Paper

Shouldering the Uncomfortable Decisions in Digital Archival Content Privacy Practices

KHADER, DEAMA

University of North Texas

Paper

Terminally Ill Documents: A Call for Research

LATHAM, CALLAN K.

Creative Work

University of Iowa

To Stand in the Room of a Poem: Poetry and its Conversation with the World

LATHAM, KF

Paper

Michigan State University

Documental Ease: Museums and the Slow Movement

MCCLEOD, PATRICK

University of North Texas

Creative Work

Documents of Decline, Documents of Death

MCCLEOD, PATRICK

University of North Texas

Paper

Epidemiology in the Age of Collaborative Mistrust

NARAYAN, BHUVA

University of Technology Sydney, Australia

Paper

Reviving Deceased Documents through Witnessing

NUNN, HILLARY; BEAULIEU, JASMINE; DICKON, MIXBY; O'MORDHA, CLOVER

The University of Akron

Paper

Remixing Menus and Manuscripts: New Contexts for the Hower Household's Archival Documents

PANKUCH, TONY

The University of Akron

Paper

Beyond Medicalization: Subverting the Documentary Record of Transgender Lives

PRICE, EMILY; NICHOLAS, LACY

The University of Akron

Paper

Reevaluating Akron Women in Archives

ROKETENETZ, LARA; HOLLIDAY, GARY

The University of Akron

Creative Work

Discovering the UA Museum of Zoology: A Natural History Mystery

ROUX, SABINE

Paper

Documents that Make Us Uneasy: Walter Benjamin's Path

SANCHES NETO, ASY

Universidade Federal Fluminense, Brazil

Paper

Between Flags and Masks: Presence and Absence in the Construction of Evidence of Contemporary Brazil

SHELL, CRISTOPHER

The University of Akron

Creative Work

A Frog, a Coffin, a Father, a Son: A Story of Death and Reconciliation

SKARE, ROSWITHA

University of Tromsø

LENSTRA, NOAH

University of North Carolina Greensboro

Paper

Public Libraries in Norway and the US – Looking Outside During and After the Covid-19 Pandemic

SMITH, SHELLIE

Kent State University

Paper

The Blight of the Witch - Persecution of 'Witches' in Europe and North America

SUPRAYITNO

Ministry of Manpower of the Republic of Indonesia

RAHMI

Universitas Indonesia

NOVITA FITRIANI, DIAN

National Library of the Republic of Indonesia

Paper

Arsip Kacau: How Messy Records Perceived by Indonesians in the Context of Document Disease

UGALDE, FRANCISCA

The University of Akron

Creative Work

The Writing is on the Wall: No Canvass, No Rules

YUDHAWASTHI, CIWUK MUSIANA

University of Bhayangkara Jakarta Raya

CHRISTIANI, LYDIA

University of Diponegoro

DAMAYANTI, WIDYA

University of Indonesia

Poster

***iMuseum: Use of Instagram in Tackling Misinformation by School of Health and Medicine,
University of Indonesia***

ABSTRACTS

BARLINDHAUG, GAUTE

University of Tromsø

Paper

Artificial Intelligence and the Preservation of Historic Documents

It is not necessarily our memory of the distant past that is in danger of material deterioration, records and documents produced the latest century also faces destruction and disintegration. Two important aspects came into play in this period. Firstly, technology made it possible to produce an amount of documents never before seen in human history. Secondly, many of the storage formats developed for especially audiovisual media in the 20th century has turned out to be more fragile than anticipated.

As we all know, an often-suggested solution to these two problems is migrating into the digital domain where storage takes less space and, if done correctly, the integrity of the data can be kept safe. The Norwegian government, wanting to do the right thing therefor launched a large-scale digitalization of Norwegian cultural heritage, not only digitalizing public records, but also turning their eyes towards private collections found in newspapers and other media institutions. The modest size of the country, and the financial resource at hand, makes such an endeavor actually feasible making this one of the broadest digitalization projects in the world. Not just selected records and items are to be digitalized, as done several other places, but every document ever produced in Norway. And most importantly, it is to span any format or media in existence.

But such a digitalization project has through the years often been criticized. The most complex problem concerning such a project - a critique often voiced by people in the archiving community - has to do with the context of the different records and collections. In archival theory one of the most persistent ideals has been "respect du fondes", an archive is not to be rearranged or broken apart. Large scale digitalization's must establish some sort of unified metadata, often at odds with the unique classifications and organizations made in the process of documentation and recordkeeping. Breaking down these different organizational principals can result in ruining the context of each record, threatening the provenance and authenticity of the material.

In the case of the Norwegian project, this problem is very much the case. To simplify the process, a unified standard has been established for receiving and tagging whatever material is to be digitalized with standard metadata. If it is a collection of photography or letters written by a famous author, everything is classified and organized into the same database. But the National Library in charge of this project is working on a solution for this: artificial intelligence. The idea is to try out how artificial intelligence can be used to establish connections and new metadata for the materials, after the it has been digitalized.

How the use of IA can work and what different possibilities and problems it represents when faced with large collections of archival material, is a grand topic. In this paper I will focus on one example, the digitalization of photo archives from different Norwegian press organizations. These are collections that are often very unstructured. There is sometimes no more than a single number on the role of negatives, if there is even that. By using well tried technologies on image recognitions, drawing on the waste collection of other digitalized material can enable us to contextualize these images, and add metadata about what the pictures show. Most of the photographs in these collections has never been publicized so this new digitalization project promise to uncover records that have never before been seen.

BAZAR, JENNIFER L.

The University of Akron

Paper

“Aside from the Epidemic:” Discussions of Disease in Asylum Reports

The annual report is the one item common to every archival collection of asylums and state hospitals from the nineteenth and twentieth centuries. It is a published document prepared annually and presented to the government body responsible for the institution. Though printed by different printers, the copies from one institution to the next are remarkably similar in physical size, arrangement, and scope. Up until roughly the 1950s, the reports were prepared as booklets measuring approximately 8.5” x 5” and featuring a soft cover in a small range of standardized colours. Their content is ordered in a descending hierarchy beginning with the Trustees or Inspector, followed by the Medical Superintendent, and ending with the various department heads.

The annual reports *document disease* in every sense of the words. They tabulate not only the diagnoses and symptoms of the patient population each institution was responsible for but also provide detailed evaluations of the overall “health” of the patients, staff, and institutions. This assessment includes a range of information from the number of deaths that occurred each year, to overcrowding concerns, to the condition of the physical structures of the institution itself (i.e., airflow, water intake, waste removal, etc.).

The descriptions of these health reports are highly subjective in their conclusions, with Medical Superintendents finding reasons to justify outbreaks of cholera caused by contaminated water systems or increases in deaths among the patient population. There is also a tendency to dismiss the occurrence of infectious disease among the population. A representative and unsettling example comes from the 1920 report of the Topeka State Hospital in Topeka, Kansas: “*Aside from the epidemic of influenza the health of the patients has been very good...*” (p. 4, emphasis added). A similar comment was published in the same year by the Vermont State School for Feeble-Minded Children in Brandon, Vermont: “*Aside from this epidemic and the deaths above noted, the health of all on the whole has been excellent*” (p. 8, emphasis added).

These statements beg the questions: How can a widespread infectious disease that occurred within an institution be cast aside so casually in an evaluation of overall health? And how is physical disease – be it categorized as an outbreak, epidemic, or pandemic – reported within the annual reports of asylums and state hospitals? Early mental health institutions were designed to be isolated communities. Their geographic locations in relation to cities and physical structures were explicitly intended to emphasize a model of self-sufficiency. As such, they present an interesting case in how an isolated – and, arguably, vulnerable – population experienced disease and how these moments were reflected within documents whose declared purpose was to provide an annual account of disease.

To explore the treatment of this topic, my presentation will focus on a case study of the Cushing Memorial Library Collection at the Cummings Center for the History of Psychology. This collection includes 403 reports of asylums and state hospitals from 32 U.S. states dated between 1832 and 1967. My analysis will be based on a keyword search of the digital copies of these reports as well as a targeted reading of reports published in years of known epidemics and pandemics.

Topeka State Hospital. (1920). *Twenty-second biennial report of the Topeka State Hospital, Topeka, Kansas, for the two years ending June 30, 1920*. Imri Zumwalt, State Printer. Cushing Memorial Library Collection of Asylum Reports. Drs. Nicholas and Dorothy Cummings Center for the History of Psychology, Akron, OH.

Vermont State School for Feeble-Minded Children. (1920). *Biennial Report of the Director of State Institutions of the State of Vermont for the biennial term ending June 30, 1920*. The Tuttle Company, Marble City Press. Cushing Memorial Library Collection of Asylum Reports. Drs. Nicholas and Dorothy Cummings Center for the History of Psychology, Akron, OH.

BISCONTI, TONI L.

The University of Akron

Keynote

Navigating “topics to avoid at the dinner table”: How Documents Influence High Stakes Conversations

It seems that over the last decade discussing any socially divisive topic has become almost impossible to navigate. Anything that includes words such as “diversity” “racism” “transgender” “White privilege” seem to trigger an all-out culture war. In Ohio alone, we have dealt with legislation to limit our discussion of “divisive topics” in educational settings and the changing of a baseball mascot and team name that has almost divided the NE part of the state. This talk will be on the real-life interactions we have with friends, family, and coworkers about topics we’re generally supposed to avoid. There is research and practice on how and when to enter these conversations and how and when to avoid them.

BLYTHIN, CHRISTI

The University of Akron

Paper

When Documents Hide Information in Plain Sight: The Problem of Searching for Servants in the Archives

At the turn of the twentieth century, when the Hower family was in residence at Akron's Hower House, servants inhabited a strange cultural position in that they were merely employees (and essentially strangers), yet they populated the family home and were witness to the most private aspects of their employers' lives. In order to combat this uncomfortable closeness, many wealthy families went to great lengths to distance themselves from their servants both physically and psychologically, which often included treating them as little more than automatons rather than as people in their own right. Few records are left of the servants that can tell us who they were and what their lives were like, so I was unsurprised that very little is known about the people who were employed by the Howers, even though their labor was crucial for the running of the house. Nevertheless, my research has shown that the servants are hiding in plain sight within the family documents, and their stories can be found with some detective work.

My paper will explore the process of my search for information about the Hower House servants, which I conducted in the University of Akron Archives as well as in online databases, and inside the house itself. I will talk about the difficulties of tracing the servants in census and directory records, and I'll discuss why having even detailed information about an individual does not guarantee that they will be traceable in the databases. Additionally, I will discuss what it was like to dig through archival documents, including cancelled checks, diaries, and personal letters, in order to piece together clues about the servants' identities and the nature of their relationship with the Howers. The research has been both enjoyable and frustrating, and I look forward to sharing what I've found with others who are interested in these dusty, "diseased" documents.

BOETTCHER, CARRIE A.

Emporia State University

BONNICI, LAURIE J.

The University of Alabama

O'CONNOR, BRIAN C.

University of North Texas

Paper

Webs of Proximity: Individuals with Disabilities and Just-In-Time Information

We examine the dis-ease that occurs when two separate disciplines have unsynchronized webs of proximity with the same clients. The dis-ease impacts the clients, the fields, and the practitioners. Disciplines and fields of study address complex, time-sensitive, and diverse concerns, issues, and challenges, however, gaps exist in our understanding of whether these bodies of knowledge and disciplines navigate information environments as collaborative partners or as separate and distinct sources. For those that operate within more than one discipline, exploration into webs of proximity highlight dis-ease and concern that disciplines are operating individually rather than collectively. This proposal explores the intersection of two bodies of knowledge, rehabilitation counseling and information science, to address the just-in-time information needs of individuals with disabilities.

Approximately 1 in 4 Americans live with disability on a daily basis and experience functional limitations in mobility, cognition, independent living, hearing, vision, or self-care. Individuals with disabilities are more likely to smoke, experience obesity, heart disease, or diabetes. Individuals with disabilities, their family, friends, caregivers, advocates, employers, and community organizations work in partnership with individuals with disabilities to pursue education, independent living, competitive employment, community access, recreation and entertainment, healthcare, and socio-economic contribution to society. Each individual is unique, and each individual's needs and goals are unique. For many individuals, swift decisions regarding access to programs and services, assistive technology, and accommodations are needed to move forward.

The information needs of individuals with disabilities are diverse and individuals seek assistance from a variety of sources to explore and address everyday and complex information needs. These sources represent disciplines and bodies of knowledge that hold particular expertise in navigating complex information environments. Each are working from a knowledge discipline that maintains close connectivity to the individual, the information environment, and the community. In particular, the fields of rehabilitation counseling and information science navigate these information challenges working from their disciplinary knowledge base and tap into their professional experience and knowledge to provide just-in-time information to individuals who may be unaware of or unable to clearly articulate their information needs.

For the presentation, we will sketch the concept of a web of proximity and the complexities of two separate and interconnected disciplines operating within their separate webs of proximity. For the paper, we will elaborate on the web of proximity construct and suggest a synchronized web to enhance the connection between the individual, just-in-time information, and bodies of knowledge.

BONNICI, LAURIE J.

The University of Alabama

MA, JINXUAN

Emporia State University

Paper

Hushed Yet Not Silenced: Vaccine Debate Removal from Meta

Whether a document is diseased or causes disease, inference is human interaction with documents instills trouble of one sort or another. The word ‘disease’ has typically been applied to medical fields, humans or animals, body or mind. Considering ‘document disease’ and decades of information overload spurred by the Internet, we find ourselves “under the weight of the archives preserving a mountain of documents that make us uneasy.” (DOCAM, 2022, para 8)

Document disease is prolific in the unwieldy fora of social media. Lack of control and recognized authority in social media makes for a wild west landscape of unbridled information provision and access. Social media has given voice to everyone, on every topic, at any moment...until an era of COVID. Mis/dis-information cause trouble by who decides what is true or untrue, right or wrong. When agencies/entities outside of the government prohibit freedom of speech, who protects freedom of speech? More importantly, does the removal from or reduction of information alleviate disease?

We examine a specific case on Meta— a pro/anti-vaccine discussion forum, and the policies and procedures around removal of information to further explore the notion of disease in documents.

Eluding bipartisanship, vaccine debate is characterized by a spectrum of beliefs, outlined by the groups of pro- and anti-vaccine, filled in with vaccine apathetic and hesitant groups (Wood & Schulman, 2021). The latter two groups fall on a spectrum of decision-making from low- to high-involvement. These groups seek information informing them toward one of the polarized perspectives on vaccines. Some users joined the forum on Meta to facilitate decision-making around vaccine acceptance (Bonnici & Ma, 2021). Dubbed fence-sitters, these members’ activities predominantly entailed lurking, occasionally asking questions, and typically offering a brief analysis of their observations once they committed to either a pro- or anti-vaccine mindset.

In January 2020, Meta commenced a comprehensive campaign to combat COVID-19 vaccine misinformation by removing over 3,000 accounts, pages and groups (20 million pieces of content) for violating the rules against spreading COVID and vaccine misinformation (Bickert, 2021). Lacking a common definition of misinformation, and in the shadow of the reality that scientific and health expertise will continue to evolve around the pandemic, Meta works with experts and governments to assure that identification and removal of misinformation is approached in ‘the right way’ (Bickert, 2021).

Disease begets disease

The forum requires members supplement provided information with citations within 24 hours of the original post. This strategy assures that external misinformation is not being shared intentionally or unwittingly. Furthermore, the forum allows for rich discussion where shared external information is challenged and debated for legitimacy and accuracy. In turn, second-hand knowledge is also examined and often heatedly debated between opposing thought groups.

Intense debates among vaccine hesitant members led many fence-sitters to adopt a vaccine acceptance approach. However, the 2020 Meta misinformation campaign caused the forum to go dormant for much of the COVID era. Shutdown of the group resulted in two human reaction outcomes:

1. The anti-vaccine groups disguised them using terminology such as *Dance Party*. Anti-vaccine information was thwarted but not annihilated.
2. Re-birth of the forum in early 2022 resulted in repetitive content generated by the Meta COVID-19 Information Center covering every post. Users must click to close in order to access discussion. To-date, conversation is significantly less active in comparison to pre-COVID era.

The Meta disinformation campaign, despite involving human interventions in conjunction with AI strategies to identify misinformation, removed valuable and viable debate as a form of information for populations yet undecided on vaccine beliefs. Vaccine hesitant and apathetic are left with a bifurcated choice of polarized information persuasion. Campaign results have created document disease around vaccine interest. Past debate in the form of discussion (documents) has become deceased, no longer available pre-January 2020. Anti-vaccine discussion has been rebranded allowing for not only sharing, but growth in unquestioned and untested sharing of formal and informal information around vaccine injury. Finally, bipartisan discussion in the form of healthy debate has been significantly inhibited. We close in asking, does removal from or reduction of information alleviate disease or promote rampant disease within a slightly smaller mountain of documents?

Bickert, M. (2018). *Meta: How we're taking action against vaccine misinformation superspreaders*. <https://about.fb.com/news/2021/08/taking-action-against-vaccine-misinformation-superspreaders/>

Bonnici, L., & Ma, J. (2021). What are they saying? A speech act analysis of a vaccination information debate on Facebook. *Canadian Journal of Information & Library Science*, 44(1), e1–e19. <https://doi.org/10.5206/cjilsrscsib.v44i1.13342>

The Document Academy. (2022). Theme, the 2022 annual meeting of the Document Academy. <https://documentacademy.org/?2022>

Wood, S., & Schulman, K. (2021). *When vaccine apathy, not hesitancy, drives vaccine disinterest*. *JAMA*, 325(24), 2435–2436. <https://doi.org/10.1001/jama.2021.7707>

BONNICI, LAURIE J.

The University of Alabama

O'CONNOR, BRIAN C.

University of North Texas

Paper

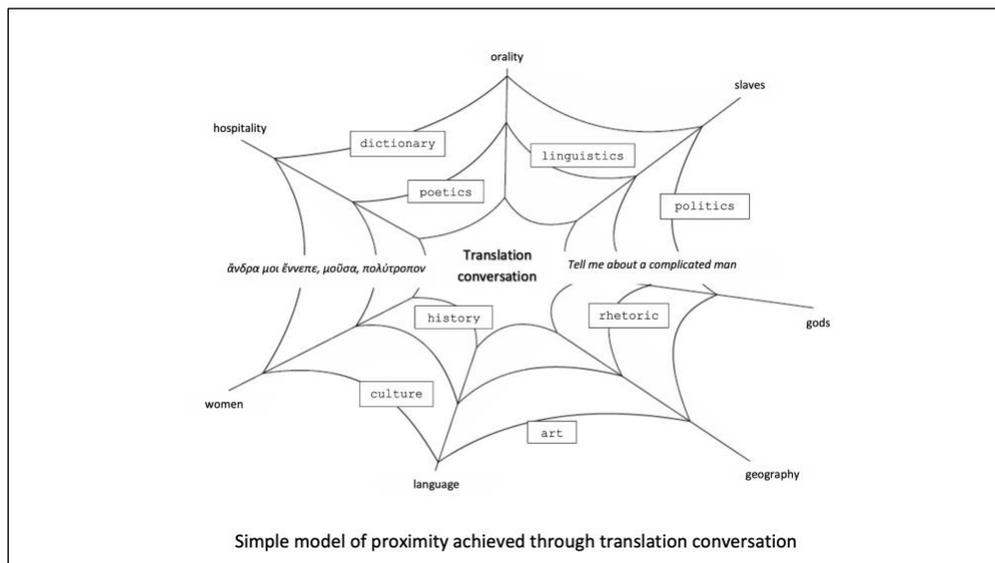
Translation Disease: Proximity Gone Awry

*A translation must preserve the sense of its original, and it is not hard to imagine, or find, instances of texts claiming to be translations of such and such a work, but bearing so little resemblance to the original, preserving so little of the sense of the original as to be ‘no translation at all.’ But there is no imaginable way of saying precisely how much of the sense of the original must be preserved, for a putative translation really to **be** a translation of some text.*

Patrick Wilson, *Two Kinds of Power*, 1968. p. 10

We use “disease” in its older sense of “lack of physical comfort, tranquility, state of mind” to describe reactions of original authors and reactions of readers / viewers/ listeners of translations.

When turgid free verse and modern assumptions bury the engaging poetry of Homer, some contemporary readers delight in the majesty of the epic, while others see encrusted layers burying the accessibility of the original – dis-ease. When a high production value music video overwhelms a simple blues song about a tragedy, some audiences delight in that translation, while others see a loss of connection – dis-ease. When a Woody Allen movie is playing with subtitles in another language, some viewers who understand the original sound track are laughing, while others not fluent in English usage in comedy are mystified by the laughter – dis-ease. When a composer sets a two-line Latin poem into a minute and a half portion of a cantata, some listeners hear a lovely musical piece with the same Latin words, while others hear the music burying the raw power of the original – disease.



We apply our web of proximity model to cases of translation that could be argued to *bear little resemblance to the original*, in order to tease out the role of antecedents in both the production and perception of translation documents. Translation at its best is fraught with difficulties; “poor” translations can shroud, transform, even completely obliterate the author’s intended meaning.

An audience might like a lovely production that actually obscures the original or might find in it an entry into exploring the original. We do not claim to have a way of saying how much of the *sense of the original* ought to be preserved or in what way the preservation should happen; however, our model will provoke some ways of thinking about the problems of preserving *some sense of the original*.

Case sketches: we will examine these in conference proceedings; will present three at gathering

ἄνδρα μοι ἔννεπε, μοῦσα, πολύτροπον / Tell me about a complicated man
English translations of Homer's *Odyssey* and the necessity of conversation

When the Levee Breaks by Kansas Joe McCoy / by John Paul Jones, Led Zeppelin
High production value obscuring the "sense of an original"

Odi et amo: Catullus meets Carl Orff
Words are all the "same," but lovely choral music buries the sense of the original

Rolling Stones "juke up" blues of Willie Dixon & Muddy Waters and Waters says "Thank you."

Words are the same, musical arrangement very different, original author approves

Reacher: described in novels as "6 feet, 5 inches tall and weighs around 250 pounds"
played by Tom Cruise 5'7" 170 pounds, then Alan Ritchson 6'2" 235 pounds

Woody Allen movie subtitled in Spanish
Personal account of laughter of native English speaker, silence of subtitle users

CHOKSY, CAROL E. B.

Indiana University, Bloomington

Paper

Using the Concept of Paratext to Identify Information Deception

Collecting the information that becomes intelligence requires recognizing the component parts of information, creating the parts that are missing so it can be relayed, organized, represented, searched, evaluated, and incorporated into analysis. Instead of studying the intelligence disciplines by the agencies that perform them, this presentation looks at the disciplines by the structure of their information.

What we use in intelligence are artifacts of the collection process, regardless of collection discipline. Those artifacts must be labelled and described even before they are relayed to processing. Processing not only collects but may transform information and will always add

additional descriptors and context to enhance usability, assist in determining credibility and reliability.

Structure goes beyond content and source. It includes metadata and paratext. Metadata may be familiar to many because this is the baseline of what law enforcement and intelligence collects for COMINT. A good example of a metadata compendium is your phone bill. Metadata for GEOINT is so complex there are international standards. Metadata for MASINT may mean the difference between validating a chemical weapons sample and claiming the sample is a fake.

Paratext is the layout of the information. Think of the layout of a book with a copyright page, chapter headings, page numbers, footnotes, etc. Paratext is usually thought of as being separate, like the way HTML coding separates layout from content, but paratext also creates content—sometimes intentionally. Think of how a map’s layout on a large piece of mylar versus on a large screen with selectable layers.

Not all intelligence disciplines define source the same way. For HUMINT it’s the person or the document. For GEOINT it’s a database. This latter is a bit confusing: by what process did the information get into the database? The target is not considered the source. What could actually be considered metadata descriptors which become part of the database: sensors, platform, time of day, location, etc. are considered by GEOINT to be the source. In MASINT a “source” is the target but what is done with the source is quite different than in GEOINT. In GEOINT the source is either passively or actively sensed. In MASINT the source might be passively or actively sensed, or part of it may be collected.

This presentation addresses the overall structure of information and how that structure can be understood even better by examining how metadata, paratext, source, and content make up the structure of information in each of the intelligence disciplines—and how they can be used to deceive.

COLADANGELO, L.P.

Kent State University

Paper

Be Our Guest or Welcome Foolish Mortals? Disney’s Invitation to Play and the Delusion/Illusion of Hyperreal, Immersive Documents

This paper playfully appropriates the metaphor of delusional states to frame a discussion of hyperreal documents present in Disney theme parks and resorts. A brief overview of the literature on delusion in individuals transitions into the collective formation of positive illusions to introduce the concept of play. The conceptual framework of play culture, or ludics, is presented to understand cultural production and meaning, which is further described in relation to theme park design and the negotiation of theme park experiences. This discussion is situated in document theory to explicate the intentionality of theme park designers and the indexicality of park guests. Aspects of theme park experiences as document transactions are elucidated in

alignment with document phenomenology, touching on the implications for interpreting meaning and authenticity in environments characterized by hyperreal simulacra. The paper ends with an outline for a research agenda involving Disney theme parks, document phenomenology, and immersive documents.

COLE, KENNEDY; BAGATTO, MOLLY

The University of Akron

Creative Work

I See Her Face: Expressing Gender Variance through Contemporary Dance

I See Her Face is a contemporary solo set on dancer Molly Bagatto and choreographed by Kennedy Cole. This work was premiered at The University of Akron Dance Company's Fall 2021 dance concert. *I See Her Face* was subsequently selected by dance faculty to be performed at the East-Central Conference of the American College Dance Association in March 2022 and received Gala recognition from the adjudicators.

I See Her Face presents kinetic commentary on gender, femininity, and traditional female socialization. Using a deeply introspective mirror motif, audiences can see the power struggle between socialization and identity.

For this presentation, Cole will describe the choreographic process of representing personal conflict in dance, and Bagatto will perform* the 5-minute piece, which features a poetry reading by Sylvia Plath and music by Pierre Karskov. Following the performance, the UA Dance students will address questions, especially regarding gender representations in traditional dance and the changing gender landscape of dance.

**If the floor is not safe for dance performance, the team will share a recording of the UADC Fall'21 performance by videographer Steve Allen.*

CORREIA, JORDAN DIAS

Rutgers University

Poster

What We Mean and What We Say: The Juxtaposition of the Language Used in Informed Consent Sheets for Hormone Replacement Therapy for Transgender Patients and Testosterone Cypionate Fact Sheets

This work highlights the binary language that is used within Testosterone Cypionate fact sheets and what information is included, such as intended use and side effects/adverse reactions. This will be juxtaposed with in-formed consent sheets from 2018 given to trans masculine patients seeking hormone replacement therapy in Upstate New York. Attention will be drawn to the language used to describe patients and what information is deemed relevant for transgender

people. This work aims to show who the intended audience of drug information materials is, who is excluded, and what information is excluded.

DAVIS, JENNIFER

Kent State University

Creative Work

In Stitches: Documenting Disease with Embroidered Postcards

Originating from the French word *broderie*, meaning embellishment, embroidery is the process of using a needle to apply yarn, thread, or even wire, to the surface of a textile fabric. The earliest surviving embroideries of heavily stitched clothing date back to the 5th and 3rd centuries BCE from Egypt, China, and India. Moving from the practical purpose of mending clothing, embroidery evolved to an aesthetic decorative art form as ceremonial tunics, ritual garments, and narrative tapestries. The Bayeux Tapestry, crafted in the 11th century and measuring over 230 feet long, is an embroidered record of the Battle of Hastings in 1066 and the Normans' conquest of England. The Industrial Revolution of the late 18th and early 19th centuries changed the face of embroidery as France paved the way for machine embroidered textiles. Cheaper and easier production promoted a greater accessibility to embroidered textiles and pattern books of stitches for personal use became widespread in the early 1900s. Throughout history and prevalent in populations throughout the world, embroidery has served as a document of cultural heritage by recording tradition and preserving history with stitches.

My proposed presentation will draw on both my experiences as an art educator and as a graduate intern digitizing the David P. Campbell Postcard Collection. I will facilitate a hands-on creative workshop, *In Stitches: Documenting Disease with Embroidered Postcards*, an opportunity for participants to explore "drawing with stitches" to embellish the surface of a postcard. I'll share a brief history of embroidery, introduce basic embroidery techniques, and guide participants through the process of adding decorative stitches to pre-drawn illustrations. Participants are encouraged to allow their embroidered postcard to express disease as a personal document that represents discomfort, malady, phobia, or illness.

DAY, RONALD E.

Indiana University, Bloomington

Paper

Documentation and the Malady of Truth

How are documents--and the modern traditions known as "documentation" and "information"--diseased? And how do these lead to diseased individuals, societies, and nations? This paper proposes that diseased documents are documents where knowledge is proclaimed from the content of such documents themselves, where documents are taken as self-evident. Such a vision is at times useful for belief, but it is always misguided in terms of understanding modern

knowledge. Worse, it is allied with highly aestheticized political forms in modernity, such as Nazism and more recently Trumpism, and the attack upon institutional knowledge undertaken by such political ideologies. This paper inquires upon documents as evidence, their relation to literature, and the pharmacological quality of such texts. When is a dosage of representation good, when it is disastrous, and what types of epistemic, literary, and thus human bodies (and so, also, non-human bodies) does the documentary disease poison?

FAYE, CATHY

The University of Akron

Paper

A Historical Review of Psychology's Harms to People of Color

In October 2021, the American Psychological Association issued a formal apology for its complicity in racism in *Apology to People of Color for APA's Role in Promoting, Perpetuating, and Failing to Challenge Racism, Racial Discrimination, and Human Hierarchy in U.S.*, which can be read in full at <https://www.apa.org/about/policy/racism-apology>.

A team of historians from the Cummings Center for the History of Psychology wrote the document and timeline detailing the APA's participation in and complicity with racism, which was the catalyst for the APA apology.

This presentation provides an overview of the process and outcomes of preparing the document *Examining Psychology's Contributions to the Belief in Racial Hierarchy and Perpetuation of Inequality for People of Color in the United States*, which was presented to the APA Council of Representatives in October 2021.

We also consider the roles of history and the ways in which documents, so often seen as objective records of historical moments, are called upon to help us make sense of the present, serving as tools for celebration, commemoration, and atonement.

GORICHANAZ, TIM

Drexel University

Paper

The Boredonomicon: A Document from a Speculative Future

The year is 2222, and boredom has been eradicated. Tiresome jobs are done by computers. We live leisurely, and algorithmic selection caters to every whim. As soon as our envelope measures a decline in engagement, it serves us up a new image, bullet point or video short (content that is precisely calculated to stanch any hint of restlessness). By now most people are implanted with a Neurasense for this purpose. Yes, some of the poor still use "smart devices," but even these serve well enough to keep boredom at bay. Boredom is a malady of humanity's troubled past.

Some scientists and philosophers, from about the 19th to 21st centuries, attempted to prove that there was some value in boredom. (I believe in the same way the old wives' tale says getting sick will help you fend off future infection.) Nietzsche and Heidegger saw connections between boredom and one's deepest self, and psychology experiments showed links between boredom and mental health. Andreas Elpidorou, in a book from 2020 (an auspicious year), argued that it is boredom that makes it possible for us to cultivate personal meaning and live a good life—this because boredom propels us toward activities we value and are interested in. (There is a "paper airplane" on the cover of the book.) Now, mind, these scholars were writing in the years B.I.E. In Elpidorou's case, it may be possible that he knew of the internet. Yet even if so, the primitive state of the network in those years was nothing compared to what we would see at the turn of the latest century.

In any event, these maverick perspectives gave rise to the Tedia, religious communities dedicated to the nameless God of Boredom. The members of the Tedia occupy themselves with being bored. The first Tedium was founded as soon as 2086 as a way for people to gesture toward the "virtue" of boredom without having to actually experience it themselves. One could draw an analogy to Christianity in the B.I.E. Middle Ages, in which the monks in monasteries were permanently pious so that the lay person wouldn't have to worry about God more than once or twice a year. Today, there are some people—the poor, small-minded creatures they are—who still think there is some value in boredom. But even these people do not wish to trouble themselves with undergoing it. (It is one of history's curious turns: In those B.I.E. Middle Ages, boredom was considered a deadly sin, a spiritual failing. Today's monks in the Tedia call it a spiritual failing not to be bored.)

The monks of the Tedious Order live in plain monasteries without the slightest decoration. The buildings are even architected in such a way that the rooms have no corners. The monks are allowed to meditate, so long as their meditation does not become interesting. Their central practice is writing longhand in a leather-bound book called the Boredonomicon. Each volume of the Boredonomicon begins blank. Over the course of two or three dull days on average, a monk will fill the book with their experiences of boredom. (Some monks report that it is challenging to remain bored for long. Penance is done in sensory deprivation tanks. In some cases, chemical intervention proves necessary.)

The Boredonomicon is not one book, but it is collectively that all these written volumes comprise the Boredonomicon, which is the infinite Word of the God of Boredom. Some of the more arid volumes find their way into facsimile and mass distribution. Choice quotations from the Boredonomicon are printed on t-shirts and tattooed on laypeople's flesh—but of course never so much text as to induce a restive state.

I have obtained a rare volume of the Boredonomicon from the polity of Greater China. This is what I propose to share with the Document Academy. It is my hope that, in the context of this meeting, the text will not prove as boring as it might elsewhere.

KEARNS, JODI

The University of Akron

DRESSLER, VIRGINIA

Kent State University

Paper

Shouldering the Uncomfortable Decisions in Digital Archival Content Privacy Practices

Archivists were invited to participate in a 2019 survey to help provide insight around privacy and practice. The practitioners' responses are bespeckled with varying levels of real-worklife experience with sensitive, private, and vulnerable archival information. The survey presented scenarios derived from real case studies, which prompted respondents to think about how they would respond in their professional capacities if these historic analog, now digitized documents were under their stewardship.

Two generalized scenarios regarding privacy decision making were presented to surveyed archivists from analog, print-only serial publications with limited distribution to specific audiences that were later digitized and put into online repositories for easy access. Both received viable complaints from people concerned about violations of their privacy—both claiming choices made in their youths now were easily findable and represent vulnerability and consequence in their middle-aged lives. One a crime listed in a college student newspaper (*Cornell Chronicle*); one a nude photograph in a lesbian sex-positive magazine for lesbians (*On Our Backs*).

Both case studies faced legal intervention with rulings in 2009 and 2016, respectively (Dressler, 2018). Our 2019 survey scenarios were generalized to remove the identifying details in the event some would Google the rulings. Archivists surveyed were prompted to respond, “What would you do as the archivist, (hypothetical) steward of the digital collection? And further, please outline privacy issues in each scenario, and if there are privacy concerns or potential violations in your opinion.”

Eighty-nine percent of archivists surveyed indicate they address privacy as a regular part of their practice, though very few had guiding policies to direct decision making, and many archivists indicate that they refer the difficult decisions to their supervisors and managers, who then bear the responsibility of shouldering the difficult decision making of privacy. An additional concern is that the adjoining documentation of the decision making does not seem to be transparent and/or retained over time.

This presentation includes recap of two scenarios and surveyed archivists' professional practices handling and considering analog-to-digital interruptions in original (or, intended) print serial access.

Dressler, V. (2018). *Framing privacy in digital collections with ethical decision making*, Morgan & Claypool Publishers, University of North Carolina, Chapel Hill.

KHADER, DEAMA

University of North Texas

Paper

Terminally Ill Documents: A Call for Research



Murals and portraits of cultural icons such as George Floyd and Ahed Tamimi are more than aesthetically engaging objects. They can inspire viewers to act, attend protests, and share their own feelings on an issue, whether that be in the form of more street art or something as simple as a social media post. This is often how social and political movements are made.

Challenge

Street art poses a unique challenge to information professionals since the documents that are created with the intention or expectation of disappearance. They are documents suffering from terminal illness. Their ephemerality is their disease. Per the Document Academy, a document contains the following aspects: indexicality, plurality, fixity, documentality, and productivity – difficult constructs in the face of disappearance.

Model

I model street art's ephemerality with indexicality, plurality, fixity, documentality, and productivity. *Indexicality*: street art is a representation pointing to objects, themes, concepts other than itself. *Plurality*: street art has aspects that are mental, physical, and social. *Fixity*: street art is established, it is relatively stable *while it lasts*. Street art lacks the fixity of traditional documents; it is subject to change and ultimate disappearance due to the artist's intent and environmental conditions in which it exists. So long as any bit of its materiality is in place, it is fixed, in some sense, regardless of the degree to which its look is exactly like its initial appearance. Documentality; street art has multiple functionalities, historicity, social complexity, and autonomous agency. Productivity; street art can build upon street art and inspire production of new art and reproductions.

Using theoretical underpinnings from Shannon, Wilson, and O'Connor, I establish street art's 'place' within information science. Shannon notes that noise is any interference in a message. For street art, noise can be painting over, adding to the message, or external events such as weather, grenades, bulldozers. For example, two street artists were detained at the Palestine / Israel border before finishing a mural of Ahed Tamimi, a teen girl who was detained by the Israeli military. This interruption of the mural added more uncertainty to the message, thus new (unintended) information.

In *Situational Relevance*, Wilson introduces the concept of an information stock: an individual's entire image of their world, a description of all they know, all their past experiences. The individual's information stock largely determines how they will decode the messages within street art differently than anyone else. This is especially significant in the case of street art, which often exist in liminal spaces, along borders between cultures.

Kearns extrapolates on the information stock with the notion of user templates: "Each template is construed by a complex network of experiences, ideas, images, emotions, and knowledge... It is by one's own template of understanding that meaning and function can be extracted from a document." (O'Connor, et al, pg. 18). Components of the template can be the geographic area they were raised in, religion, academic background, the list is long, dynamic, and idiosyncratic. These components, under a particular set of circumstances, account for one person describing an image as inspiring while another might describe the same image as frightening.

Moving forward

Street art works are documents, cultural codes that are being lost to time. Street art is set within specific times, spaces, and cultures. We can make representations of the material art, but that may be meaningless, not the art document, without context. Street art, being a form of ephemeral document, necessitates a sense of immediacy in research. Cultural codes and messages are disappearing, as intended, and with the disappearance of the messages there is loss of information. There is an urgent need for development of models that embrace the ephemerality and contextuality that, in part, constitute these documents if they are to be of more use than as aesthetic décor.

LATHAM, CALLAN K.

University of Iowa

Creative Work

To Stand in the Room of a Poem: Poetry and its Conversation with the World

I am a poet. I have been for a while now. Over the years, poetry has challenged me, intrigued me, and fed me. It has also been a source of healing. Through my own words and through others,' poetry has taught me many things. But, in my experience, many people outside the literary community tend to steer clear of poetry. It has not always been accessible. Often, people are taught that poems are puzzles to be decoded. There is meter and rhyme to follow; there are motifs and secretive meanings to analyze—and so on. Everything stands for something. This may be true, but it may also be exhausting to some.

To appreciate poetry and its versatility in our life, maybe we just need to rethink our experience with it. Don't rely on others' notion of poetry to find the meaning for yourself. The strange—and beautiful—thing about poetry is its ability to be both relatable, and at the same time, highly personal and intimate. Poetry is both an active and a passive process; I think part of the joy of poetry, at least personally, is its abstraction. You can write a poem that, for everyone but you, is total nonsense. But it means something to you. Poetry, though, is often the closest window we have into the soul—into the state of mind, or time, or place. In this way, poetry can have a sense of relatability as well as intricate specificity. Poetry is multi-faceted—you can read it, write it, listen to it, observe it, store it away for later. You can treat your creative process as yours, and yours alone. Even then, you have the power to share it with others. You can use poetry to talk about things you wouldn't otherwise. It can be a way to both hide from, and engage with, the world. It is a way to look at the world, but also a way to live in it; to ask questions of it; to talk to someone; to seek yourself.

I hope that, through this discussion, I can introduce another side of poetry that may not be as commonly considered. I want to step away from the formulaic, academic discussion of poetry. Instead, I will highlight the importance of having a relationship with poetry—for oneself, and for one's society. Poetry heals—to engage with such an art, in its creation, observation, and enjoyment, promotes a widening of one's own world and understanding. Engaging with poetry can benefit the mind; it can develop a deeper sense of empathy; it allows one to see, and to understand, and to express thoughts trapped inside.

In particular, I will discuss the importance of including poetry in one's life. Even if you have never written a poem, and even if you never will, poetry has a place in everyday life. We move through the world with heaviness, loneliness, and pain. Poetry shows us that we do not have to be alone—it shows us that we have never been alone.

The Italian word stanza, which we use to describe the paragraph-like sections of a poem, can be translated as "room" in English. I think this is fitting, since engaging with poetry, to me,

feels like standing in a little house. Each little house is different, but each takes up space. Each holds something for us to look at, or may even hide us from something we don't wish to see. It is through this sensation that I wish to show how one can shift one's interaction with—and understanding of—a poem, whether it is your own, or one you have found.

Hopefully, with this discussion, I can highlight the importance of poetry in everyday life. Through poetry, there is joy, and ache, and healing—no matter where we are in life.

LATHAM, KF

Paper

Michigan State University

Documental Ease: Museums and the Slow Movement

Museums have joined the hustle and bustle of our fast-paced world, squeezing a larger number of exhibitions, programs, and social media campaigns into shorter times (not to mention doing more so-called

“blockbuster” exhibits). Many of these offerings are additionally highly technologized, layered with multiple digital offerings, seemingly trying to outcompete each other on the latest and hottest digital media innovations. This may leave one to ask: why are museums in such a hurry? It feels as if museums are on a race to the next thing for the sake of getting to the next thing. This fast-pace can lead to an overall dis-ease, a shallowness of content and experience. Over time, the cumulative effect may become obvious to the museum-goer, and certainly to the museum workers, who are already burned out and de-motivated by the pace.

In 2018, I wrote a blog post suggesting that museums join the Slow Movement, an effort to intentionally slow things down—from food to travel to reading—to focus on experience and observation, enjoying the moment rather than racing from task to task (Honoré, 2004). In 2020, Dan Hartman, a museum professional, noted that, “I find myself avoiding any interactive exhibits (boring), any tech friendly exhibit like an Ipad display or kiosk (boring), and I find the standard short text labels not inspiring or interesting. The exhibits I find myself drawn to and inspired by are the classic displays. The diorama with a bench in front of it with a decent amount of exhibit text.” Hartman raises an interesting point in his commentary, are some documental processes too fast? What happens when we slow down and absorb the experience in front of us during a museum visit? What might a slow design of museum documental offerings look like? This paper explores these questions and offers a beginning through four ways of slowing down with museum objects and exhibits:

- Physiological—activities to heal and calm;
- Organizational—work processes that enable slowing down;
- Informational—space and content that is more focused;
- Spiritual—exploring ways toward making deeper meaning.

Perhaps the pandemic is giving us an odd gift, the gift to take stock, to slow down, to rethink what is meaningful and as a result, to move ahead with renewed purpose. Slow allows us to make deeper meaning, to connect with others, and to work towards healing. In this paper, I will attempt to offer some direction for Documental Ease in museums through concrete scenarios and in some cases, case examples with the intent to spur the idea of the Slow Museum Movement onwards.

Hartman, D. (2020). Slow Museum Movement, <https://duluthdan.medium.com/slow-museum-movement-4d78e4cfdb4e>

Latham, K.F. (2018, September 15). The Slow Museum Movement. <https://www.themuselab.org/single-post/2018/09/15/The-Slow-Museum-Movement>

McCLEOD, PATRICK

University of North Texas

Creative Work

Documents of Decline, Documents of Death

At the 11th Annual Meeting of The Document Academy, Thomas Atwood presented a work titled "Words Matter: Documents of the Departed." Among the many excellent pieces of scholarship at that annual meeting, Dr. Atwood's work stuck with me. When my father passed away the following year and when my mother passed away earlier this year, I was reminded of Dr. Atwood's work in a facet of death that I had not previously considered because I did not have direct experience with it before 2015.

In many countries, terminal decline and death is at once an intimately documental process and an intensely documental process. As an only child, I was the sole responsible party for handling all of the documentation around my mother's final months and handling the documentation after her death. It's a situation that one can only be prepared for or understand what's ahead if they have direct experience with death.

With many terminal diseases, there is a prolonged period of decline. This period of decline can be a matter of days, weeks, months, or years. With many of these same terminal diseases, there are stages within this prolonged period of decline. In the spirit of Dr. Atwood's presentation at the 2014 Annual Meeting, I would like to share the documents of the stages of my mother's terminal decline and the documents of my mother's death with the DOCAM'22 audience as a way of illuminating them and the information they convey, both as an intellectual exercise and as a documental vignette of the end of life in the United States.

McCLEOD, PATRICK

University of North Texas

Paper

Epidemiology in the Age of Collaborative Mistrust

The Oxford English Dictionary defines mistrust as: Lack of trust or confidence; suspicion, distrust; an instance of this. Formerly also: †doubt as to the truth or probability of a thing (obsolete). Usually with of, in, †to.

As our world enters the third year of the COVID-19 pandemic, there is an equally devastating pandemic that rages on side-by-side with COVID-19: mistrust. In the United States, mistrust of government is practically a founding principle of our country. Mistrust in government has evolved and mutated over time, often mediated by technological advancements that spread information and ideas.

If there were any lingering doubts about the role this culturally foundational facet of American society would play in pandemic response, the last two years have repeatedly confidently dispelled them. Mistrust has been and will continue to be a defining characteristic of the United States' pandemic response, a defining characteristic that permeates every public-facing aspect of the pandemic from data to treatment to death.

The COVID-19 pandemic is the first broadly global pandemic of our highly networked, always on era. Core parts of this highly networked, always on era are the algorithmic monoliths of social media. Algorithms are, for the most part, agnostic about the context around connection; they process interests in cross stitching, interests in gardening, interests in professional sports, and interests in mistrust about COVID-19 the same. Unlike previous broadly global pandemics, this one is happening in a historical moment where mistrust is globally networked and where algorithms create and foster digital spaces for collaborative mistrust that often grow into real world spaces for collaborative mistrust.

Epidemiology is, at its heart, a discipline dedicated to the study of disease through the diverse application of the scientific method. It is an inherently empirical discipline, and like many inherently empirical disciplines, it is at a bit of a loss as to how to handle emotion. This is a crucial and, I fear, often overlooked concern within epidemiology, because so much of peoples' reactions to local epidemics and global pandemics are rooted not in empiricism, but in emotion.

This paper proposes to examine the public interaction of epidemiology and collaborative mistrust and, if possible, to make some general recommendations for how epidemiology and public health may become more agile in the future in order to speak to the concerns of the millions of people adjacent to the spaces of collaborative mistrust.

NARAYAN, BHUVA

University of Technology Sydney, Australia

Paper

Reviving Deceased Documents through Witnessing



Part 1: Oral History: At the DOCAM 2015 Annual Meeting in Sydney, I presented a reflective paper on cave paintings as “immutable” documents within a certain cultural context (Narayan, 2015). In the oral presentation for that paper, I discussed a specific oral tradition in India that has documented family history within every family for hundreds of years.

Part 2: Textual Habitus: Since then, I have been on a quest to find out more about this elaborate, but, ironically, undocumented tradition of documentation. In DOCAM 2018, I presented how an examination of my own family history led to actual tangible documents maintained as a parallel tradition by professional scribes and recordkeepers, and what seemed like a family mythology was suddenly transformed into a documented “fact”. However, I chose not to publish the 2015 and 2018 DOCAM presentations as a full paper as I had not yet finished my quest as yet. Now, I am ready to write the full paper for DOCAM Proceedings after I present the below DOCAM talk, the third in my series on genealogical documents; how they are born, copied, replicated, duplicated, and reproduced, and how descendants act as informants to build family history for the future generations.

Part 3: No Direction Home!

In March 2022, after not being able to travel out of Australia for two years due to the pandemic restrictions, lockdowns, and isolation, I bought a plane ticket to visit my aging mother in India. However, I needed to apply for an Indian visa, as I was forced to give up my Indian citizenship when I decided to become a naturalised citizen of Australia.

I can do this in many ways: I can prove I am a person of Indian origin and obtain an Overseas Citizen of India (OCI) card which gives me all rights in India except voting rights, obtain a 5-year multiple-entry visa if I can prove I possessed an Indian passport in the past, or I can apply for a tourist visa online.

I tried the first option. However, I needed a birth certificate from India alongside a dozen other documents, including proof that my grandparents were not migrants from pre-Independence

Pakistan. Over thirty years ago, when I applied for a Green Card in the USA, I didn't have my birth certificate, so I had to call an uncle in India who went to the hospital where I was born, and paid someone to dig up the records and make a 'True Copy' – the doctor who had delivered me was still working there at the time; she had also delivered every other person in my immediate family. However, now, in March 2022, I had a photocopy of this birth certificate but not the original 'true copy' – I had stored all my valuable certificates in a storage space, away from the recent floods in Australia, but had no way of retrieving them in a hurry. Instead, I went to a Justice of Peace (JP) to get a signature to make it official, but they refused to do so without 'sighting' the original.

Next, I tried the second option. Although this option did not require my original birth certificate, it required me to show my old, cancelled Indian passport, which had my very long Indian name of Bhuvaneshwari Lakshminarayanan, which I had shortened to Bhuva Narayan for my Australian passport. To do this, I did have an official Change of Name Certificate issued. This certificate was safely tucked away, inaccessible now, along with my birth certificate. I had a nice colour copy of it, but the JP said it did not have the 'watermark' so she cannot verify it.

In desperation, I just applied for a single-entry tourist visa for 3 months. Such is the consequence of not being able to prove I have any ties with India, the country where almost all of my family still resides.

However, when I go to India in May 2022 and seek out a family genealogist, he can simply retrieve a rolled-up, bound, document scroll called a vahi (a genealogy register), written on archival paper with Indigo ink. It has records of every ancestor of mine dating back 800 years. A visitor cannot alter any of the existing records and is also required to state one's place within this family and extend the records with new accounts of births, deaths, and marriages, and one's reason for their visit. Since the 1990s these documents have been granted legal status in India and are even admissible in court in family disputes (Kundalia, 2015).

Perhaps I should ask the family genealogist to make me a 'true copy' of the scrolls that belong to my family. Would this document be enough proof of my identity for my next visit to India, a country so obsessed with record-keeping and hence referred to as the "Document Raj" (Raman, 2012). What do you think?

Kundalia, N.D. (2015). "The Genealogists of Haridwar" in *The Lost Generation: Chronicling India's Dying Professions*, New Delhi: Random House India.

Narayan, B. (2015). Chasing the Antelopes: A Personal Reflection. *Proceedings from the Document Academy*, 2(1), 19.

Raman, B. (2012). *Document Raj*, Chicago: University of Chicago Press.

Paper

Remixing Menus and Manuscripts: New Contexts for the Hower Household's Archival Documents

In Spring 2022, students in The University of Akron's Menus and Manuscripts@The Hower House course took up the challenge of digitizing and contextualizing menus and recipes found in the Hower House Museum. These documents had been hiding on the historic house's bookshelves, inserted between pages and scribbled in cookbooks, far from the family papers stored in the university archives on the other end of campus.

While working to contextualize these Museum documents, the class happened upon more menus in the University Archives, as well as photo albums and letters that both shed light on, and obscured, practices of cooking and eating in the Hower House. This collaborative paper will recount the class's efforts to bring together this scattered collection through investigative projects and online presentations. In doing so, class members will illustrate ways they came to see a wholeness in a collection that initially struck them as frustratingly incomplete and inaccessible.

PANKUCH, TONY

The University of Akron

Paper

Beyond Medicalization: Subverting the Documentary Record of Transgender Lives

For the past two centuries, identities and expressions of gender that today might be labelled “transgender” have been viewed by much of Euro-American society through a medicalizing and pathologizing lens. The ability of transgender people to express their gender identity and access gender-affirming treatment has been controlled largely by legislative authorities and medical professionals. The control exercised over transgender lives by these authorities is reflected in the surviving documentary record of transgender identity in the 19th and 20th centuries. For archivists, museum professionals, and historians alike, interpreting transgender history often means navigating outmoded medical terminology, second-hand accounts of transgender identities, and perspectives that emphasize treatments and cures over lived experiences. As a result of this limited documentary record, transgender historical narratives often recycle and perpetuate existing tropes about what it means to be transgender—tropes focused primarily on medical, surgical, and psychological experiences.

In this paper, I will discuss the challenges faced by archivists and museum professionals in interpreting the narrow documentary record of transgender identity. I will share my experiences as Co-Chair of the American Alliance of Museums LGBTQ+ Alliance Task Force for Transgender Inclusion. Through this work, I have had the opportunity to discuss transgender inclusion in exhibitions and programs with a wide range of archivists and museum professionals. In addition to sharing insights and lessons learned from these professionals, I will share my own successes,

challenges, and frustrations as I have worked to identify records of transgender identity within the collections of the Cummings Center for the History of Psychology. I will explore how creative interpretation can subvert the original intent of the cisgender authority figures who created much of this documentary record, and I will share ideas for how we can expand our view of what constitutes transgender representation within museums and archival collections.

PRICE, EMILY; NICHOLAS, LACY

The University of Akron

Paper

Reevaluating Akron Women in Archives

This semester, the Menus and Manuscripts [Un]class searched through the archives for relevant history to flesh out Akron's Hower family's relationship with food. Nevertheless, as certain members interacted with research materials and archival artifacts, there appeared to be some disconnect between the perception of womanhood in Akron's history. While the initial impression of the community of women and their relationship to one another and society was positive, there is a darker side to that connection that can be explored. Womanhood in northern America not only included the feminine responsibility to participate in clubs and organizations to "improve" the quality of the communities that they resided in but uphold what they thought was a true reflection of what womanhood ought to mean. According to Akron's "Better Half:" Women's Clubs and the Humanization of the City, 1823-1925 by Kathleen L Endres, thousands of Akronites joined the supremacist Klu Klux Klan (KKK) in the 1920s and formed one of the largest chapters in the nation (94-95). Among its members were the Akron women who showed their support in parades during nationally recognized holidays (94). The women's goals were to uphold Protestantism, womanhood, and public schools (95). Women played a large role in the city of Akron, so researchers' perceptions of women would be fragmented if this other side of the community was not addressed. For example, Blanche Hower was a prominent woman in Akron's development. According to "Blanche Hower: A Woman of Spirit," by Pamela Christine Smith, "Specifically, several groups supported Blanche Hower: the American Citizens Clubs of the Russian, Hungarian, Polish, Rumanian, and Ukrainian nationalities; the Spanish Society; and the Ku Klux Klan for her anti-parochial school aid position." (54). Therefore, as part of the Menus and Manuscripts [Un]class, Price and Nicholas plan to investigate more about these other aspects of women's beliefs and life in Akron's past. We also plan to follow tangential topics such as women's suffrage and the Howers' involvement in sharecropping.

Endres, Kathleen L. Akron's "Better Half:" Women's Clubs and the Humanization of the City, 1825-1925. University of Akron Press, 30 Oct. 2006, pp 1-232.

Smith, Pamela Christine. "Blanche Hower: A Woman of Spirit." May 1984, pp. 1-94.

ROKETENETZ, LARA; HOLLIDAY, GARY

The University of Akron

Creative Work

Discovering the UA Museum of Zoology: A Natural History Mystery

"Natural history collections are an essential part of scientific teaching, research, and communication. Modern museums began in Europe around the 1600s as "Cabinets of Curiosities". As more people traveled to far reaches of the planet and became curious about the world around them, these collections grew as an important basis for the modern biological sciences. Scientific collections are used for identification, taxonomy, and even DNA studies - they help scientists and educators make predictions about our changing planet through the lens of history.

The UA Biology Department has a collection of birds that is labeled as the UA Museum of Zoology. The specimens were collected, taxidermied, and donated to The University of Akron by a prominent Akronite, Mr. Thomas Rhodes and his wife Sarah, in the early 1900s before the US Fish and Wildlife Migratory Bird Treaty Act of 1918 was enacted. Before this semester, this collection had not yet been photo documented so that it could be made available digitally to the wider community. Additionally, a lot of the paperwork that would have been with the collection seems to have been lost or destroyed in the building moves, faculty attrition, or even as far back as the fire at the original Buchtel Hall in 1899. To build a useful, digital repository, students in The University of Akron's EX[L] Center's [Un]Class "Discovering the UA Museum of Zoology: A Natural History Mystery" engaged in a combination of detective work, biology, archives, art, and education/outreach to prepare the collection for public access and exhibition. As this antique bird collection represents only a fraction of the biological specimens (bird, mammal, plant, insect) housed at both UA and the UA Field Station, this class has laid the groundwork for future documentation, digitization, and display of these important collections.

Students had the opportunity to learn from experts regarding the historical significance of biological collections, proper preservation protocols, digitizing and archival practices, and the urgency of science education and communication for a public audience. Students began digitizing

the collection and populating a dedicated database on the University's digital repository. This work includes photography and metadata creation for item-level specimens. Students prepared culminating projects, such as a detailed conservation manual for future collection documentation; original artwork inspired by the collection; a real or imagined taxidermy piece; historical research on the specimens; a "cabinet of curiosities"; a publicly accessible photo project, or other projects using the specimens and or the knowledge they learned in the course.

ROUX, SABINE

Paper

Documents that Make Us Uneasy: Walter Benjamin's Path

The Walter Benjamin path is not a metaphorical fiction, it is very real, it is a Pyrenean hiking trail that leads from Banyuls sur mer in France to Portbou in Spain. It is a border trail taken by people who fled European totalitarian regimes during World War II. Its point of arrival, which overlooks the Mediterranean Sea, is the cemetery of Portbou, which recalls the memory of Walter Benjamin who died there on September 26, 1940. Although his remains have never been found, a funerary monument is dedicated to him in the cemetery of Portbou. The tombstone takes up the famous quote from the philosopher "There is no document of culture that is not at the same time a document of barbarism."

On June 10, 1940, four days before the German army entered in Paris, Benjamin left the capital and went to Lourdes. From there, he left for Marseille and finally arrived in Port-Vendres on September 25, 1940 with the intention of fleeing to America via Spain and Portugal. Arriving in Port-Vendres, he made himself known to Hans and Lisa Fittko, two Germans who had fought in the resistance to Nazism and who could help him to cross the border illegally. Walter Benjamin is forty-eight years old, he suffers from chronic sciatica and myocarditis, so he takes morphine to relieve his pain. With two other candidates for exile, Henny Gurland and his son José, the philosopher was taken by Lisa Fittko to Portbou in Spain, following the trail which today is called "Walter Benjamin path". He wrote his very last letter in French on September 25, 1940: "In a hopeless situation, I have no choice but to end it. It is in a small village in the Pyrenees where no one knows me that my life will end". According to Lisa Fittko, the Spanish authorities have informed the three fugitives that a new directive from the Spanish government recommends the deportation of stateless persons to France, thus condemning Walter Benjamin to prison and deportation. On the evening of September 26, 1940, after crossing the border, Walter Benjamin committed suicide by taking a lethal dose of morphine. The documents contained in Benjamin's leather briefcase, which he said included a manuscript "more important than his life", were not found even though they were listed as a manuscript bundle by the Portbou police. The philosopher also wrote a farewell letter to Theodor W. Adorno, dictated to his escape companion Henny Gurland.

In front of the Portbou cemetery, a memorial, created by the Israeli artist Dani Karavan, pays homage to the German philosopher, it is called “passages” and plunges into the sea in the very place of an infinite whirlpool. A steel tunnel of eighty-five steps descends towards the waves, thus preserving the silhouette of the hill and its cemetery. At its summit, a solitary olive tree is planted, facing the wind, as a challenge to time and the dramas of history. This sculpted work testifies to a reflection on memory, the partition of space and the journey through time, in resonance with Benjamin's thought. The title chosen by Dani Karavan, "Passages", refers to Walter Benjamin's unfinished work, "Paris, capital of the 19th century: the book of passages". Started in 1927, this book brings together numerous writings on life in Paris in the 19th century as well as contemporary urban reflections by the writer.

The path of exile that has become a hiking trail, the cemetery, the memorial can be considered as documents that make us uneasy.

Arendt, Hannah. 2014. Walter Benjamin 1892-1940. Allia

Benjamin Walter. 2015. Paris capitale du XIX° siècle, le livre des passages. Allia.

Fittko Lisa. 2020. Le chemin Walter Benjamin. Seuil.

SANCHES NETO, ASY

Universidade Federal Fluminense, Brazil

Paper

Between Flags and Masks: Presence and Absence in the Construction of Evidence of Contemporary Brazil

Based on Putnam (2001), Frohmann (2009) suggests that one of the ways to advance the question: “what is a document?” is to follow the analysis of cases in which there is agreement or acquiescence about what a document is and to observe the function of a given object in a given context. Buckland (2014) presents three types of views on the document: material; instrumental; and semiotic, although he assumes that there is progressively a perspective of unification of these three views, in this sense, creating three dialogic dimensions of the document. From an instrumental point of view, Buckland (2014) discusses the Welsh and Saxon war, in which Saint David indicated that the former use leeks as a way to mutually identify themselves as allies. In this sense, the leeks became emblems, typically documents. Although leeks have not historically become emblems and although today hardly anyone in some context observes them and thinks about their communicative application during the sixteenth century war, they, in a certain context, expressed a kind of documentality, becoming a special type of evidence and generating a special type of action: attack, do not attack, kill, do not kill, etc. The objective of this article is to describe, through the presentation of two different stories, the use of documents to create political alliances in contemporary Brazil. After the election of President Bolsonaro in Brazil, one of the signs used by his supporters was the display of a Brazilian flag in the window of their houses

and apartments, an act which could result in intimidation of opponents of Bolsonaro. In this case, we see the national flag (typically a document) having its stability of meaning modified, generating new codes and networks of meaning. The second case is about masks. During the first months of the COVID-19 pandemic, the WHO indicated the use of masks in open and closed spaces. As governors and mayors in Brazil gained autonomy for regulations on the COVID-19 pandemic situation, many Brazilian states and municipalities created mandatory policies on the use of masks. At that moment, many fake news articles were created about the use of masks, in addition to many speeches that said that the mask was a type of proof of collective hysteria, since many sectors minimized the severity or even denied the existence of the virus. The president of Brazil himself was the author of many phrases in this discourse and, once again, a kind of war of narratives began. The use of the mask, in addition to a health issue, took on political and symbolic contours, often meaning acquiescence to health guidelines. In this sense, videos were produced and information was disseminated on how the population could not use masks in closed places. Parts of the legislation that supposedly supported this citizen's right to enter a public environment without the object were circulated in instant message groups and printed actors who wanted, by not wearing the mask, to place themselves within the scope of a specific discursive political space. In the example of masks, we see that, in opposition to the leeks and the flags of Brazil, the non-use of a certain object was part of a network of specific signs, generating new discursive and evidentiary needs, etc. Explaining the multiple perspectives on the formation of these mutually material and imaginary signs, constituted by their presence or absence is still a complex challenge. In this article we would like to both register this characteristic of recent Brazilian history and reflect on the implications of this dialectic of presence and absence, which we tried to demonstrate with two specific documentary objects.

SHELL, CRISTOPHER

The University of Akron

Creative Work

A Frog, a Coffin, a Father, a Son: A Story of Death and Reconciliation

In an attempt to prepare myself for the day my beloved pet frog dies, I set out to construct a coffin of amphibian proportions. Though I initially intended to take on the task alone, once I found myself in my father's woodshop, a space I hadn't been in since childhood, I knew that I shouldn't do it without my father.

This presentation aims to explore the dis-ease surrounding death and the reconciliation of a troubled father-son relationship through my creative nonfiction essay *Frogishing Eternity*. This exploration would feature a reading from *Frogishing Eternity*, a look into the frog coffin itself, and a reflection of the process behind the experience.

SKARE, ROSWITHA

University of Tromsø

LENSTRA, NOAH

University of North Carolina Greensboro

Paper

Public Libraries in Norway and the US – Looking Outside During and After the Covid-19 Pandemic

The Covid-19 pandemic that hit Europe and Northern America in March 2020 caused a lockdown of public libraries' buildings for weeks and months. In Norway and in the US – as in many other countries – we can observe an increased focus on digital services, and the use of social media platforms, during the pandemic. Simultaneously, many libraries also sought to utilize outdoor spaces in new ways, including extending WiFi into library grounds, StoryWalks and storytimes in parks, among others. The use of digital technology by librarians during the pandemic is moderately well understood. Less understood is the use of outdoor spaces by librarians, including the impacts of that usage on community health and well-being. This paper wants to compare the development of these new offerings in Norway and the U.S. through a close examination of a few notable cases that illustrate this trend.

In Norway a new national strategy for libraries was presented by the government before the pandemic, in autumn 2019. The most important goal described in this strategy is to reach new users with literature and reading, to facilitate the dissemination of knowledge and to increase the libraries' digital collections. One strategy to reach new users seems to be boosting outdoor activities and to improve public health. While this is a new trend in Norway, fitness programming has been a trend in many public libraries in the US for some years now (Lenstra 2018). However, what was new in the United States during the pandemic was, in some cases, the wholesale movement of library services into outdoor spaces. As a summative report of Summer 2021 in Ohio public libraries notes: "Outdoor programming was the biggest news story of the summer for libraries," (State Library of Ohio, 2022, p. 3). Elsewhere, Eric Klinenberg (quoted in Gendall, 2020, n.p.) noted that during the pandemic "[a] number of libraries [...] have effectively unfolded, moving services outdoors [...] finding new ways for people to access the library even though the building itself was closed."

By examining how, why, and with what impacts public libraries in Norway and the United States looked to outdoor spaces during the COVID-19 Pandemic, this paper attempts to add to our understanding of the roles of the contemporary public library within the public sphere. It is hypothesized that because of librarians looking online and looking outside during the pandemic, our theoretical understanding of the public library as a public sphere needs to be broadened.

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John Gendall (2020, September 29). COVID-19 has shown we all need public space more than ever. Knight Foundation. <https://knightfoundation.org/articles/covid-has-shown-we-all-need-public-space-more-than-ever/>.

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<https://bibliotekutvikling.no/content/uploads/2020/05/Rom-for-demokrati-og-dannelse-Nasjonal-biblioteksstrategi-2020-2023-Engelsk.pdf>.

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Noah Lenstra (2018). Let's Move! Fitness Programming in Public Libraries. Public Library Quarterly. 37:1, 61-80. doi: 10.1080/01616846.2017.1316150.

State Library of Ohio (2021). 2021 Ohio Summer Library Program Report. <https://library.ohio.gov/documents/2021-ohio-summer-library-program-report/>.

SMITH, SHELLIE

Kent State University

Paper

The Blight of the Witch - Persecution of 'Witches' in Europe and North America

When reviewing the historical record for information about witches and witchcraft, one of the key themes is that of blight. Witches have been accused of causing disease, famine, and death since ancient times. Condemned through secular laws, and later, through the Inquisition, scores of people have been persecuted and prosecuted for being 'different.'

While these 'witches' were accused of horrendous crimes, including murder, the truth is much different. Most of those accused of being 'in league with the devil' were simply different from what was expected from society at that time, particularly for women. Some of what made these people seem different included what we would now acknowledge as mental illness; however, in many instances, simply being an outspoken woman, or a scientist whose views differed from religious authority, was enough. In other instances, jealous neighbors accused people who could not easily fight back - such as a land-owning widow - in an attempt to grab their land and possessions.

This paper analyzes the documents pertaining to witch persecutions and prosecutions, focusing on the areas of Europe and North America. In doing so, special attention is paid to the relationship between the witch as 'other' and the social, political, and religious atmosphere of the times, in

an attempt to determine common reasons for persecution fervor. Special attention is also paid to the common theme of blight and disease when describing witches, and how this theme changed over time."

SUPRAYITNO

Ministry of Manpower of the Republic of Indonesia

RAHMI

Universitas Indonesia

NOVITA FITRIANI, DIAN

National Library of the Republic of Indonesia

Paper

Arsip Kacau: How Messy Records Perceived by Indonesians in the Context of Document Disease

UGALDE, FRANCISCA

The University of Akron

Creative Work

The Writing is on the Wall: No Canvass, No Rules

The Curator of the Institute for Human Science and Culture invites you to participate in a real-time community painting project in the Lynn R. Metzger galleries where she, and the other participating gallery experts, may feel quite uncomfortable breaking traditional gallery practice by encouraging you to paint creatively directly onto a dedicated gallery wall: no canvass; no rules. After the conference, the Curator will paint over the community artwork to turn the gallery wall back into a regular gallery wall again. This painting will cease to exist in a permanent and fixed form.

YUDHAWASTHI, CIWUK MUSIANA

University of Bhayangkara Jakarta Raya

CHRISTIANI, LYDIA

University of Diponegoro

DAMAYANTI, WIDYA

University of Indonesia

Poster

iMuseum: Use of Instagram in Tackling Misinformation by School of Health and Medicine, University of Indonesia

The Covid-19 pandemic has infected and caused deaths of millions of people across the globe, and particularly in Indonesia, the Government data confirms that Covid-19 has infected 5,9

million and killed 154 thousand Indonesians (<https://covid19.go.id>, per Feb. 2022). By Jan 2020, World Health Organization announced that Covid-19 is considered as global pandemic. On Feb. 15th, 2020, WHO Director-General stated that “We’re not just fighting an epidemic; we’re fighting an infodemic.” This statement was in relation to the fact that in every outbreak, there would be a ‘tsunami of information,’ and within this information misinformation (Zarocostas, 2020). Furthermore, WHO, aware that a lot of incorrect information is spreading rapidly through social media, launched a platform to provide people to reliable sources around Covid-19, combat misinformation, and make sure that people are informed to act properly.

Along with this principle, iMuseum, Indonesia Museum of Health and Medicine, part of the School of Health and Medicine, University of Indonesia, employs their Instagram account to provide information and tackle misinformation around Covid-19. Although museum collections are highly segmented, iMuseum shows promising efforts in carrying out their health concern around Covid-19. Their first post was on March 6th, 2020 campaigning PHBS (Perilaku Hidup Bersih dan Sehat, healthy and clean lifestyle/behavior). Up to date, the account has 2,302 followers and has uploaded 202 posts. They use feed, story, and highlight features, but not reels. The uploads are photos, infographics, and videos.

The purpose of this article is to investigate iMuseum’s posts in Instagram using document phenomenology (Gorichanaz & Latham, 2016). Discussion will also look into the idea of complementarity (Skare, 2009), that documents have informational (mental), material (physical) and communicational (social) aspects.

We have performed preliminary research and looked into iMuseum’s posts using virtual ethnography method and cyber media analysis (Nasrullah, 2014). Hine (2000) stated that virtual ethnography is a method to investigate the Internet and explore the entity using the Internet. There are four levels of analysis unit: media space, media archive, media object, and experiential stories. Media space focuses on cyber space, while media object and experiences are multilevel analysis which explore how offline reality relates to online reality. Media space and archive are within micro and text unit, while media objects and experiences in macro and context unit.

In media archive level, Covid-19 information can be categorized into three types of information, i.e., service, health, and program information. Service information includes opening hours and in-person visit procedures, and sterilization in museum area. Health information contains information on Covid-19 virus, pandemic in the world, and community health movement. Meanwhile information on program includes seminar or webinar, and healthy lifestyle in the pandemic.

Document tracing found that on media cyber level, visual presentations varied, topics are relevant to perform daily life in the pandemic. This means that those posts describe offline social reality. This reality controls the interpretation of what is needed by the society regarding practical health information. One example is like the posts of how to maintain health safety in workplace, and how to do blood donation safely in the pandemic.

We plan to elaborate and explore the relation of this preliminary result with document phenomenology.

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