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Experiential Archives and Northern Policy:
A Counter-Policy Method for Community-Centred Research

Methodologies

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Experiential Archives and Northern Policy: A Counter-Policy Method for Community-Centred Research

John W. Bessai*

Abstract

Northern policy enters public life through service desks, travel approvals, funding portals, consultation records, school materials, environmental reports, and cultural archives. Experiential archives provide a method for reading those records together. The method gathers policy documents, administrative categories, public records, testimony, community memory, artistic work, environmental evidence, digital interfaces, and local accounts of institutional encounter. Counter-policy names the next movement: the translation of lived institutional pressure into revised obligation. Experiential archives support northern, rural, Indigenous, and remote policy research by combining crystallization, hybrid thematic analysis, public code analysis, and institutional evidence mapping. The method gives researchers a repeatable sequence: identify the institutional contradiction, locate rupture points, reconstruct public code, assemble the experiential archive, formulate a revised obligation, draft a counter-policy clause, and specify transfer pathways into administration, education, cultural institutions, public reporting, or infrastructure design. The method supports community-centred research while requiring careful attention to Indigenous data governance, local authority, consent, positionality, and the right to restrict circulation.

Experiential Archives and Northern Policy

Northern policy can best be studied as it becomes reality in the daily life of families and communities across the North. A family waits several months for medical travel approval. A community organization finishes a grant application. A school board where a community member sits as a trustee defines questions of language, land, and history through curriculum. A municipal or territorial government office records consultation information in minutes that outline the consultation and the government's plans for implementation. An environmental monitoring program collects information from land, water, animals, and sensors, then presents that information in technical reports, data display tools, and dashboards that establish a timeframe for decision-making. Each scenario contains one or more policy methods at work. A health care system classifies claims. A school system organizes the participation of students, teachers, and community members learning about language, land, and history. A municipal or territorial government authorizes knowledge and governs how consultation knowledge

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becomes a stored record. These scenes make policy visible at the level of forms, time, evidence, access, mobility, and responsibility.

The term experiential archives refers to a method of research that focuses on the experience of policy in scenes of institutional life. Here, experiential archives refer to a field of documents, forms, meeting notes, community testimony, public memory, environmental data, media, visual materials, and artistic practices that together comprise the records of public institutions in a particular field. An experiential archive collects evidence that suggests a problem or set of challenges for policy in a given context. The records in an experiential archive make visible the challenges that a policy problem presents within a given institutional field. Counter-policy begins after institutional pressure becomes visible. The archive then supports new institutional work. In the strongest case, the public institution develops a new obligation on the basis of the lived evidence in the archive. Such counter-policy analysis can produce clauses, administrative standards, training protocols, reporting requirements, partnership agreements, and new institutional interfaces. This approach fits Northern and Arctic policy because public institutions often translate programs and services through layered jurisdictions and through institutions governed at a distance from many Northern communities. The forms, procedures, and records attached to those programs assume circumstances regarding time, evidence, access, mobility, and responsibility that do not always correspond to the circumstances in which Northern peoples live. Community-centred research in the North therefore requires tools for uncovering institutional assumptions and translating lived policy records into revised obligations.

The methodology has four components: crystallization, hybrid thematic analysis, public code analysis, and institutional evidence mapping. By crystallization, the methodology means the practice of holding different types of evidence as stable enough to be studied in their interrelations, without reducing those records to one type of verification (Richardson, 2000; Richardson & St. Pierre, 2005). Hybrid thematic analysis combines a deductive codebook drawn from prior research, literature, and policy with inductive coding that lets unexpected themes emerge from the archive (Fereday & Muir-Cochrane, 2006). Public code analysis studies the rules, classifications, interfaces, and records through which institutions organize public experience. Institutional evidence mapping relates governing evidence, administrative evidence, public-facing evidence, experiential evidence, and cultural evidence.

The method for creating an experiential archive for counter-policy must also follow the ethical principles that enable community-centred research and prevent community knowledge from being taken into institutional products without community governance. Indigenous communities, Northern residents, community organizations, Elders and knowledge keepers, service users, and researchers all hold roles in this process. The First Nations Principles of OCAP®¹ (ownership, control, access, and possession) provide guidance specific to First Nations data governance, while the CARE Principles for Indigenous Data Governance (Collective Benefit, Authority to Control, Responsibility, and Ethics) provide a broader

¹ OCAP® is a registered trademark of the First Nations Information Governance Centre (FNIGC). For the First Nations Principles of OCAP®, see <https://fnigc.ca/ocap-training/>.

framework for Indigenous data governance (Carroll et al., 2020; First Nations Information Governance Centre [FNIGC], 2014; Global Indigenous Data Alliance [GIDA], 2019). Community-centred research has integrity only when the local community has governance over the creation, interpretation, storage, and use of the experiential archive.

Northern Policy as Institutional Encounter

Policy analysis of Northern policy typically commences with the statute, strategy, program, budget, or administrative design. Understanding policy from the perspective of individuals and families also requires examining the encounters through which people move in order to receive services from public programs. Those encounters take place in offices, clinics, classrooms, online funding portals, consultation processes, inspection regimes, digital dashboards, signs, maps, licences, permits, and the many forms that articulate the rules governing access to public programs and services. A public code analysis approaches policy through the rules, classifications, and interfaces that organizations use to govern how citizens experience public services and programs. Written policies, guidelines, forms, applications, funding agreements, and administrative instruments express the rules of the public code. To understand those rules, researchers must study how organizations administer them, who administers them, and how people governed by those rules experience them.

A public code analysis of health care would examine the rules that govern eligibility for services, the procedures followed when a referral to a specialist is required, the forms completed by patients who travel for medical treatment, the scheduling systems used to coordinate appointments, and the geographic boundaries within which services are delivered. Similarly, a public code analysis of culture and heritage would examine language credits, archive metadata, exhibition labels, image-use rules, and access policies for museums and cultural institutions. A public code analysis of environmental governance would examine species classifications, environmental monitoring categories, data-retention rules, thresholds of evidence required to trigger response, and the formats in which environmental information is reported to the public.

Distance from institutional centres shapes how Northern communities encounter public code. Health services may depend on specialists based in southern cities and towns. Funding programs may be administered by institutions that possess greater organizational capacity than many community-based organizations in the North. Environmental monitoring programs may gather data through sensors and technical systems, then treat land- and water-based knowledge held by Northern residents as additional evidence. Public institutions may conduct consultation within timeframes that do not accommodate local governance, seasonal activity, or structural circumstances. The methodology maps the experience of an institution in dealing with a problem through a sequence of questions. For a housing shortage, the researcher could ask: Who started the process to deal with this problem? What was the first institutional contact by the claimant? Who in the office deals with the claim? What criteria classify the claim? What documentation establishes delay or additional requirements? What language does the

institution use to obtain consent? What data standards decide whether local knowledge enters the official record?

Experiential Archives

Experiential archives gather many types of records and draw from a broad pool of sources, evidence, and information. Formal records include legislation, policy guidelines, memoranda, environmental assessments, consultation reports, health care records, funding announcements, meeting minutes, strategic plans, and organizational manuals. Other sources include oral histories, public testimony, newsletters, local radio, social media, photographs, maps, school programs, artworks, films, digital interfaces, and field notes. Each record has its own authority, limitations, conditions, and ethics. Pieces of evidence differ in weight, jurisdiction, scope, authority, and ethical conditions. Evidence created by an institution to frame a policy or program problem differs from evidence created by a community member recounting experience within that program. A photograph or digital interface representing public information differs from school materials or funding applications through which communities must translate needs into administrative structures. Temporary research evidence differs from land-based knowledge that creates obligations extending beyond the life of the research. Evidence created by a community therefore requires that community's governance before a researcher can record, analyze, or cite it.

Experiential archives are relational in nature. The strongest archives allow the researcher to understand how different records illuminate specific aspects of policy and practice. In analyzing a medical travel policy, the public record may spell out eligibility and the terms under which travel will take place. Community testimony may show how that policy operates in practice and how travel can produce serious consequences for families. Records from a conservation department may describe the tracking of species by using technical data. Accounts from land users may identify changes to animals and their behaviour, changes in access to lands and harvesting resources, and the effects of industrial activity on environments and ecosystems. School records may describe an inclusive teaching and learning environment, while classroom materials may show Indigenous languages and local histories appearing as supplementary material within the curriculum. Records of encounters with institutions can be powerful across many settings. They highlight challenges faced by communities and individuals seeking care, services, and recognition. Service delivery and institutional procedures can produce stronger pressure in the North because distance, travel, seasonal activity, broadband gaps, staff turnover, and jurisdictional boundaries already amplify time and access barriers.

Crystallization as a Method for Complex Policy Evidence

Crystallization provides a way to analyze policy and institutions through complex evidence. Richardson (2000) uses the term in "Writing: A method of inquiry" to describe qualitative research that works across multiple genres and forms. Richardson and St. Pierre (2005) extend that approach by treating writing and representation as part of inquiry. In research on institutionalized policy problems in remote Northern areas, crystallization can reveal how policy problems refract through written, visual, administrative, and experiential

records. Northern policy can be crystallized through research that understands how problems move across institutions at many levels. A housing problem can involve a federal funding program administered through a territorial government, a municipal government, a First Nations government, local housing providers, construction companies, supply chains, climate stress, and the resources of the household. A researcher who studies only one official policy record may miss the institutional sequence that a household must navigate.

Public culture also belongs within crystallization. Artistic works, digital stories, films, photographs, exhibitions, and other public forms can contain knowledge about how people make sense of institutional problems. Such works become particularly important when formal testimony is limited or public records reduce experience to administrative categories. Public culture can preserve duration, atmosphere, grief, anger, humour, relation, and resilience in ways that formal records often compress (Bessai, 2025). Crystallization supports disciplined pluralism. The researcher gathers records to illuminate one policy problem from multiple angles. Each record must still answer a direct methodological question: What obligation does the record show? What form of access does it organize? What classification does it use? What authority does it establish or recognize? What timeframe does it establish? What kind of evidence does it value? What institutional revision does it make possible?

Hybrid Thematic Analysis

Hybrid thematic analysis provides a practical way to analyze material gathered through experiential archives. Fereday and Muir-Cochrane (2006) define the approach through deductive and inductive coding. The researcher begins with a codebook made from prior research, literature, and policy relevant to the research. The researcher then works through the material in the experiential archive using inductive coding to identify themes that have not yet been conceived by the researcher. The researcher also returns to the material to see how the initial codes fit within the data. This process allows the archive to speak through prior concepts and emergent evidence. For deductive coding, the researcher starts with a codebook organized around public code. Common codes could include eligibility, waiting, jurisdiction, consultation, language, evidence, access, data governance, consent, recognition, environmental risk, service distance, institutional explanation, and pathway for revision. The researcher then codes formal institutional documents to identify obligations, classifications, thresholds, and procedures already in place within the institution. Inductive coding allows the researcher to develop themes relevant to the community's questions and the archive's evidence. For example, consultation fatigue may emerge through repetitiveness, lack of trust in institutions, staff turnover, travel burdens, family coordination, and the responsibilities carried by people travelling for medical treatment. Inductive coding can also identify conflict between institutional requirements and seasonal land-based activities. It can make visible the strategies communities develop to deal with breakdowns in systems external to the community.

Hybrid thematic analysis guards against two risks. Deductive coding can impose the codebook on community experience and reduce lived reality to the public code. Inductive

coding can produce a rich description of a household's policy experience without identifying the institutional processes that create pressure. The hybrid approach keeps both risks in view. It connects lived experience to the public code of the formal institutions with which people interact. The coding process follows a set of steps. First, the researcher assembles an initial codebook from the literature review, public code, research questions, community questions, and prior knowledge of the specific setting. Second, the researcher codes formal institutional documents to identify obligations, classifications, thresholds, and procedures. Third, the researcher codes experiential documents to reveal lived sequences, strain, relationships, and local interpretations. Fourth, the researcher compares the formal and experiential codes to identify rupture points between what the institution promises and what takes place. Fifth, the researcher refines the codebook through community review, advisors, or participatory interpretation where the research design permits and the community authorizes the process.

Public Code and Institutional Evidence

Public code analysis identifies the site where institutions make people, claims, lands, languages, animals, risks, and histories legible. The small forms that make up larger public commitments appear in grant portals, consultation notices, environmental assessment maps, archival metadata, school curriculum categories, medical travel instructions, and interfaces used to access and display environmental data. State theory helps explain why public code has political force. Poulantzas (1978) characterized the state as a material condensation of social relations. Jessop (2016) treats institutions as selective fields that favour some strategies, actors, and forms of knowledge over others. Public code reveals those selectivities. A program timeline or application form may give an advantage to people with professional employment, high-speed internet, stable access to records, and organizational capacity. The same form may create barriers for households and community organizations that already carry service, travel, and administrative burdens. Public code also clarifies the Canadian aporetic condition (Bessai, 2025, 2026). Public institutions often operate through a language of care, inclusion, reconciliation, and service. The same institutions remain bounded by settler jurisdiction, colonial histories, unequal service distribution, and market-driven development. Indigenous peoples may be recognized within settler-based procedures, and the structures governing that recognition can reproduce colonial relations (Coulthard, 2014). Indigenous political life also exceeds recognition by the settler state in significant ways (Simpson, 2014). In the Northern context, public code becomes policy through consultation, resource extraction, language policy, land governance, health access, schooling, environmental monitoring, and infrastructure planning.

The second stage of public code analysis generates an Institutional Evidence Map for every program or policy under investigation. Governing evidence includes statutes, agreements, regulations, and policies that outline the terms of a program. Administrative evidence includes application forms, workflow diagrams, eligibility criteria, program manuals, budgets, and reporting templates. Public-facing evidence includes websites, community notices, program maps, dashboards, curriculum materials, meeting summaries, and other public documents. Experiential evidence includes testimony, personal stories, interviews, participant observation, community records, oral histories, public memory, and

personal accounts. Cultural evidence includes films, artworks, exhibitions, digital stories, photographs, and other media that describe how programs and services become lived experience. The evidence map asks how these sources relate. Governing records may promise access while administrative records reveal rigid eligibility criteria or irrelevant data categories. Consultation summaries may record participation while experiential accounts describe fatigue, frustration, and unmet obligations. Environmental dashboards may display data while local knowledge accounts question the categories that organize that data. School curricula may represent local environments while cultural expressions preserve memories, histories, and ecological relations that curriculum categories cannot hold. The map therefore links institutional operationalization, public representation, experiential accounts, and cultural knowledge within one field of analysis.

Indigenous Data Governance, Local Authority, and Methodological Limits

Experiential archives that contain Indigenous data or documents, community testimony, land-based knowledge, or sensitive local history must operate under strong ethical controls. The First Nations Principles of OCAP® apply specifically to First Nations data governance, while the CARE Principles provide a broader framework for Indigenous data governance (Carroll et al., 2020; FNIGC, 2014; GIDA, 2019). OCAP® emphasizes ownership, control, access, and possession; CARE emphasizes Collective Benefit, Authority to Control, Responsibility, and Ethics. The researcher must distinguish between information held in public institutional records and knowledge governed by rules specific to the community from which that knowledge was collected. A community member's story, a map to a harvesting site, a household account of harvesting practice, a language document, or a cultural protocol may require strict controls. Consent, local authority, and benefits sit at the centre of community-centred experiential archives. Community partners must shape the research questions, the methods used to gather evidence, the information accessible within the archive, the people who can access that information, the outputs, and the use of those outputs. Some records will remain open. Some records will require restriction and community review before they enter the archive. Some records will be denied to researchers. Where silence or restriction exists, the researcher should note the governance condition without disclosing protected information.

The researcher's position also shapes the archive. Relation to place, community, institution, and archive affects the questions and interpretations available to a researcher. This is especially true for non-Indigenous researchers working in Indigenous policy contexts. Community authority is a methodological requirement. A community can accept or reject the research question, limit the archive, require changes to interpretation, and determine whether particular items will be published. Recognizing community authority strengthens the method by preventing institutional translation from becoming another form of extraction. Potential harm must also be documented. Administrative records can expose vulnerable people. Testimony can retraumatize people who have experienced harm. Environmental data can identify sensitive harvesting places, cultural sites, or spiritual sites. Public-facing maps can cause harm when they circulate without governance. Researchers should minimize data where possible, hold archives under controlled access, anonymize records where appropriate, and

work with communities to review the archive. The community must see a clear benefit from translating its history and stories into another form of expression. Kovach (2021), Smith (2012), Wilson (2008), and Younging (2018) provide important Indigenous research methods and perspectives on relation, accountability, protocol, and representation. Tuck (2009) warns against damage-centred research that claims to challenge dominant culture while extracting and detailing pain. Experiential archives should contain records of harm and records of thriving. They should make community authority, desire, continuity, and futures visible.

Counter-Policy: From Archive to Revised Obligation

Building out the experiential archive to identify counter-policy points becomes the next step. The archive shows the contradiction between public policy and experiential evidence. In the case of health access for Northern citizens, a health program may promise access to all citizens. Travel procedures to receive necessary care may require considerable time, money, and family labour. The counter-policy sequence has seven stages. First, the researcher explains the problem by detailing the policy promise and the institutional pressure produced by that promise. A Northern health program may promise equal access to health services for all citizens of the North, while travel procedures create delay and require family members to carry costs and caregiving burdens. Second, the researcher identifies rupture points. These are the places where contradictions materialize within the institution: forms, deadlines, approvals, eligibility categories, staff decisions, data standards, public reports, or consultation timelines. Third, the researcher reconstructs public code. The public code organizes the case through eligibility categories, consultation rules, data standards, intake procedures, application forms, thresholds, and records. The researcher follows these rules and practices to understand the desired institutional outcome and the barriers produced by the process. Fourth, the researcher gathers the experiential archive. Testimonies, public memory, community documents, correspondence, meeting notes, artistic practices, local media, photographs, and administrative records document a person's or group's experience within an institution. Fifth, the researcher formulates the revised obligation. The obligation states what the institution must do to respond to the evidence.

Sixth, the researcher writes the counter-policy clause in adoptable language. A clause for medical travel could read: The institution shall record and publicly report the time, travel, financial, and caregiving burdens created by medical travel procedures, and shall revise approval processes when those burdens prevent access to care. Finally, the researcher specifies the transfer pathway. The clause may enter practice through policy change, administrative procedures, staff training, public reporting, procurement processes, partnership rules, curriculum standards, assessment processes, or institutional interface design. By transforming an archive into revised obligations that an institution can accept, reject, modify, or implement, community-centred research can produce a route to institutional change.

Application Area One: Health Access and Service Distance

Many Northern health access programs promise universality and access to specialized care for Northern residents. For many individuals and families, access to specialized care can create negative consequences because of service distance. Travel distance, waiting periods,

additional costs, weather, companion needs, child care, elder care, and income loss can all become part of access to care. An experiential archive for health access would include a public policy record and an experiential record. The public record might include health legislation, medical travel policies, referral guidelines, application forms, wait-time reports, and public health documents. The experiential record might include family accounts, community health worker perspectives, travel receipts, appointment schedules, correspondence, local radio discussions, and documents showing the consequences of accessing care.

Hybrid thematic analysis would begin with deductively derived codes from research into Northern health access policies and programs. Eligibility, referral, wait time, travel, companion support, cost, weather, and jurisdiction would guide the first coding stage. As the researcher moves through program procedures and case examples, inductive themes may expose how families manage health-related processes outside formal programs, how relatives become caregivers, and how fear and anxiety emerge from the health system itself. Public code analysis then shows how institutional procedures distribute the burden of access across individuals, families, community workers, and institutions.

The counter-policy clause would require the institution to record the full burden of access in every case and respond to those burdens. The record should include time, travel, money, companion needs, child care, elder care, weather disruption, and income loss. The transfer pathway would include medical travel forms, case-management procedures, staff training, public reporting, and service planning.

Application Area Two: Language, Place, and Cultural Governance

A second site for community-centred research in the North involves place, language presence, cultural memory, governance memory, and interpretation. Reconciliation policies and programs, school curricula, museum and archival practices, park and protected area programs, film and media programs, and municipal policies all organize public memory. Authorized public memory often appears through settler place names, English-language metadata, narrow crediting practices, and limited access to records and materials that would permit richer cultural interpretation. An experiential archive can show how a public institution organizes and records memory. The archive of public code for this application would include language policies, signage plans for public spaces, school curricula, exhibition labels, permissions documents for images and artworks, public art plans, protocols for collecting and using oral histories, community naming practices, and records of media works. The researcher would examine how institutions credit language, mark place, govern access, and support or restrict community authority.

This application also illustrates the limits of institutional translation. Certain records and forms of knowledge can circulate in public. Other forms of knowledge should remain within the control of the community from which they were learned. Some knowledge belongs under community governance, with institutional support defined by the community. The counter-policy clause could read: The institution shall preserve Indigenous language presence, community-approved place names, and protocol-based crediting across signage, metadata,

public programming, educational materials, and digital records, subject to community authority and restriction. The transfer pathway would include archive standards, exhibition procedures, curriculum review, public signage, partnership agreements, and staff training. In some instances, counter-policy must take the form of refusal, restriction, or an exercise of community authority.

Application Area Three: Environmental Monitoring and Data Publics

Conservation organizations, government departments, private industry, and Indigenous communities monitor environments and manage natural resources in Northern regions of Canada. These organizations track water, ice, fish and wildlife, permafrost, forest fires, contaminants, infrastructure risk, and land use. Data from these indicators appear through dashboards, maps, reports, and environmental assessments. Public code organizes that data into categories, indicators, sampling protocols, access rules, and visualizations. Whyte (2018) notes that many Indigenous perceptions of climate change are closely linked to colonial impacts on families, communities, lands, and relations with ancestors and descendants. Experiential archives created through community-based research can reveal the interface points between scientific data collected by Northern environmental governance institutions and community-based evidence of environmental change. Such an archive might include environmental assessments, scientific reports, Indigenous knowledge protocols, monitoring agreements, community observations, photographs, local maps, harvesting accounts, government and industrial emergency notices, and cultural forms that document ecological memory.

Hybrid thematic analysis would begin with deductive codes such as risk, species, monitoring, evidence, threshold, access, consent, public reporting, and decision timelines. Inductive coding may reveal altered travel routes, changes in species behaviour, grief or loss, intergenerational teaching, distrust of industry data, or the burdens of repeated reporting. Public code analysis would examine how an institution classifies ecological change and whose knowledge frames the evidence used for monitoring decisions. Institutions must make public the categories of evidence, data sources, limits of uncertainty, and community-governance rules used to make decisions based on environmental monitoring information. Transfer pathways include public dashboards, environmental assessment templates, public reporting rules, Indigenous data-governance agreements, consultation procedures with knowledge holders and communities, and staff training on accountable explanation.

Design for a Community-Centred Experiential Archive

A community-centred experiential archive research design can proceed through eight tasks. First, the researcher establishes governance for the research. This may include an advisory group, a partnership agreement, or a community review process before documents are collected. The governance process should address consent, access, storage, interpretation, benefits, and publication. Second, the researcher defines the policy scene. The project might focus on medical travel approval, environmental consultation with First Nations communities, language signage in public spaces, funding applications for programs and services, or school curriculum and teaching practices. Third, the researcher collects the relevant institutional

records or documents that have been determined to be available. These records may include policies, forms, guidelines, notices, reports, maps, dashboards, and correspondence. Fourth, the researcher gathers authorized experiential records. These records may include interviews, testimony, field notes, public memory, community media, artworks, photographs, and community-held documents. Fifth, the researcher codes the archive. Public code provides the deductive starting point. The researcher then turns to lived records and uses inductive coding to identify pressure felt by individuals or families, local interpretations of policy, and emerging patterns in policy practice. Sixth, the researcher identifies rupture points between the record of encounter and the institution's record of its own policies and practices. Seventh, the researcher identifies the obligations of the institution that follow from those findings and translates them into concrete duties. Finally, the researcher validates the resulting clause and transfers it to appropriate people or institutions through community review, institutional dialogue, public presentation, or a policy workshop..

The design supports methodological papers, applied policy papers, community reports, public administration studies, and organizational change work, especially in cultural policy and public management.

Conclusion

Experiential archives provide a method for reading institutional life in the North through the records that people encounter, produce, preserve, and contest. These records reveal the sequence of policy encounters that constitute a person's experience of an institution. Through paper forms, digital portals, maps, dashboards, tracking systems, reports, and public meetings, institutions organize access to services and resources, recognition of difference and entitlement, the distribution of authority, and the production of evidence. Crystallization keeps those different records in relation to one another in order to clarify the complex ways institutions are experienced. Hybrid thematic analysis provides a means of coding the diverse materials in an experiential archive. Public code analysis identifies the operational rules that underpin an institution's practices. Counter-policy then develops those insights into revised obligations for the institution.

Experiential archives open practical and democratic avenues of study for public institutions seeking legitimacy. They reveal the specific pressures that institutions place on people. Northern, rural, Indigenous, and remote communities hold extensive documentation of service distance, consultation fatigue, environmental change, cultural memory, language presence, and jurisdictional squeeze between levels of government. Experiential archives give these records their due and allow their accumulated evidence to be studied seriously. The method also requires responsibility to Indigenous data governance, local community authority, consent, and the right of individuals or communities to restrict or refuse dissemination. In community-centred research, the experiential archive can support institutional repair only when the people whose knowledge and lives generate the archive govern that archive. This form of research can move policy research from recognition to obligation.

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