

# ***Two Lives*: Creating a Limited Podcast Series in Partnership with the Okanagan Historical Society**

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## **Abstract**

*Two Lives* is a limited podcast series created in partnership with the Okanagan Historical Society (OHS), a longstanding amateur group in British Columbia, Canada. It aims to celebrate the society's centenary and publicise their archive, while presenting local settler and Indigenous history in a different medium, to raise community engagement and a sense of communal belonging. As an accompaniment to the five podcast episodes, this article explains the background of the practice-based project and the structure of its creation. The OHS has published reports since its beginning in 1925, and annually since 1936, comprised of variously authored articles about the history, geography, and people of the area, which are available in print via the society and in digitised form via hosting partners. Data on online searching shows most users are interested in the 1800s, the earliest settler period. The project thus sought to curate stories from this era as bases for the creation of absorbing 20-30-minute narratives about individuals, as per research on what characteristics make appealing historical podcasts. In support of Canada's movement towards Truth and Reconciliation, each episode is a balanced portrait of two people, one Syilx Okanagan or Métis and one settler, whose paths crossed in some way. The episodes use present-tense narration and volunteer community voice actors, with care to have Indigenous parts voiced by First Nations people wherever possible. The series is designed to engage the community both through participation and as an audience, as per OHS aims. Using established theories of best practice in promotion of local history and archives, including community archives, the project seeks to make the OHS materials accessible to a broader audience. It also guides the OHS beyond collection of stories towards a focus on outreach and community-building. Available via various sites, the project creates a lasting, accessible digital resource for the people of the Okanagan area.

## **Keywords**

Okanagan, history, archives, podcasting, oral history, Canada.

## **1. Introduction**

### **1.1 Background: The Okanagan Historical Society**

The Okanagan Historical Society (OHS) is a longstanding local history organisation in southern British Columbia, Canada, the traditional territory of the n'syilxcən-speaking First Nations, and now home to some 404,000 residents, as per the 2021 census (Statistics Canada). The OHS is similar to many North American "clubs of amateur historians" founded in the nineteenth and early twentieth centuries (Hoyer, 2023).

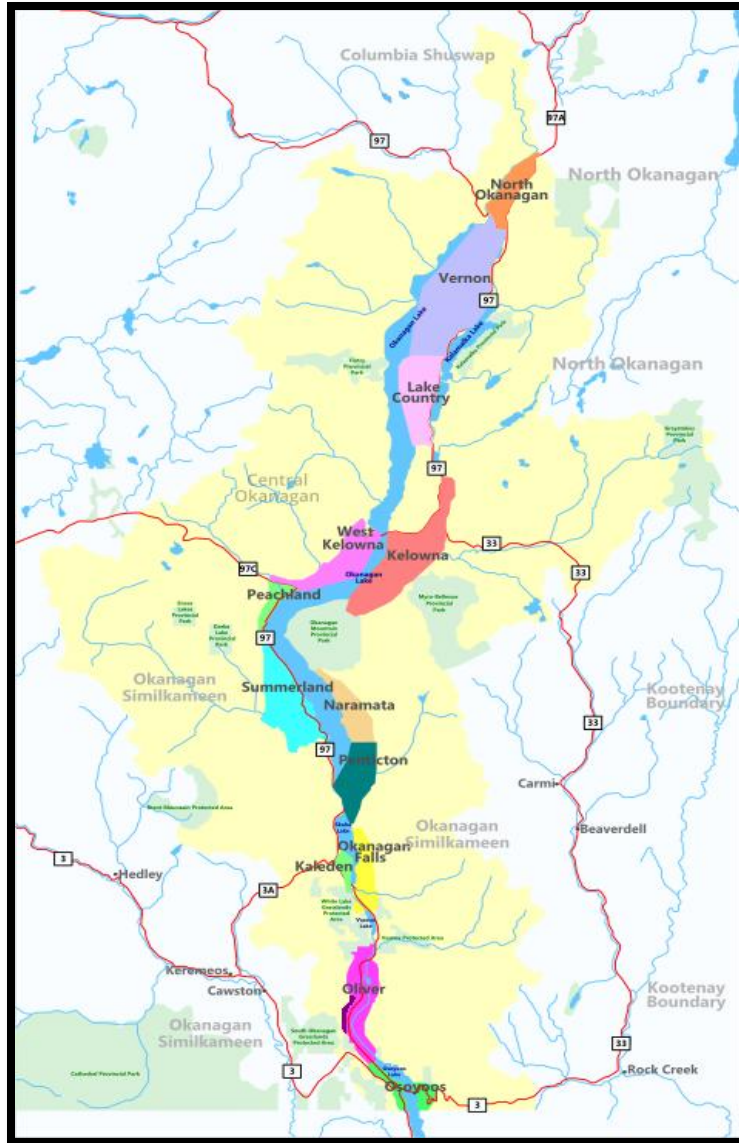


Figure 1: Map of the Okanagan Area of British Columbia, from Enderby to Osoyoos (via “Okanagan Valley Map,” accessed 2 May, 2025)

With seven semi-autonomous local branches across the area, run by a volunteer executive, the group produces an annual autumn report of contributed articles, memoirs, tributes, obituaries, photographs, art, and interviews, archived at various institutions as well as available for public sale. The OHS also runs a yearly student essay contest, and manages two physical sites of historic importance. Partnering with multiple regional museums and institutions, the OHS is committed to continuing its reports for the sake of community memory. Their main medium is print, although the reports have been digitised and made searchable by both the University of British Columbia—Okanagan (UBCO) and the British Columbia Regional Digitized History (BCRDH) project, with a rolling moratorium on reports from the last five years to allow for sales. The society has also created its own online index, a very useful tool, although the user-friendliness of its searchability is somewhat limited by the unstated requirement to search names in [last name, first name] format, its thesaurus and cross-referencing are not extensive, and it does not link to the digitised reports. Regardless, the reports remain a valuable resource.



Figure 2: A Screenshot of the OHS Homepage (accessed 6 March, 2025).

The OHS is celebrating its centennial year in 2025. As an established but somewhat under-advertised community group with significant textual materials, this organisation seeks to be better known. Moreover, one of the group's purposes is to attract both local and outside interest. As its initial president, Leonard Norris, wrote in the first report:

If, in pursuing our investigations, we succeed in making the Okanagan Valley with its past romantic history, its peculiar flora and fauna and its many natural attractions, better known to our own people, the people at Victoria, Vancouver and elsewhere in the Province, one of the chief ends at the Society will be attained. (1926)

According to the OHS home page, the group's founding aims were laid out at its first meeting:

- The emphasis was on recording history before it was lost.
  - Everyone was encouraged to write their own story. "This can be history."
  - Women were encouraged and involved.
  - There was Indigenous involvement and representation.
  - The natural history of the Valley was unique and important.
  - There was an emphasis on recording history for 'future generations.'
- (Okanagan Historical Society, "Celebrating 100 Years," 2025)

These aims are ongoing. However, it is important to note that despite the group's interest in Indigenous history from its beginning, its earlier reports tend to focus on European settler history in the Okanagan area, or mediate Indigenous history through settler perspectives. In the second report, for instance, Syilx<sup>1</sup>

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<sup>1</sup> In the n'syilxcan language, proper names (syilx, n'kwala, and so on) are not capitalised. However, the researcher has followed English capitalisation practice as in the work of Syilx scholar Jeannette C. Anderson and the majority of the OHS reports.

stories are told by Susan Allison, an early settler woman (Allison, 1927). The fact that the Syilx Okanagan people, and the Okanagan Nations generally, were artificially divided by the 1846 creation of the Canada-US border at the 49<sup>th</sup> parallel west of the Rocky Mountains must also be recognized, as in the map below.

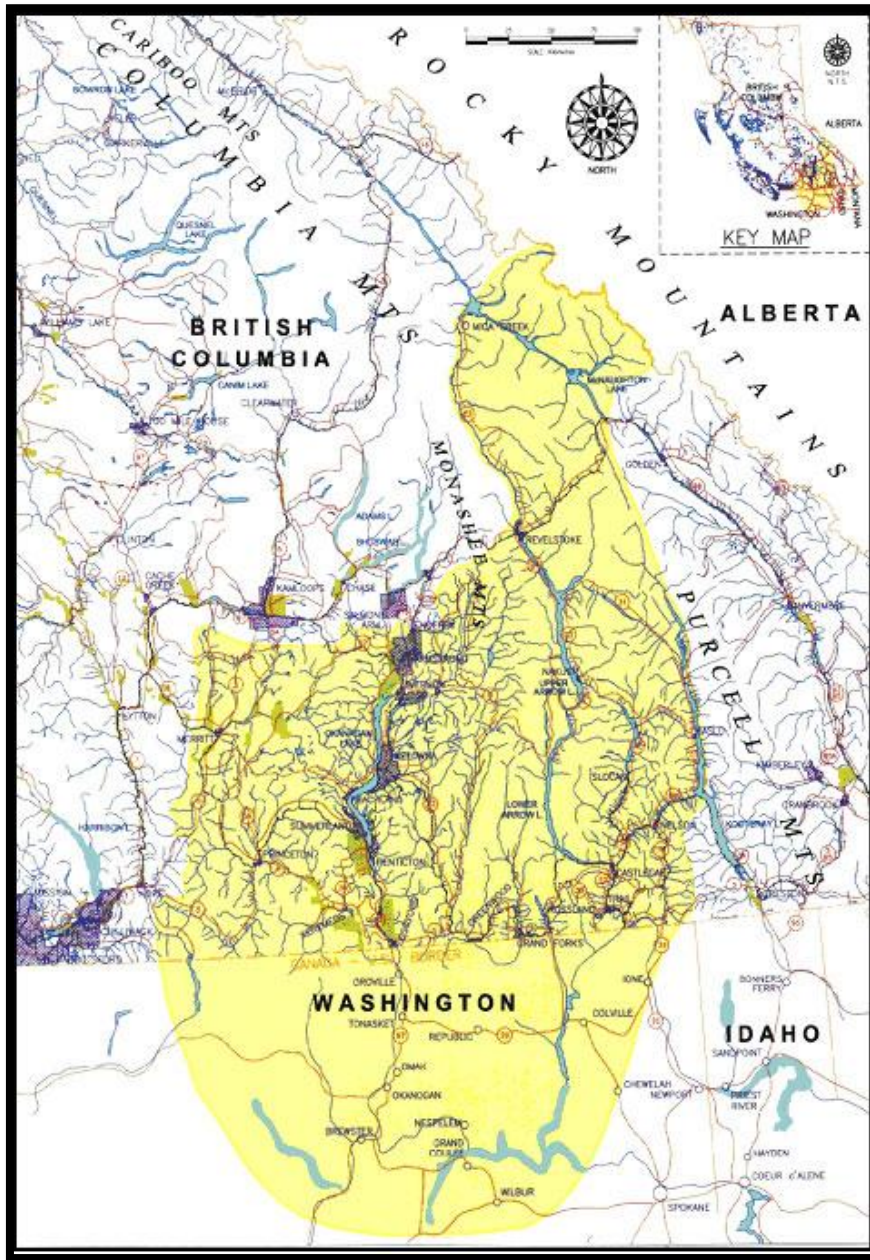


Figure 3: Territory of the Okanagan Nations, Courtesy of Westbank First Nation (accessed 3 June, 2025)

The Canadian Federation of Library Associations emphasises its members' duty to "[p]rotect and preserve Indigenous knowledge(s) in a variety of mediums for use by current and future generations in a respectful and sensitive manner" (2016). As a fifth-generation settler descendant in the area, the researcher was aware of the limits of her own perspective and wished to expand it. The OHS has increasingly invited valuable contributions from the n'syilxən-speaking First Nations of the Okanagan and the American side of the border, and their own captikwł, or community knowledge, rather than attempting to relate their

stories in a potentially appropriative way. Westbank First Nation councillor Jordan Coble’s “Dancing Between Two Fires” (2013) in the 77th report is a strong example of such a work, which tells the story of a famous early missionary’s arrival from the Syilx perspective. In Episode 1 of the podcast, the researcher addresses the issue, and points listeners towards excellent Syilx Okanagan resources, such as the Sncəwips Heritage Museum, the En’owkin Centre, and the works of Jeanette Armstrong and Shirley Louis.

## 1.2 Defining the Project

The OHS executive requested a project to celebrate the society’s centenary, eventually settling on the creation of a podcast in order to “interest the community” and “reach more people, younger people.” President Lois Marshall defined the society as being “about stories,” and wished to have theirs disseminated via this different medium (Correspondence, 2025).

Audio recordings have aimed to capture history for posterity since the technology’s inception. In 1878, Thomas Edison noted that uses for his new sound-recording device would include archiving educational and linguistic materials, and creating “The Family Record” (Library of Congress). The podcast audio medium has exploded in scale and popularity since its inception around 2000; as Rime et al. (2022) note, “In 2004, a Google search on ‘podcast’ gave 6000 search results; in 2005, 60 million (Berry, 2006); and in 2021, more than 1.9 billion.” In Canada, historical podcasts are among popular genres, falling under the “society and culture” label, third in listener numbers after true-crime and comedy programmes (Blair, 2025). Rupkinski and Rander (2019) argue that the power of the historical podcast category “lies specifically in its ability to tell stories of our shared past in new ways, without the barriers of academic gravitas and professional jargon.” As for listenership, younger generations currently tend to use podcast materials more than the Baby Boomer generation, born 1946-1964 (Lissitsa and Taol, 2021). Blair’s (2025) data on Canadian podcast listeners shows similar results:

| Age group   | Percentage of monthly podcast listeners |
|-------------|---|
| 18-34 years | 42%                                     |
| 35-49 years | 32%                                     |
| 50-64 years | 20%                                     |
| 65+ years   | 6%                                      |

Table 1: Canadian Podcast Listenership by Age Group (data from Blair 2025)

The practical component of the project thus involved the creation of a limited historical podcast series intended to appeal to existing podcast consumers and to those who might be new to the medium, such as the older generation who make up most of the Okanagan Historical Society’s members (Marshall, Interview, 2025). The five episodes were based on stories from the OHS reports, which were then more fully researched and fact-checked with books, journals and newspapers, census information, interviews, online sources, and grey material such as blog posts. As per the OHS’s stated aims, it was imperative to include both male and female subjects, as well as settler and First Nations history. The latter factor is also significant to Canada’s Truth and Reconciliation Commission’s Calls to Action (2015), which ask Library and Archives Canada to “[f]ully adopt and implement the United Nations Declaration on the Rights of Indigenous Peoples and the United Nations Joint-Orentlicher Principles” on human rights, and call for more Indigenous history and voices in Canadian education and media generally. The podcast series was therefore titled *Two Lives*, and each episode depicts two people from the Okanagan area, one Syilx Okanagan or Métis and one settler, whose paths crossed in some way. This first podcast created in

partnership with the OHS weights these two sides of local history equally in a new medium, presenting stories of individual lives as markers of a broader social history, and creating a lasting, free digital resource for the community.

## **2. Aim and Objectives**

### **2.1 Aim**

The creation of a limited podcast series in partnership with the Okanagan Historical Society for its centennial anniversary, with a focus on publicising the OHS materials (including their digitised versions via the UBCO Open Collections and the BCRDH site), and local settler and Indigenous history in a new medium to amplify community engagement.

### **2.2 Objectives**

- To curate stories from the OHS's 100 years of reports and using them, create engaging narratives as podcast episodes.
- To include Syilx Okanagan history and people on an equal footing with settlers, using their own voices wherever possible, in the interests of Truth and Reconciliation.
- To critically explore and evaluate best practices in promotion of local history and community archives, particularly through the podcast medium.
- To enhance OHS accessibility and value for a broader audience, following established theories and practices.
- To direct the OHS beyond collection and preservation towards a focus on a lasting "spirit of place" (Cooper et al., 2023) for the future.

## **3. Literature Review**

### **3.1 Introduction**

Aside from extensive research into nineteenth-century Okanagan history, this practice-based project undertook investigation of theories and examples, seeking a picture of public engagement strategies by local history groups and institutions, particularly in North America, with some references to studies in British, Australian, Eastern European, and Asian contexts. The research also considers what constitutes a community archive, and investigates the background and characteristics of podcasts, particularly historical series.

Broad reading across these areas resulted in several thematic foci. The sequence of the literature review discusses each of these themes in turn below in 3.2 and 3.3. The scope of the research centres on academic journals and book chapters in the fields of library science, local history, archive and museum studies, and community studies, with some reference to grey literature such as blogs, working papers, and educational material. The sources are mainly from 2017 to the present, with some reference to relevant earlier material (2007 onwards).

### **3.2 Topics Reviewed**

The review focuses particularly on the following related topics, moving from general to more specific to the project at hand:

- Community engagement for libraries
- Community engagement for local history collections
- Partnerships between local historical organizations and other groups
- Digitised local history resources

- Challenging traditional practices in community archives
- Ephemera in archives
- Historical podcasting

## **4. Methodology**

### **4.1 Philosophy and Approaches**

Because of the practice-based nature of this endeavour, and its need to solve the issue of how to create a valuable project to celebrate the OHS's centennial and attract the community, the project's main philosophy is pragmatism, under which researchers "seek out the processes and do the things that work best to help us achieve desirable ends" (Ozmon and Craver, 2008). The project attempts a real-world, practical solution to fulfil the OHS's needs while engaging community members. The depiction of Syilx Okanagan or Métis and European settler people in each episode is likewise an attempted pragmatic solution to the need for fair and equal historical representation, as per the Truth and Reconciliation Commission.

Drawing on the educational work of John Dewey, Gutek (2009) lays out pragmatic steps in research: realizing the problem; defining it as such; researching it; hypothesising a solution; acting on the hypothesis. This project has followed a similar line of thought and action, breaking down the problem of what to include in the podcast episodes and how to structure them, finding user data to support what OHS report-users seek and what listeners prefer, hypothesising a podcast series focus, and creating episodes based on this focus.

The project can also be seen as taking an ethnographic approach to the Okanagan community. Many of the OHS report materials are first-person or descendant accounts of historical events, and initial research involved sorting and collating information from these sources. Because ethnographers study life as it happens in a community, their methods may include "observations, taking field notes, informal conversations, interviews, document analysis, surveys, filming and photography" ("Ethnographic Study," 2020). This project included qualitative observations regarding OHS authors and historical figures, and in-depth textual analysis of the OHS report materials, as well as interviews and informal discussion with archivists, librarians, OHS members, and community members. This approach draws on some interpretivist techniques, although the major underlying philosophy remains pragmatic.

As well, "[i]ncluding verbatim quotations from research participants has become effectively standard practice in much qualitative social research," including ethnography (Corden, 2007). The researcher sought first-person quotations or reported speech from the subjects whose lives are described for all episodes. This allowed for different sources and voices to be included, and provided a broader social background to the podcast series.

### **4.2 Data Collection and Selection**

The research was mixed-method, primarily qualitative, but included preliminary quantitative analysis of OHS reports usage data. The dual methods permitted more holistic insights into potential listenership and podcast focus. UBCO's Open Collections, one of the hosts for the digitized reports from 1926-2019, lists their views and downloads by user area below:

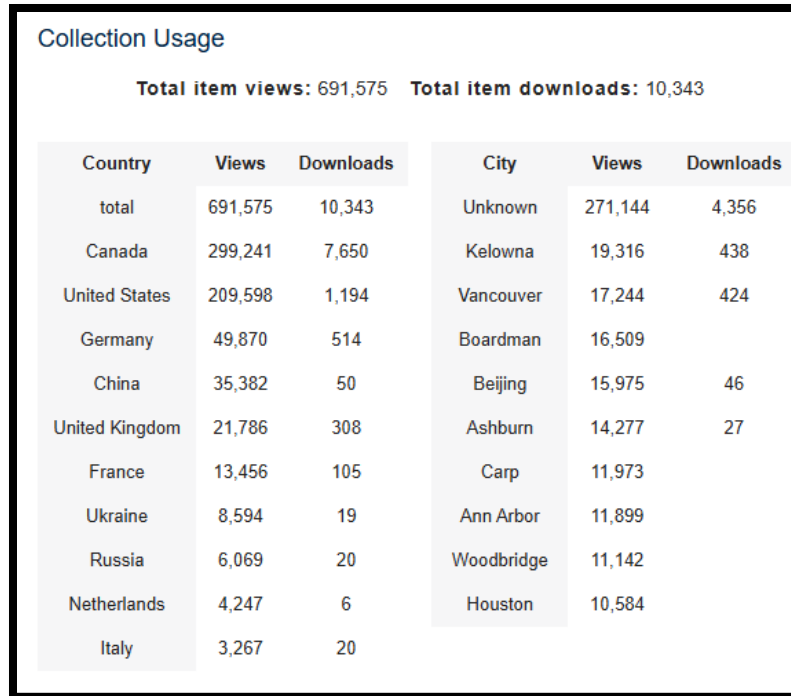


Figure 6: A Screenshot of the UBCO Data on All-Time Digitised OHS Report Usage (via UBCO Open Collections page, accessed 4 March, 2025)

The BCRDH site also hosts digitised OHS reports, and provides more granular usage statistics for 2025 up to May:

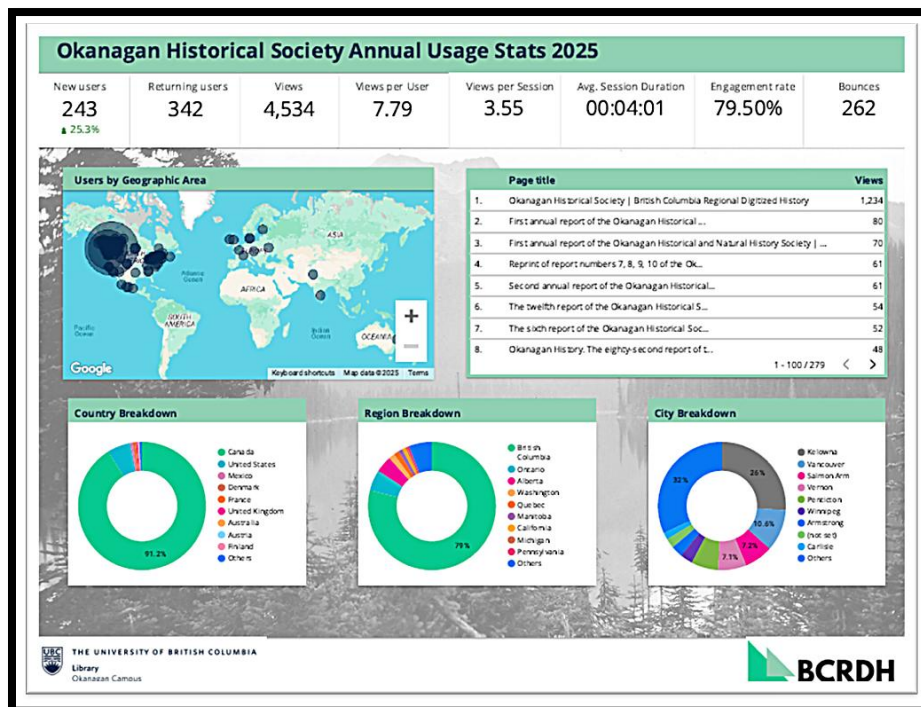


Figure 7: A Screenshot of BCRDH User Statistics for OHS Reports for 2025 (courtesy of Lisa Clarke, UBCO Library)

These data suggest the majority of identified users are from British Columbia, with some out-of-province Canadian and international viewers, which serves the OHS's wish to appeal to the local community and beyond. Most users are seeking the earliest reports, from the first to the twelfth, as the BCRDH graphic shows, although Clarke reports that many also search for the latest report (not available digitally). Clarke (Recent Data, 2025) also states that data from other recent years show similar top searches. For this reason, the project focused on the early years of settler history in the Okanagan, from about 1830 to 1910, on which the first twelve reports mainly focus.

### **4.3 Data Limitations**

Data on usage of the most recent five years of reports is limited due to the moratorium on their digitisation; however, as noted, most users are seeking information on the nineteenth century. Historical qualitative data in the form of first-person quotations used in the episodes is limited by the comparative lack of written records by First Nations people during the period covered, although detailed oral histories and extensive traditional knowledge exist. Of direct quotations, Jeannette C. Armstrong (2022) comments in "Standing Between" (2022), "Few Syilx Okanagan voices exist to counterbalance the overwhelming number of settler voices recounting those times." Whenever possible, the project sought out first-person quotations or reported speech by the Syilx and Métis subjects of the episodes, had Indigenous community members voice all their parts, and balanced settler subject coverage with theirs.

## **5. Project Structure and Discussion**

### **5.1 The Episodes**

#### **5.1.1 Titles**

The five *Two Lives* episode titles are as follows:

- Episode 1: Two Leaders: High Chief N'Kwala and Father Nobili
- Episode 2: Two Fires: Pandosy and Sw'kn'cut
- Episode 3: Two Wives: Lucy Simla and Florence Richter
- Episode 4: Two Houses: John McDougall and Coutts Marjoribanks
- Episode 5: Two Stories: Hester White and Susap George

Each discusses one Syilx Okanagan or Métis person and one European settler whose paths crossed in some way.

#### **5.1.2 Subject Selection**

The print index of OHS Reports 1-81 is close to 600 pages, covering a voluminous number of subjects, places, people, authors, and events (regarding the digitised index, see 1.1). The reports themselves vary from 35 pages covering 23 separate articles in the first report (1926), to 258 pages covering 32 pieces in the 88<sup>th</sup> report (2024). There are therefore hundreds of pages and articles within the run of reports, and stories had to be curated to create a thematically cohesive limited podcast series. Because of time constraints, the number of planned episodes was set at five, of 21-28 minutes each, as recommended by Langille (Interview, 2025) and agreed with Marshall and the OHS Executive (Interview, 2025).

Selections were limited to people who lived in the 1800s, as per the most popular period searches (see 4.2). Ideally, the individuals were mentioned frequently or in depth in the OHS reports. Quantifying their mentions is somewhat difficult due to the nature of the index's limited thesaurus and cross-referencing,

but each person is in the reports at least twice. It was also important that they were people for whom it was possible to find first-person quotations or reported remarks in the reports or other sources. These quotations were important for historical accuracy and authentic characterisation, and to add the sense of intimacy behind the popularity of narrative non-fiction podcasts (see 3.3.7).

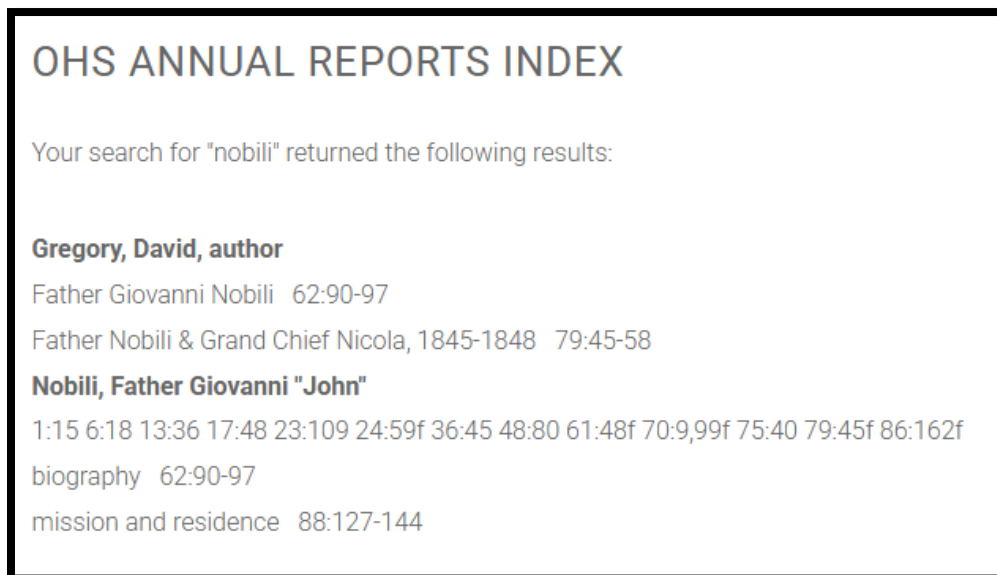


Figure 8: A Screenshot of OHS Online Index Search Results for “Nobili” (accessed 2 June, 2025)

The series also had to cover as much of the Okanagan’s geographic area, north, south, and central, as possible, not just one locality (see Figures 1 and 2). Because each episode juxtaposes the lives of two nineteenth-century figures from various Okanagan regions and backgrounds, likely individuals had to be matched up to create cohesive narratives and engaging contrasts. Three pairs were already linked in OHS articles: High Chief N’Kwala and Father Giovanni Nobili (Gregory, 2015, for example); Chief Sw’kn’cut and Father Charles Pandosy (Coble, 2013); Lucy Simla and Florence Richter (Sumner-Richter, 2018). The researcher paired the others by seeking connections between their lives: John McDougall and Coutts Marjoribanks occupied the same land at different times; and Hester Haynes White wrote about Susap George, who worked for and helped her family (one instance is White 1949). These people, Syilx Okanagan, Métis, Europeans, and Canadian-born settlers, lived in areas from north of Vernon to Osoyoos, covering much of the OHS area.

## 5.2 Genre

The OHS is “about stories” (Marshall, Interview, 2025), as discussed in 1.2. As per the society’s stated aims, they also seek to represent Syilx Okanagan stories, and not just those of European settlers. The project thus sought to juxtapose the stories of two lives per episode, one Syilx or Métis and one settler, rather than simply presenting articles as published in the reports. Fact-checking and further research beyond the reports led to additional details about the area and people depicted.

Because the researcher is also an experienced narrative writer, the OHS wished to use her skills in this area. The podcasts could have been done in documentary style, with interviews and perhaps archival audio recordings, but the literature on historical podcasts suggests that engaging narratives about individuals are most appealing to general audiences (see 3.3.7). As well, extensive documentary videos on Okanagan history already exist, such as the long-running CHBC-TV-produced local programme *Gold Trails and Ghost*

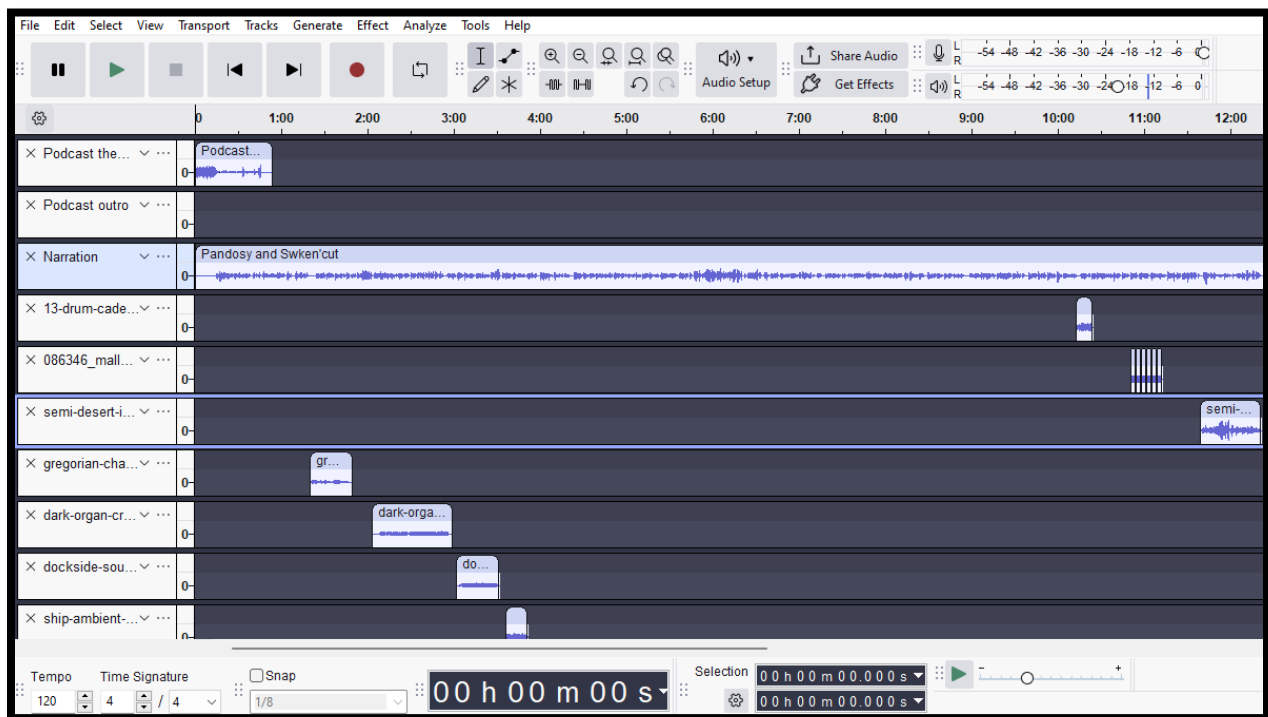
*Towns*, and more recent social media videos by Okanagan Museums and others. To create a sense of immediacy, the podcast episodes are thus recounted in present-tense narration, with different community members voicing the quoted or reported speech of the subjects.

For broader audience appeal and attraction of various listeners, the podcast series takes a generalist approach, so that people without any previous knowledge of Okanagan history can listen, while the pairing of the lives may be new to history enthusiasts. For the same reasons, the episodes stand alone and do not have to be listened to in sequence, although they are roughly chronological.

### 5.3 Technical Aspects

After research, fact-checking, and scripting, the episodes were recorded. The researcher’s narration was recorded using Audacity, a free open-source audio recording and editing application. For their convenience, the volunteer actors, mainly from the Okanagan, recorded their 43 parts separately (see Appendix C), as iPhone Voice Memos or other audio files such as M4a format, which were then sent to the researcher and imported into Audacity for splicing and ordering of clips, and editing of sound quality.

Post-production editing was second to research in terms of project hours. Once all clips were in order, theme music, ambient music, and sound effects were curated from open-source sites such as Pixabay, with individual copyright permissions checked for each file. In one case, the Nailsworth Silver Band was approached for permission to play their rendition of “God Save the King” in Episode 5. Each episode used approximately 25-30 such clips, which were also added to the narratives using Audacity.



**Figure 9: A Screenshot Example of the Audacity Editing Interface for Episode 2**

Once complete, the series was exported to Audio.com via Audacity, and also uploaded to Spotify for Creators, with Really Simple Syndication (RSS) feeds linked in Apple Podcasts and iHeartRadio. These are all popular hosting sites that allowed for free uploading, distribution, playing, and storage. Apple Podcasts

and Spotify are heavily used applications, while Audio.com and iHeartRadio do not require listeners to create accounts, and listeners can stream directly from their internet sites, not just on phones, giving the audience different choices, and perhaps appealing to those who are not regular podcast listeners.

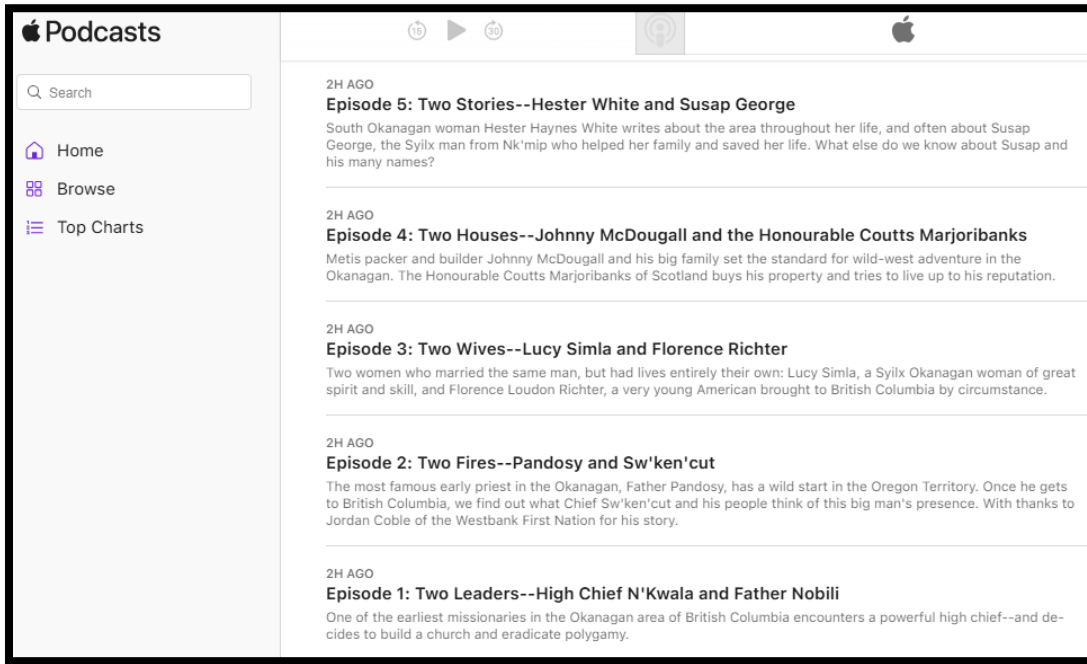


Figure 10: A Hosting Platform Example: Screenshot of Episodes Listed at Apple Podcasts

The Canadian Heritage Information Network states, “Digital content should be created with preservation in mind [and] . . . maintain some metadata relevant to preservation” (2017); this includes audio material. The audio files were also uploaded to the Internet Archive, a non-commercial archiving site, which should allow for further future preservation and accessibility. As well, the researcher retains file copies. Metadata was also added to each exported episode file to ensure that listeners searching for Okanagan history might find the podcast, with further tags added as permitted by different platforms.

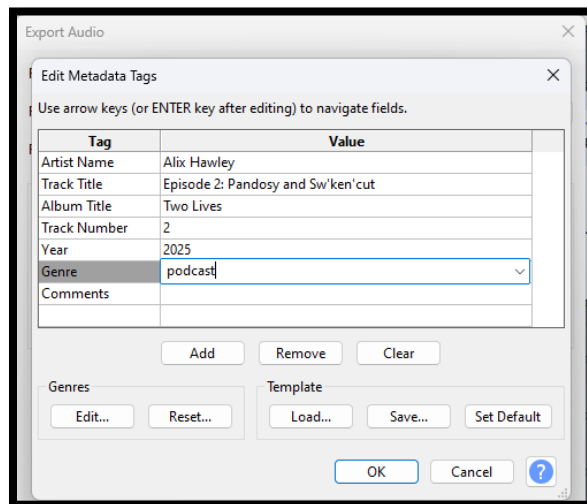


Figure 11: A Screenshot of Basic Added Metadata on Exported Audio Files for Episode 2

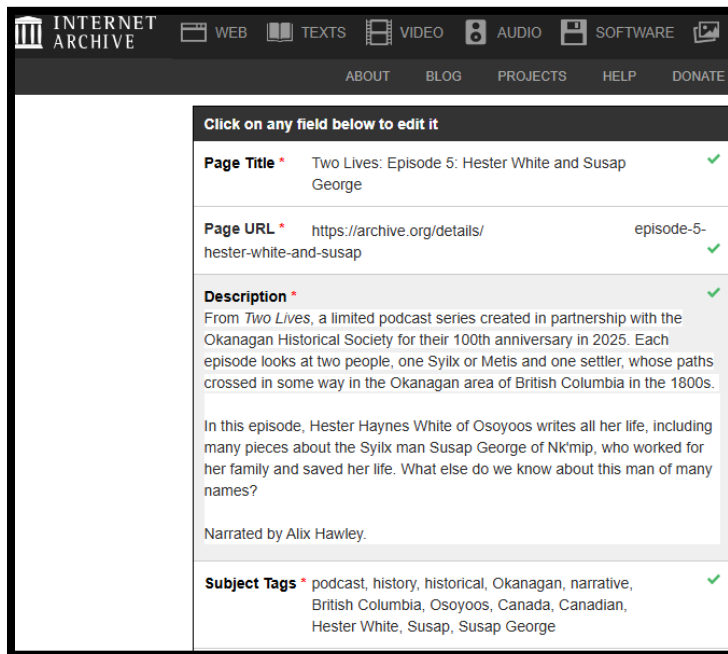


Figure 12: A Screenshot Example of Further Allowable Metadata Added to Audio Files Uploaded to the Internet Archive

Cited materials were listed in the audio credits at the end of each episode. The researcher gave Creative Commons licenses, with attribution required and no commercial use, to each. Transcripts were included where possible on the podcast platforms for general accessibility, including for Deaf users, and to assist web searchability. The researcher designed cover art featuring two stylized fingerprints as an image of the series' focus:

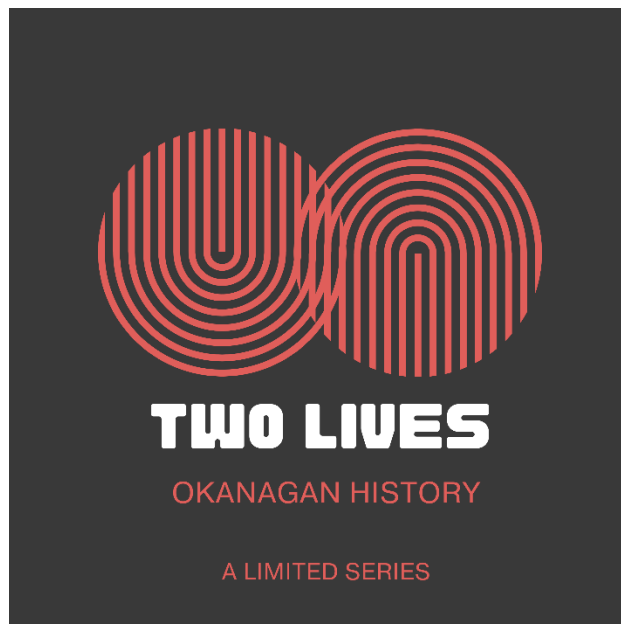


Figure 13: The Cover Art for the Podcast Series (designed by the researcher via Canva)

## 5.4 Project Promotion

### 5.4.1 Initial Promotions

The podcast episodes were made available to the public on the 100<sup>th</sup> anniversary date of the OHS's first meeting, 4 September, 2025. This allowed for promotion before the centennial celebration event, with keynote speaker Chief Clarence Louie of Osoyoos, on 20 September. As well, significantly for the project, Canada's National Day for Truth and Reconciliation is 30 September. For immediate promotion on release, the researcher created posts for her own social media accounts and links at her personal website, which received dozens of engagements, and shared graphic templates and text with the OHS and other partners. Having heard about the project via social media, CBC Radio Kelowna invited the researcher to speak on the morning show on 8 September, which led to a doubling of podcast listens over the next day. The audio interview is posted on CBC's site so later listeners can access it.



Figure 14: A Screenshot from CBC Radio's Site Showing the Interview with the Researcher (accessed 8 September, 2025)

### 5.4.2 Promotional Partnerships

Archives and Special Collections and the Library Communications department at UBCO agreed to partner with the project for promotion. One of the Canadian Federation of Library Associations' strategic goals for 2023-2027 is to "[a]mplify the voice of Canadian libraries" (2023), and the podcast directs listeners to the digitised reports available via UBCO's Open Collections and the BCRDH site. UBCO Library Communications created social media posts linking the institution's materials with the podcast, and issued an article on their website.

Area museums also wished to promote the podcast series on their websites and social media accounts and requested graphics and content. Additionally, the Okanagan Regional Library, a 30-branch public system in the area, shared the series internally with staff, who can then mention it to interested patrons.

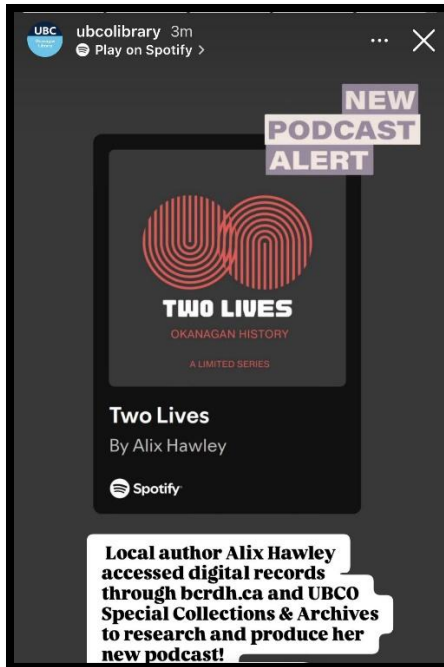


Figure 15: A Screenshot of UBCO Library’s Instagram Post Linking their Archives and the Project (accessed 9 September, 2025)

### 5.4.3 Early Impact

The first five days of the podcast’s availability led to 197 listens, according to the researcher’s Spotify for Creators and audio.com analytics. Immediate responses have been positive. OHS President Lois Marshall says, “You are bringing us into the digital age” (Correspondence, 2025). Greater Vernon Museum and Archives manager and OHS Executive member Gwyneth Evans calls it “fabulous work” (Response, 2025). Karen Collins, a Syilx Okanagan archivist for the Penticton Museum and Archives, seeks to make the episodes “accessible for people to listen to within the museum as well” (Response, 2025) and passed on the links to the Okanagan Nation Alliance, who replied with interest. UBCO Métis scholar Gabrielle Legault says it is “an important project” (2025), and Jordan Coble of the Westbank First Nation Council “would welcome a chance to work together in the future” (2025), suggesting the project’s community value.

Local Okanagan listeners gave such comments as: “I listened to them all straight,” “Sad there were no more,” “Masterfully put together and I want to know more about the people,” and “I didn’t know about any of this history before” (Comments, 2025). As a public listener in the UK, the novelist Helen Oyeyemi calls it “excellent stuff . . . so finely drawn that the smudged outlines of each account begin to glint like stained glass. Couldn’t pick a favourite [episode]” (2025).

## 6. Future Developments

The podcast series provides a background for any listener interested in nineteenth-century Okanagan history, including the often-underrepresented history of Syilx and Métis people in the area. It allows for future seasons of an OHS podcast that might follow a similar format about the lives of two individuals, or develop in a different genre. The researcher also notes the presence of non-European settler communities in the 1800s, such as Chinese and Japanese immigrants; due to the limited nature of the project, their stories were not included in this series, but should certainly be considered for future episodes.

The OHS Executive has asked for directions on creating podcast episodes. Because of the longstanding annual student essay contest the organisation runs, they could include winners and other students in future audio series productions. Such directions could also help others create their own podcasts.

As noted, the uploading of the podcast to various free platforms, including the non-commercial Internet Archive, should ensure its future accessibility. UBCO is also considering adding the episodes to its institutional repository. For would-be listeners who do not use the internet, physical CD copies could be created for library lending, and, as Karen Collins proposes in 5.4.3, the audio could be made available in museums.

The researcher will monitor metrics and access as the podcast develops its audience post-release. As discussed in 3.3.7, podcast audiences can take time to develop, but a show's impact can continue long after creation, and in different forms.

## 7. Conclusion

In pursuit of its objectives, this project created a lasting narrative audio series for the Okanagan Historical Society and the broader community. It investigated and undertook established practices in the promotion of local history societies and their materials. In creating the limited series, the researcher explored 100 years of the OHS's reports and recent usage of their digitised copies, then curating and matching stories of two individuals who lived in the Okanagan area in the 1800s. Aiming to support important efforts at Truth and Reconciliation in Canada, the project included Syilx Okanagan and Métis stories and people as well as European settlers, who are often the major focus of area histories. Each episode thus discussed one settler and one Syilx or Métis individual whose paths crossed, and who were given equal representation in the series. First Nations community members voiced their parts wherever possible. Following established podcasting practices, the episodes were made to be engaging, with narration interspersed with voice parts, music, and sound effects, and were designed to develop accessibility to OHS materials in a new medium, attracting new listeners and potential readers of their reports.

The objective of directing the OHS beyond preservation towards the creation of a communal "spirit of place" (Cooper et al., 2023) is also at the heart of this practise-based project. Given the current political situation in Canada, with external threats to sovereignty and internal ones to library and information freedoms, as well as the ongoing need for Truth and Reconciliation, a sense of belonging is increasingly needed. As the literature points out, community archives can be a force for inclusion and cohesion, not just for preservation and collection. This project has the potential to deepen understanding of local history by community members in the Okanagan area, and to add to the comprehension of how communities can make their own meaning. As the National Film Board of Canada (2022) states regarding a documentary about community archives, "History is what we all make of it." As such, this project was truly a community production.

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### Links to Podcast

- Apple Podcasts: <https://podcasts.apple.com/us/podcast/two-lives/id1837498586>
- audio.com: <https://audio.com/alix-hawley>
- iHeart Radio: <https://www.iheart.com/podcast/269-two-lives-292032509/>
- Internet Archive: <https://archive.org/details/@agh1471>
- Spotify: <https://open.spotify.com/show/2vgeh2ijbwkZmmaZQHUIjX>