

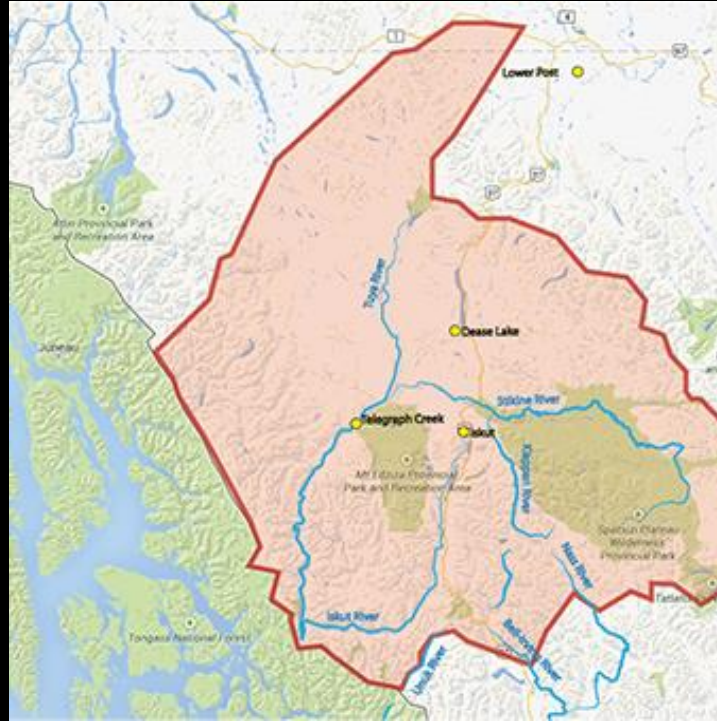
Honouring Indigenous Voices and Relationship – Indigenized
Archival Praxis

Camille Callison



[This Photo](#)

[CC BY-SA](#)



Tahltan Territory



We belong to the land ...late Robert Quock

Knowing our history and who we are informs our present and gives us direction for the future



These cultural memory institutions have become a very important part of the reclamation and intergenerational transfer of Indigenous knowledge, culture, language, art and history. An understanding of indigenous peoples' sense of history or worldview, the importance and validity of a dynamic culture of oral traditions, and issues of decolonization and re-empowerment are extremely crucial in collecting and preserving Indigenous knowledge.

Save the Date



August 4-7, 2015

International Indigenous Librarians' Forum (IILF)

University of Manitoba, Winnipeg, Manitoba, Canada

Calling Indigenous Knowledge Keepers & Allies to Share
and Celebrate Indigenous Knowledge, Memory & Culture
and Indigenizing Practice

Who should attend?

Knowledge Keepers, Librarians, Archivists, Curators, Information Managers and any
individuals working in Cultural Heritage and Language Preservation

Reserve your spot today at

<http://libguides.lib.umanitoba.ca/NinthInternationalIndigenousLibrariansForum2015>

Registration starts December 1, 2014



In 2015, the University of Manitoba hosted the 9th International Indigenous Librarians Forum (IILF) in Winnipeg, Manitoba, Canada. This gathering was a pivotal force in helping to create communication and cooperation among Indigenous and non-Indigenous allies working in libraries, archives and cultural memory institutions nationally.

Time of change

- Over the same year, the Truth & Reconciliation Commission (TRC) was finishing its work by publishing its report, the 94 Calls to Action and the National Centre for Truth & Reconciliation was established to care for the TRC archival records and Indian Residential School Survivor's testimonies.
- Simultaneously, the Canadian Library Association had become no longer fiscally viable and the Canadian Federation of Library Associations (CFLA-FCAB) was founded to become the national voice for libraries in Canada. One of the first things the CFLA-FCAB did was to include an Indigenous representative on the Board of Directors (a first for Canada) and to make Truth & Reconciliation a top priority of the newly-formed association.

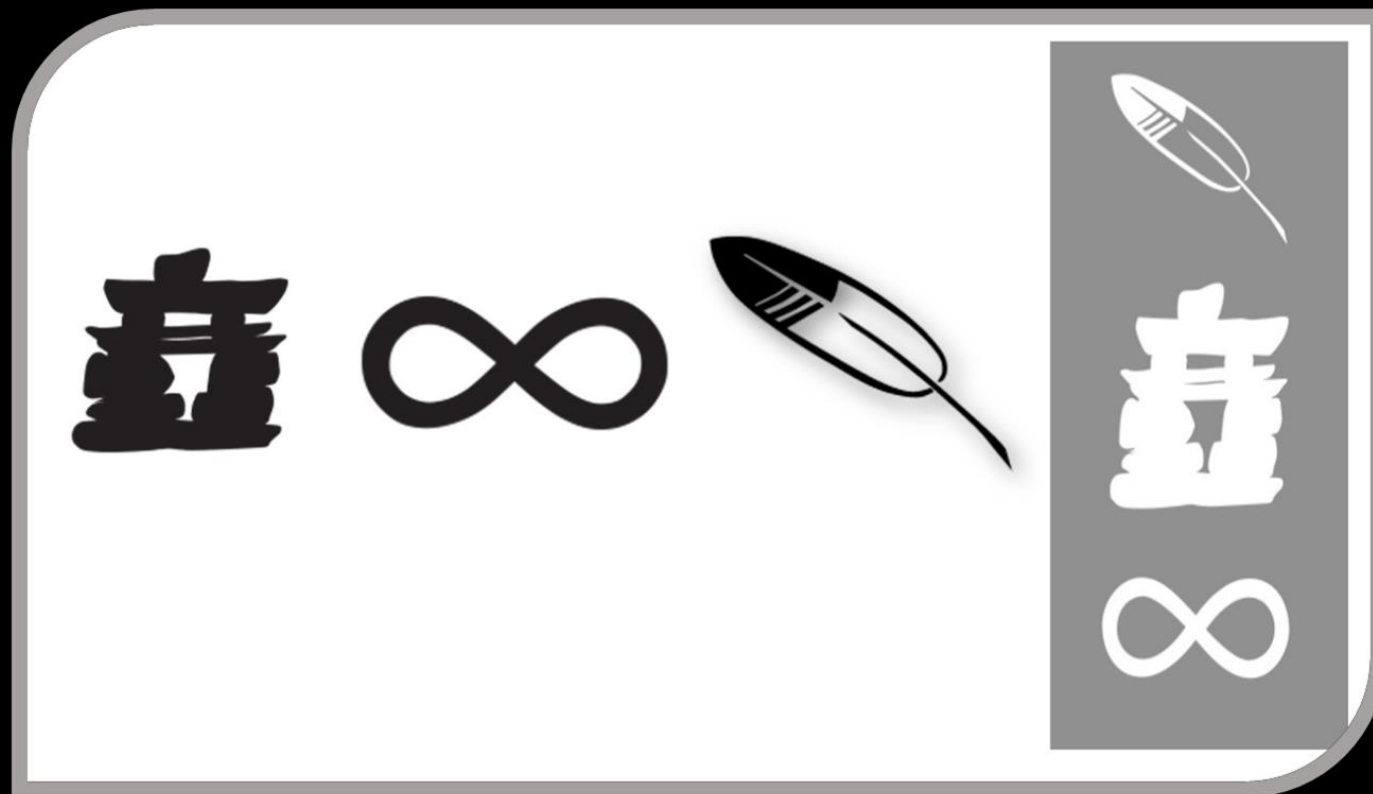
Honouring Indigenous Voices and Relationship – Indigenized Archival Praxis

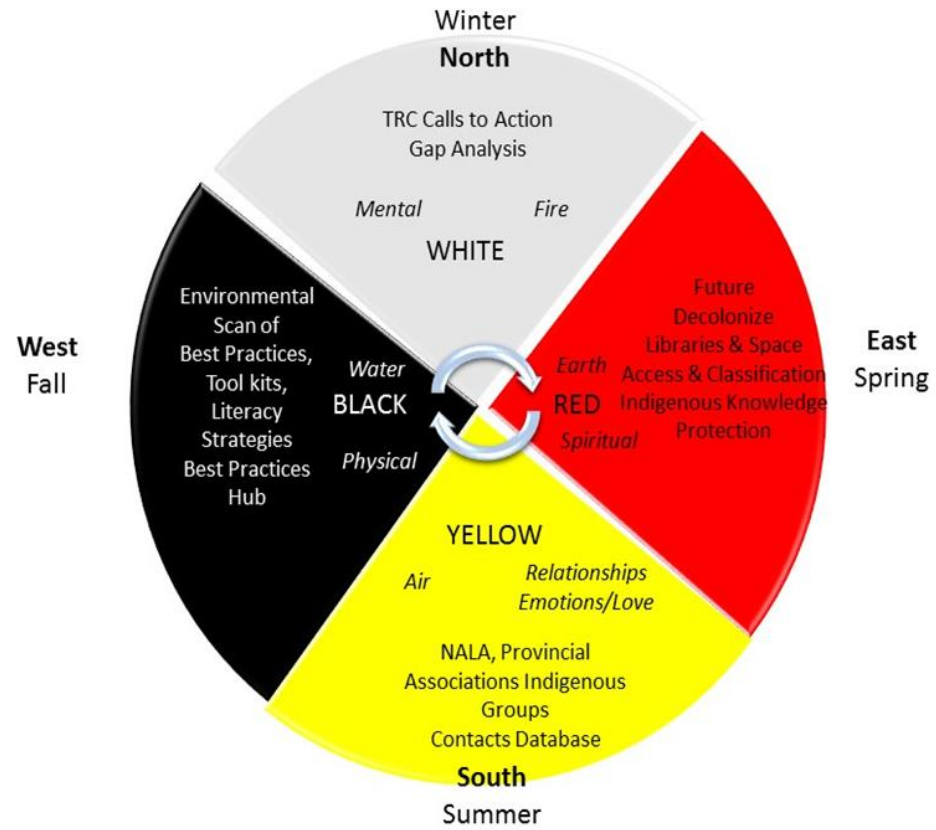
- Over the last decade, we have seen substantive movement relating to Indigenous people, knowledge and information held cultural memory institutions. The TRC Report and Calls to Action have provided the catalyst for change.
- There is critical need to create a community of practice around the sharing, teaching and intergenerational transfer of knowledge and imbedding Indigenous epistemologies while honouring Indigenous voices and relationships.

Traditional Knowledge



Canadian Federation of
Library Associations/
Fédération canadienne des
associations
de bibliothèques





Truth and Reconciliation Committee Report & Recommendations - Methodology

The Truth &
Reconciliation
Committee was
divided into
four teams with
the following
responsibilities:

Black Team compiled Best Practices already in existence in regard to Indigenous peoples of Canada.

White team provided a gap analysis on the Truth and Reconciliation Commission (TRC) Calls to Action and has recommended a report card be developed to better evaluate how this is moving forward.

Yellow team looked at existing relationships and has developed a contact database.

Red Team envisioned the future by reviewing the existing body of knowledge related to the decolonization of space, access and classification, Indigenous knowledge protection, outreach and service.

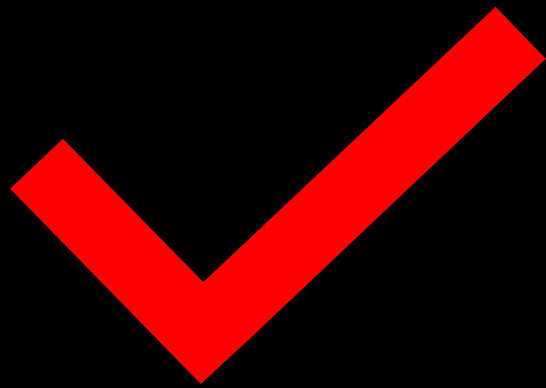
Truth and Reconciliation Committee

| Black | Yellow | White | Red |
|-------------------------------------|---|-------------------------------------|--|
| Research – Best Practices | Relationships – NALA Liaison | Analysis – TRC Calls to Action | Future - Decolonize |
| Team Lead Monique Woroniak | Team Leader Feather Maracle Luke | Team Lead John Pateman | Team Lead Jessie Loyer |
| Alt. Lead Patricia Knockwood | Alt. Lead Anne Carr-Wiggin | Alt. Lead Jenna Walsh | Alt. Lead Michael Dudley |
| Board Liaison Sonia Smith | Board Liaison Trecia Schell | Board Liaison Paul Takala | Board Liaison Donna Bourne-Tyson |
| Cynthia Bretell | Colette Poitras | Ben Gosling | Maggie Neilson |
| Trudy Russo | Marc Bragdon | Joëlle Samson | Stan Gardner |
| Pam Ryan | Carol Cooley | John Mutford | Pierre Gamache |
| Katherine Kasirer | Sarah Andrews | Megan Langley | Martha Attridge Bufton |
| Helen Halbert | Betty Braaksma | Monique Désormeaux | Patti Bryant |
| Linda Garvin | Trina O’Brien Leggott | Michael Ciccone | Suzanne van den Hoogen |
| Thom Knutson | Diana Davidson | Karen Hoffmann | Greg Bak |
| Betty Braaksma | Natalie Wing | | Rosemary Griebel |
| | | | Camille Callison |

Truth and Reconciliation Committee Report & Recommendations

Recommendations

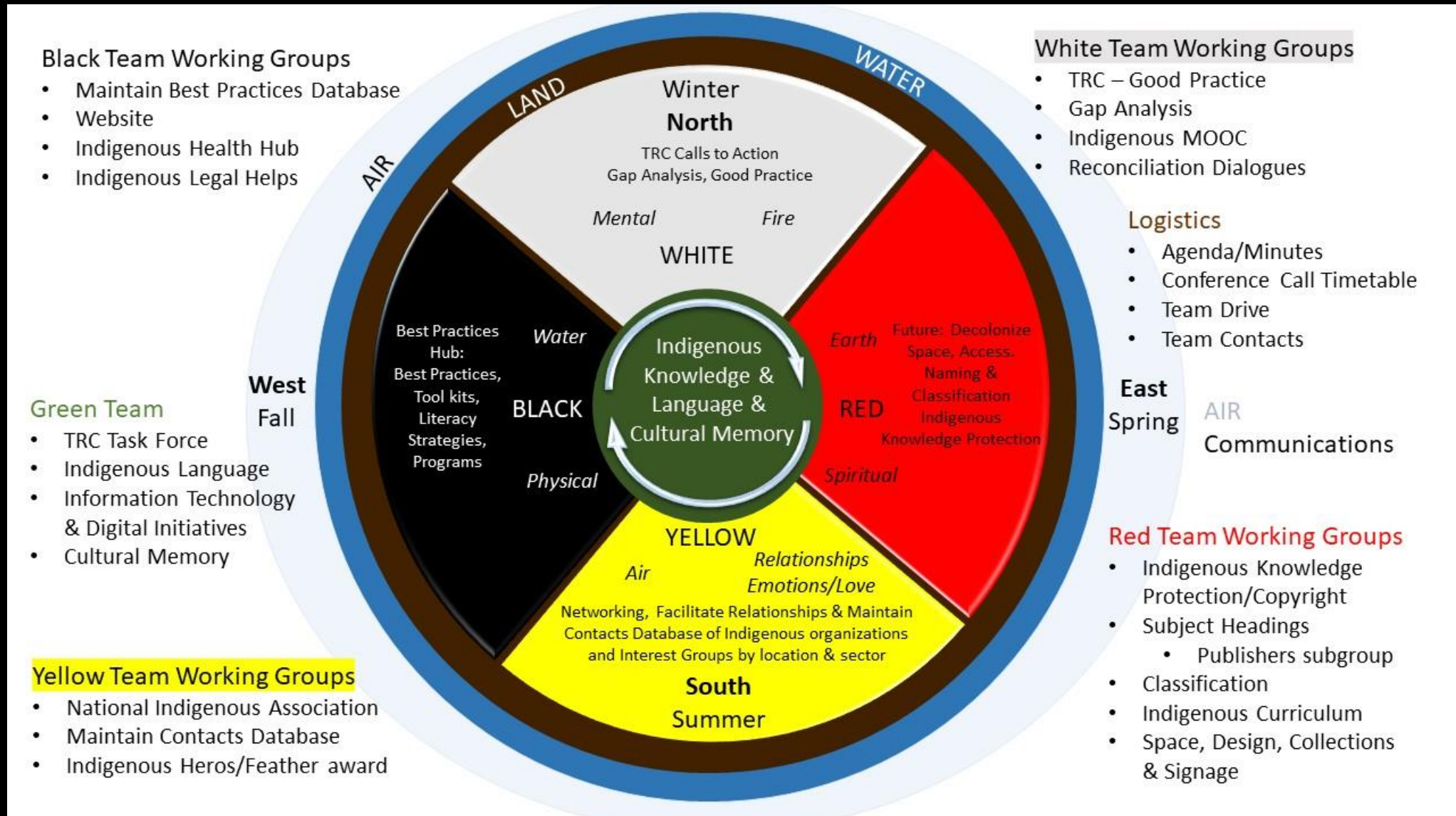
- The following ten (10) overarching recommendations have been agreed upon by the T&R Committee with specific, granular recommendations being addressed by each of the four team chapters of the report:



1. As CFLA-FCAB is the national voice with the ability to influence national and international policy regarding issues of importance, we request the CFLA-FCAB create a permanent Standing Committee on Indigenous Matters utilizing the medicine wheel structure developed by the Truth & Reconciliation Committee;

Indigenous Matters & Indigenous Resources

<http://cfla-fcab.ca/en/indigenous/>



Truth and Reconciliation Committee - Recommendations

#2 The T&R Committee supports and endorses the CFLA-FCAB Position Statement on Library and Literacy Services for Indigenous (First Nations, Metis and Inuit) Peoples of Canada; (formerly CLA Best Practises – Indigenous Network)

A vision of best practices for Libraries and Archives includes obligations to:

- Protect and preserve Indigenous knowledge(s) in a variety of mediums for use by current and future generations in a respectful and sensitive manner;
- Provide a welcoming environment and assistance for First Nations, Metis, non-status and Inuit people to access this knowledge;
- Seek direction from communities on proper protocols regarding access and care of their culturally sensitive information;
- Respect the First Nations, Metis and Inuit cultural concept of copyright with regard to Aboriginal history or heritage, which is often located in but not limited to oral traditions, songs, dance, storytelling, anecdotes, place names, hereditary names and other forms of indigenous knowledges;
- Provide opportunities and access to training and employment for First Nations, Metis, Inuit and non-status people.

Truth and Reconciliation
Committee
Recommendations

3. Encourage libraries, archives and cultural memory institutions to implement the Truth and Reconciliation Commission of Canada 94 Calls to Action, several of which have been identified as having a direct impact on libraries and archives and are prioritized in this report, and to implement a status report on a yearly basis to monitor their implementation;

Truth and Reconciliation Committee Recommendations

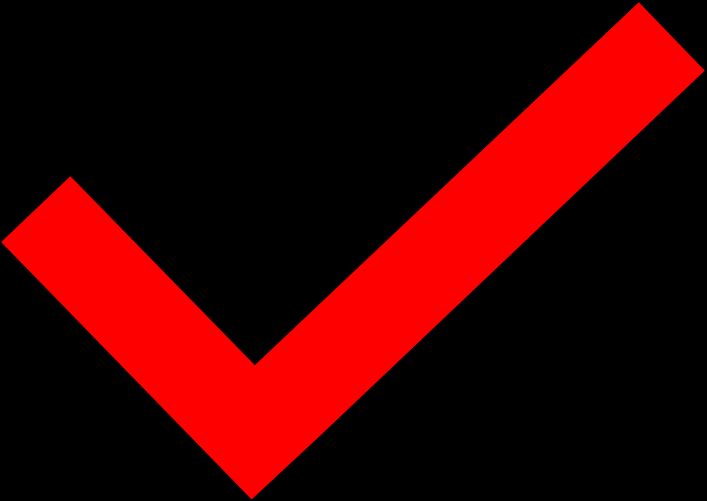
4. Ensure accessibility moving forward by continually reminding stakeholders that material produced and programming planned in the future should be accessible to all Canadians. CELA (the Center for Equitable Library Access) and NNELS (the National Network for Equitable Library Service) are positioned to support these efforts.

Truth and
Reconciliation
Committee
Recommendations

5. Decolonize Access and Classification by addressing the structural biases in existing schemes of knowledge organization and information retrieval arising from colonialism by committing to integrating Indigenous epistemologies into cataloguing praxis and knowledge management;

Our languages have knowledge and enfolded within them and without them, Aboriginal people cannot create or sustain a postcolonial order nor can the beauty of the Aboriginal worldview and language be accessed through the use of English (Henderson, 2000, 267).

Truth and Reconciliation Committee Recommendations



6. Decolonizing Libraries and Space by recognizing and supporting Indigenous cultures, languages and knowledges through culturally appropriate space planning, interior design, signage, art installations, territorial acknowledgements of geographic-specific traditional territories and public programming in collaboration with local Indigenous stakeholders;

Truth and Reconciliation Committee Recommendations

7. Enhancing opportunities for Indigenous library, archival and information professionals as well as the inclusion of Indigenous epistemologies in the Canadian library and archives profession through culturally appropriate pedagogy, recruitment practices, professional and continuing education and cross-cultural training in collaboration with local Indigenous stakeholders and partners;



CFLA-FCAB Truth & Reconciliation Committee Report - Recommendation #8

Recommend the implementation of Indigenous Knowledge Protection protocols and agreements with local and other Indigenous groups who have holdings in libraries, archives and/or cultural memory institutions to respect the Indigenous cultural concept of copyright with regard to Indigenous history or heritage, which is often located in but not limited to oral traditions, songs, dance, storytelling, anecdotes, place names, hereditary names and other forms of Indigenous knowledges; recommend that CFLA-FCAB actively participate in reforming the Canadian Copyright Act to include protection of Indigenous knowledges and languages while advocating for changes to include traditional knowledge as outlined and recommended by the World Intellectual Property Organization (WIPO) – Intergovernmental Committee on Intellectual Property and Genetic Resources, Traditional Knowledge and Folklore (<http://www.wipo.int/tk/en/igc/>).



Recommendation #8 cont.

We join the Truth and Reconciliation Commission (TRC) to call upon Library and Archives Canada to implement the Truth and Reconciliation Commission Calls to Action #69 (Appendix D) by fully implementing the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)

http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf and the Updated Set of Principles for the Protection and Promotion of Human Rights through Action to Combat Impunity (2005), more commonly known as the Joinet/Orentlicher Principles

<http://www.derechos.org/nizkor/impu/principles.html>

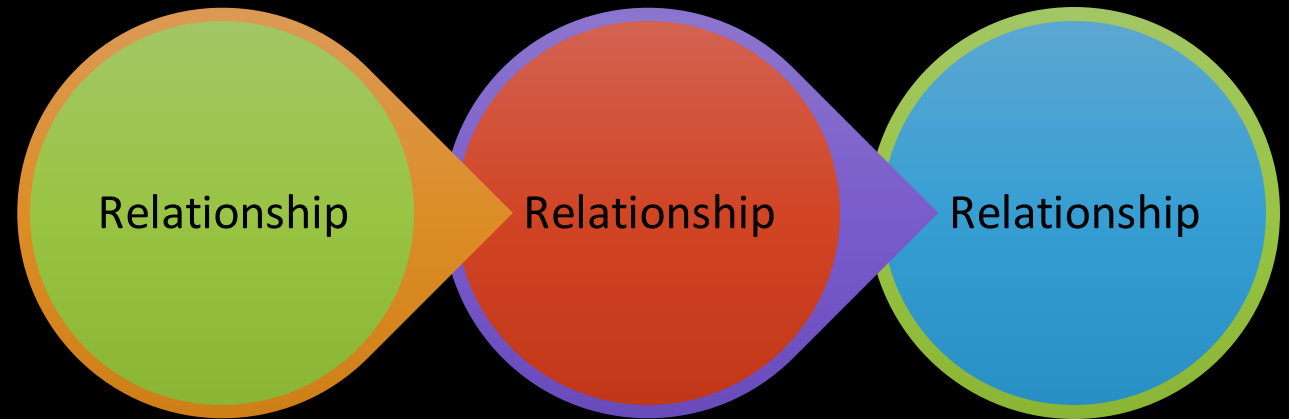
Truth and
Reconciliation
Committee
Recommendations

9. Establish an online database of “living documents” to highlight existing Best Practices of Indigenous Services in libraries, archives, and cultural memory institutions that will serve as a foundation to help disseminate those best practices and for this “living document” to be updated preferably on a quarterly basis but minimally semi-annually;

Truth and Reconciliation Committee Recommendations

10. Maintain a database of Indigenous organizations or groups committed to preserving cultural memory primarily, but not limited to, libraries, archives, language preservation, cultural history/museums to build relationships; to support the development of an Indigenous association of library, archives and cultural memory institutions; and to support in principle the National Aboriginal Library Association (NALA) regarding their stated intent of developing First Nations public libraries on reserves.

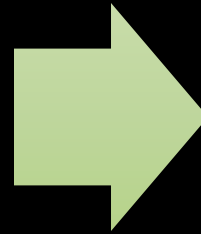
Path to Reconciliation



“The task for Indigenous academics has been to affirm and activate the holistic paradigm of Indigenous knowledge to reveal the wealth and richness of Indigenous languages, worldviews, teaching and experiences, all of which have been systematically excluded from contemporary education institutions and from Eurocentric knowledge systems.”

Marie Battiste

INDIGENOUS KNOWLEDGES AND CULTURAL EXPRESSIONS INCLUDE TRADITIONAL TYPES OF TANGIBLE AND INTANGIBLE EXPRESSIONS HAS BEEN SUSTAINED, TRANSFORMED, AND CONTINUES TO REMAIN DYNAMIC BUT CAN'T NOT BE LIMITED TO TRADITIONAL AS WAYS OF KNOWING ARE DYNAMIC IN NATURE AND EXIST TODAY IN MULTIPLE FORMS OF NEW MEDIA OFTEN CREATING "NEW" KNOWLEDGES.



THEREFORE, RELATIONSHIPS WITH BOTH INDIGENOUS WAYS OF KNOWING AND THE COMMUNITIES WHO ARE THE OWNERS OF THAT KNOWLEDGE NEED TO BE RESPECTFULLY DEVELOPED AND MAINTAINED CONTINUOUSLY SO CULTURALLY APPROPRIATE ACCESS TO INDIGENOUS KNOWLEDGE CAN OCCUR WITHIN THE PROPER CULTURAL CONTEXT. ONLY WITH RELATIONSHIPS OCCURRING WITHIN THE PROPER CULTURAL CONTEXT WITH THE ORIGINATING PEOPLE CAN THE TRUE EXPRESSION OF THAT CULTURAL EXPRESSION BE FOUND, UNDERSTOOD AND ACCURATE PRESERVATION OF WAYS OF KNOWING BE ACHIEVE AS WELL AS THE ULTIMATE AIM TO TRANSFER THE KNOWLEDGES TO THE NEXT GENERATION IN THE PROPER CULTURAL CONTEXT BE ACHIEVED.

Indigenous Knowledge: 4 Rs Reverence, Respect, Relationships, Responsibility
Kirkness, V.J. & Barnhardt, R. (1991). First Nations and Higher Education: The Four R's--Respect, Relevance, Reciprocity, Responsibility. Journal of American Indian Education, 30(3): 1-15.

CFLA-FCAB Truth & Reconciliation Committee Report
Indigenous Knowledge Protection Summary

- ‘Indigenous knowledges and cultural expressions include but are not limited to tangible and intangible expressions including oral traditions, songs, dance, storytelling, anecdotes, place names, and hereditary names.
- In addition to these traditional forms of Indigenous knowledge, the dynamic quality of indigenous knowledge is that as it is sustained, it is also transformative, and continues to remain dynamic while producing “new” knowledge in new media such as modern forms of music, theatre and dance interpretations, film, poetry, literary expression, language applications, blogs, facebook, or digital collections often contained in libraries, archives or cultural memory institutions and on the internet.”
(Callison, 2016)

Indigenous knowledges may be found in libraries or archives often in formats and interpretations as the results of published research in which the author holds the "legal" copyright to that knowledge or cultural expression contrary to Indigenous notions of copyright. Parallel to Western culture, Indigenous peoples regarded unauthorized use of their cultural expressions as theft. Indigenous worldview includes the understanding that knowledge should only be transferred only in the proper cultural context with owner from the originating people and only in method of transmission can the true expression of that cultural expression be found (Callison, 2016 quoting Elder Richard Atleo).

CFLA-FCAB Truth & Reconciliation Committee Report
Indigenous Knowledge Protection Summary

- Indigenous knowledges have been silenced by dominant knowledge organization systems and practices; libraries, archives and cultural memory institutions can position themselves to help protect and support the recognition of these ways of knowing. Cultural memory institutions are well positioned to enable restitution of stolen intellectual property through research, repatriation, and community support.
- An important component of protecting Indigenous knowledge protection is the support of Indigenous language revitalization, which can help provide funding, technology, programming, and training for language archiving and education.
- As cultural memory institutions, protecting what WIPO calls “intellectual property, genetic resources, and associated traditional knowledge” should be a core part of our work of decolonizing and supporting Indigenous resurgence: ensuring our collections, staff, and spaces are responsive to the needs of the community’s unique intellectual property concerns, issues, and opportunities.

A teal speech bubble graphic with a white outline, containing the title text. It has a small tail pointing towards the bottom left.

Indigenous Knowledge Protection Report Recommendations

That libraries, archives, traditional knowledge, language repositories and cultural memory institutions:

1. Protect and preserve Indigenous knowledge(s) in a variety of mediums for use by current and future generations in a respectful and sensitive manner while also actively engage in digitizing Indigenous knowledge, with guidance and control resting with Indigenous communities for the use and access of these materials.
2. Support Indigenous language revitalization by seeking out language activists in their communities to provide space for programming, share their language materials, and collect relevant materials, particularly for local languages.



Indigenous Knowledge Protection Report Recommendations cont.

3. Seek direction from communities on proper cultural protocols regarding access and care of their culturally sensitive knowledge and materials; developing specific protocols for dealing with Indigenous knowledge/materials within their collections by developing a Collection Management Policy that reflects and integrates Indigenous values; and if warranted an Indigenous knowledge agreement should be discussed with the originating community and agreed to.
4. Respect the Indigenous cultural concept of copyright with regard to Indigenous history or heritage, which is often located in but not limited to oral traditions, songs, dance, storytelling, anecdotes, place names, hereditary names and other forms of Indigenous knowledges;

Indigenous Knowledge Protection Report Recommendations cont.

5. Actively participate in reforming the Canadian Copyright Act to include protect of Indigenous knowledges and languages while advocating for changes to include traditional knowledge as outlined and recommended by the World Intellectual Property Organization (WIPO) – Intergovernmental Committee on Intellectual Property and Genetic Resources, Traditional Knowledge and Folklore (<http://www.wipo.int/tk/en/igc/>).
6. We join the Truth and Reconciliation Commission (TRC) to call upon Library and Archives Canada to implement the Truth and Reconciliation Commission Calls to Action #69 (Appendix D) by fully implementing the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf and the Updated Set of Principles for the Protection and Promotion of Human Rights through Action to Combat Impunity (2005), more commonly known as the Joinet/Orentlicher Principles <http://www.derechos.org/nizkor/impu/principles.html>;

Indigenous Knowledge Protection Report Recommendations cont.

7. Acknowledge that timelines for outreach are different when dealing with Indigenous cultural protocols and be flexible in staffing, opening hours, and programming capacities.
8. Be active allies in Indigenous resurgence: the recognition of Indigenous legal orders and kinship ties.
9. Actively seek out the work of Indigenous creators for inclusion in their collections; conversely, they should have a robust deselection system that recognizes cultural appropriation, historical inaccuracy.
10. Engage in professional development and training that connects to the traditional territory where they work through land-based education and other forms of traditional knowledge.

CFLA-FCAB INDIGENOUS KNOWLEDGE AND COPYRIGHT STATEMENT



[HTTP://CFLA-FCAB.CA/WP-CONTENT/UPLOADS/2018/05/CFLA-FCAB_INDIGENOUS_KNOWLEDGE_STATEMENT.PDF](http://CFLA-FCAB.CA/WP-CONTENT/UPLOADS/2018/05/CFLA-FCAB_INDIGENOUS_KNOWLEDGE_STATEMENT.PDF)

Canadian Copyright Act respect, affirm and recognize Indigenous peoples ownership of their traditional and living respective Indigenous knowledge.

Indigenous refers to First Nations, Metis and Inuit peoples of Canada.

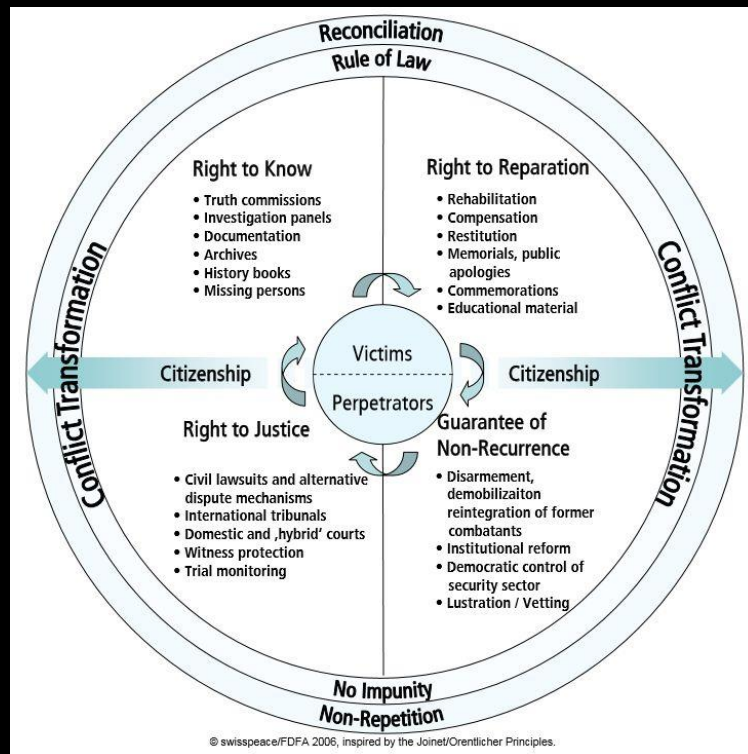
Right to know Cate O-Neil 2015

<http://www.findandconnectwrblog.info/2015/07/the-right-to-know/>

The Truth & Reconciliation Commission (TRC)'s findings included 94 'calls to action' – in areas including child welfare, education, language & culture, health, justice and reconciliation. Four of these calls to action related to museums and archives (see no's 67 to 70 on page 8).

Calls to action no's 69 and 70 refer to Aboriginal peoples' 'inalienable right to know the truth about what happened and why, with regard to human rights violations committed against them in the residential schools'. What is this right to know the truth?

People who have been subjected to human rights violations have a right to know the truth, as part of their right to an effective remedy. The right to know the truth even has its own day – 24 March – as proclaimed by the United Nations General Assembly in December 2010.



In international law, the right to know the truth is most commonly referred to in connection to enforced disappearances and action to combat impunity. It is enshrined in the United Nations Declaration on the Rights of Indigenous Peoples, and in the Updated Set of Principles for the Protection and Promotion of Human Rights through Action to Combat Impunity (2005), more commonly known as the Joinet/Orentlicher Principles.

Making MeaningSymposium – University of Alberta February 8 & 9, 2018

The screenshot shows a web browser window with multiple tabs. The active tab is 'ERA Making Meaning Symposium'. The address bar shows the URL: <https://era.library.ualberta.ca/communities/a7519817-7275-4467-9826-d9a4d34bf18c/collections/afac4534-dfc1-483b-b044-5d8c5284c>. The ERA logo is visible in the top left, with the tagline 'education & research archive'. A search bar is located next to the logo. The main content area has a breadcrumb trail: 'University of Alberta Libraries / Making Meaning Symposium'. Below this is the title 'Making Meaning Symposium' in a large font. A paragraph of text describes the collection: 'This collection contains materials from the Making Meaning Symposium held at the University of Alberta, February 8 & 9, 2018. The conference was for both Indigenous and non-Indigenous peoples interested in Indigenous librarianship, community, and metadata. Through conversation, participants engaged with Indigenous knowledge systems, worldview, and culture, which will aide libraries and librarians to create meaningful relationships with Indigenous communities.' Below the text is the section 'Items in this Collection'. There is a search bar for the collection and a 'Search Items' button. On the left, there is a 'Filter' section with a table listing authors/contributors. On the right, there is a 'Sort by' dropdown and a 'Download' button. The main content area displays a list of items, with the first item being 'Changing Subject Headings related to Indigenous Peoples: Technical Implications for Large Library Systems' by Bone, Christine, dated 2018-02-01.

ERA
education & research archive

Search ERA... Search Collections Deposit About Log In

University of Alberta Libraries / Making Meaning Symposium

Making Meaning Symposium

This collection contains materials from the Making Meaning Symposium held at the University of Alberta, February 8 & 9, 2018. The conference was for both Indigenous and non-Indigenous peoples interested in Indigenous librarianship, community, and metadata. Through conversation, participants engaged with Indigenous knowledge systems, worldview, and culture, which will aide libraries and librarians to create meaningful relationships with Indigenous communities.

Items in this Collection

Search this collection ... Search Items

Filter

| Author / Creator / Contributor | |
|--|---|
| <input type="checkbox"/> Bone, Christine | 1 |
| <input type="checkbox"/> Cherry, Alissa | 1 |

Sort by

Download

Changing Subject Headings related to Indigenous Peoples: Technical Implications for Large Library Systems

2018-02-01

Bone, Christine

In Our Own Words: Decolonizing Description

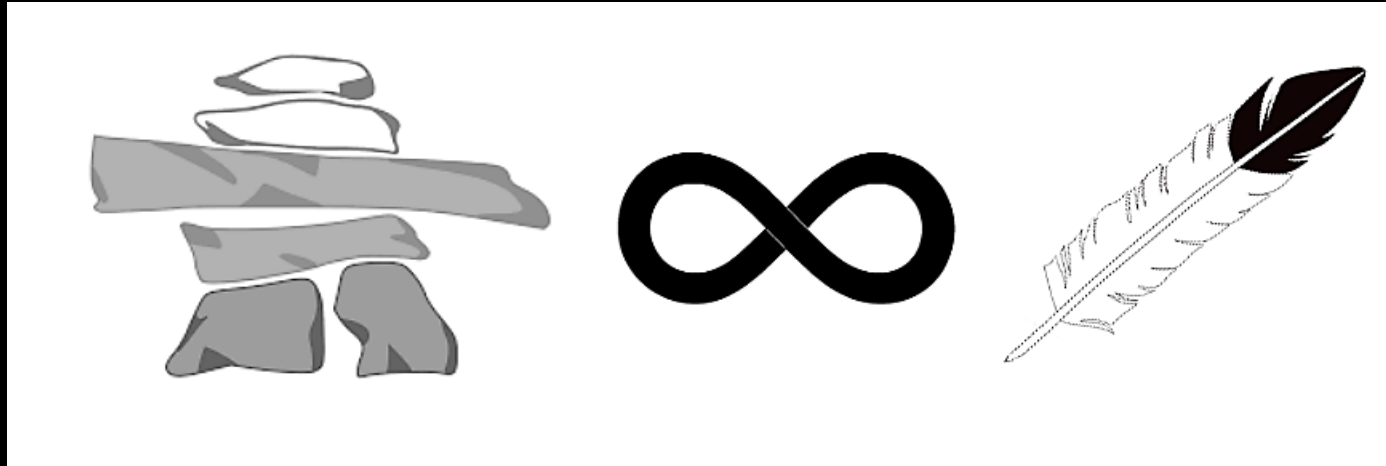
York University Library and Ryerson University Library

June 14 & 15, 2018

Systemic issues related to colonization continue to reside in library and archival description. The Protocols for Native American Archival Materials, as well as specific Calls to Action directed at knowledge and heritage institutions released by the Truth and Reconciliation Commission clearly outline pathways for addressing the impacts of colonization in and around educational & cultural heritage environments. The emphasis of this event will be on establishing a community of practice in our region that crosses institutional boundaries and that surfaces and centers local and community expertise. Our event will be grounded by Indigenous knowledge principles, with a strong emphasis on reciprocity.

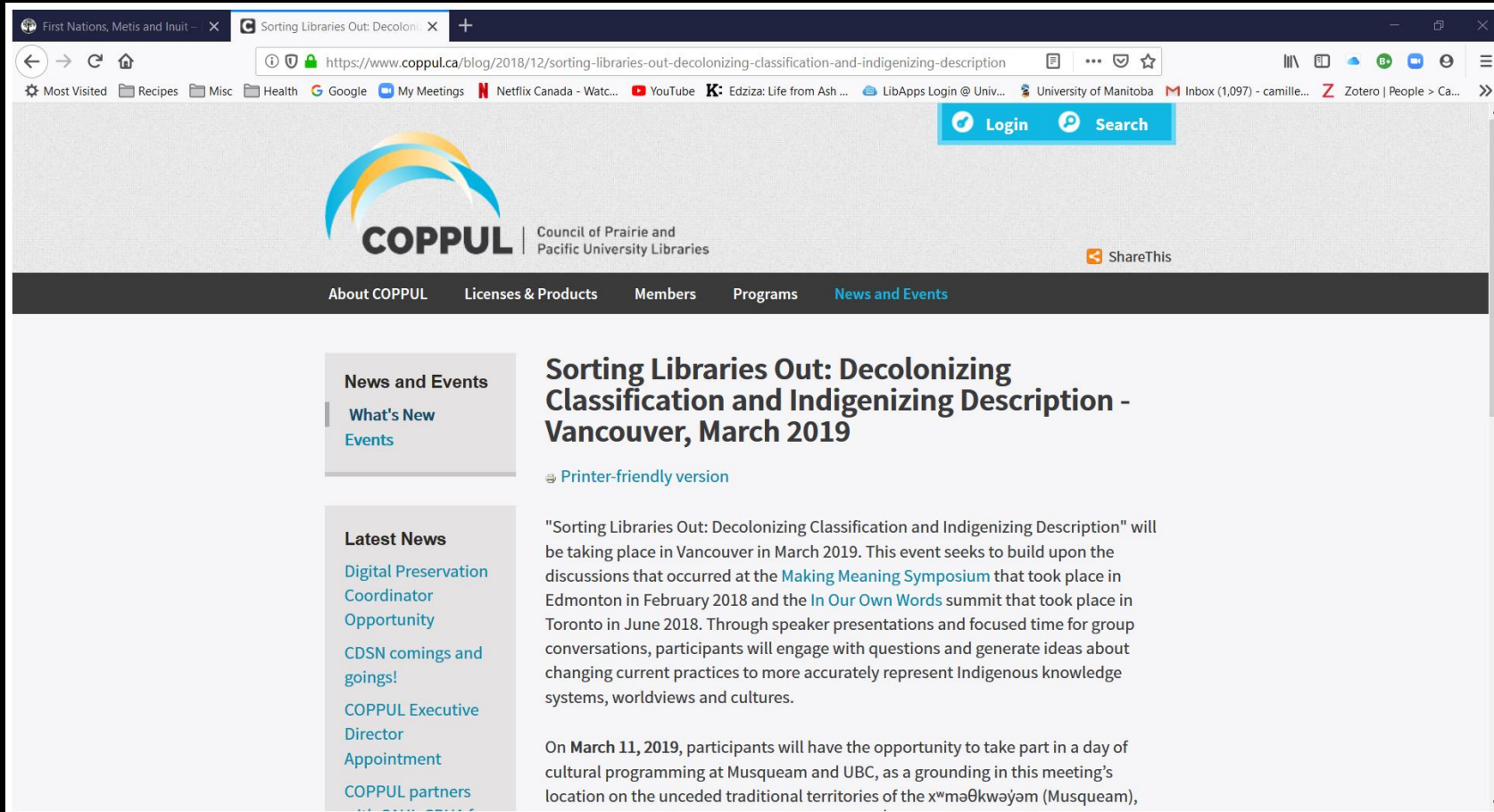
A working summit following a hybrid open conference model with open, participant-led sharing circles as well as keynote talks given by Indigenous researchers, community members, and cultural heritage workers.

We seek to engage in exploring questions such as: How can we link descriptive practices to social justice work and decolonisation? How do we create and maintain a collaborative community of practice? How does structured data such as Linked Open Data create space? How do we engage in community-led description? How do we meet the needs of, and support Indigenous researchers and community members?



**National Indigenous Knowledge and
Language Alliance/Alliance nationale
des connaissances et des langues
autochtones NIKLA-ANCLA**

Sorting Libraries Out – March 12 & 13, 2019



The screenshot shows a web browser window with the URL <https://www.coppul.ca/blog/2018/12/sorting-libraries-out-decolonizing-classification-and-indigenizing-description>. The browser's address bar and tabs are visible at the top. The website header features the COPPUL logo (a stylized blue and orange arc) and the text "Council of Prairie and Pacific University Libraries". To the right of the logo are "Login" and "Search" buttons. Below the header is a navigation bar with links: "About COPPUL", "Licenses & Products", "Members", "Programs", and "News and Events". The main content area has a left sidebar with "News and Events" (containing "What's New" and "Events") and "Latest News" (with links to "Digital Preservation Coordinator Opportunity", "CDSN comings and goings!", "COPPUL Executive Director Appointment", and "COPPUL partners"). The main article is titled "Sorting Libraries Out: Decolonizing Classification and Indigenizing Description - Vancouver, March 2019" and includes a "Printer-friendly version" link. The article text states: "Sorting Libraries Out: Decolonizing Classification and Indigenizing Description" will be taking place in Vancouver in March 2019. This event seeks to build upon the discussions that occurred at the [Making Meaning Symposium](#) that took place in Edmonton in February 2018 and the [In Our Own Words](#) summit that took place in Toronto in June 2018. Through speaker presentations and focused time for group conversations, participants will engage with questions and generate ideas about changing current practices to more accurately represent Indigenous knowledge systems, worldviews and cultures. On **March 11, 2019**, participants will have the opportunity to take part in a day of cultural programming at Musqueam and UBC, as a grounding in this meeting's location on the unceded traditional territories of the xʷməθkʷəy̓əm (Musqueam),

Responsibility

“The task for Indigenous academics has been to affirm and activate the holistic paradigm of Indigenous knowledge to reveal the wealth and richness of Indigenous languages, worldviews, teaching and experiences, all of which have been systematically excluded from contemporary education institutions and from Eurocentric knowledge systems.” Marie Battiste

Indigenous Classification – brief timeline

Brian Deer, a Kahnawake librarian first adapted what is now known as the Brian Deer Classification System for the National Indian Brotherhood (now the Assembly of First Nations) in the 1970s while working in the library of the National Indian Brotherhood from 1974-1976

This classification was unique and was founded with the goal of reflecting indigenous viewpoints and values in knowledge organization.

This system was adapted for use in British Columbia by Gene Joseph and Keltie McCall at the Union of British Columbia Indian Chiefs circa 1978-80.


Founding Librarian Gene Joseph adapted Brian Deer for Xwi7Xwa Library circa 1993-5.

Adapted variations of the Brian Deer Classification System are in use at the Xwi7xwa Library at the the Union of British Columbia Indian Chiefs Resource Centre, the Aanischaaukamikw Cree Cultural Institute in Oujé-Bougoumou, Quebec and other First Nations resource centres.

While I was working on and contributing to adaptations)Xwi7xwa Library, EAGLE, Aboriginal ChildCare Society, UBCIC), my ultimate goal was always to create a generic Indigenous classification system that all could use and adapt which came into fruition with the Indigenous Materials Classification System (IMCS).

Indigenous Materials Classification Schema (IMCS)

- Based on the adapted model that Alissa Cherry, Keshav Mukuda and I worked on for UCBIC which created space for tangible/intangible knowledge and fixed some of the classification issues
- The nations were reorganized from East to West as the sun rises with a bit of up and down to incorporate the Northern nations much like a snake across the Indigenous nations in Canada
- Facets were created for use within with the Indigenous Nations.
 - Example: Tahltan – BPR
 - Tahltan History BPR1
 - Tahltan Culture BPR2
 - Tahltan Language BPR3
 - Land, Legal, Education, Health, Healing, Worldview, Spirituality, Identity, Communities, Social Issues, Economics, Band Policy, Administration, Finance, Housing
- It is a living document and we are still in the process of fine tuning then it will be launched on a website for all to freely use/adapt/translate.



Indigenous Materials Classification Schema (IMCS)

- The Indigenous Materials Classification Schema (IMCS) was first implemented at the National Centre for Truth & Reconciliation (NCTR) Reference Library and integrated into ALMA alongside Library of Congress (LOC) Classification System so they could be physically arranged according to the IMCS but also be located in ALMA via LOC.
- The NFB adaptation to their film collection was very unique as it involved only digital material
- The IMCS used to index the collection and provide an authority list
- Their system enabled resources to have more one access points
- We able to test run the IMCS in even great detail and work out some more of the bugs in the system

One of the most basic acts of respect and recognition for a human being is to be known by your name. Let our people be known by our own names.

Dr. Gene Joseph
Founding librarian, Xwi7Xwa Library

Indigenous Ontology

Joint Working Group on Classification and Subject Heading released the Indigenous (First Nations, Metis and Inuit) Ontology on Indigenous Peoples Day June 21, 2019

<https://nationalindigenousknowledgeandlanguagealliance.home.blog/2019/06/21/first-nations-metis-and-inuit-indigenous-ontologies-fnmiiio/>

To mark National Indigenous Peoples Day we are pleased to announce that the CFLA-FCAB's Indigenous Matters Committee's – Red Team-Joint Working Group on Classification and Subject Headings and the National Indigenous Knowledge and Language Alliance (NIKLA) is releasing the First Nations, Métis, and Inuit – Indigenous Ontology (FNMIIO). This initial release of community names is a soft launch is a first step in a longer project and represents the equal and collaborative contributions of its members.

Indigenous Ontology (FNMIIO)

- The First Nations, Métis, and Inuit – Indigenous Ontology (FNMIIO) soft launch will facilitate community feedback, corrections and expressions as needed and the Joint Working Group/NIKLA will respond to these contributions by updating this living document at regular intervals.
- The FNMI Ontology is released through the National Indigenous Knowledge and Language Alliance (NIKLA) and represents an initial effort to improve the representation of Indigenous peoples and communities in libraries, archives and other cultural memory institutions a group of volunteers, working with the (spell out) CFLA-FCAB Indigenous Matters Committee – Red Team Joint Working Group on Classification and Subject Headings and others that have joined this group via the National Indigenous Knowledge and Language Alliance NIKLA ANCLA, have compiled a working list of Indigenous Names to better reflect how Indigenous people currently prefer to refer to themselves. This is a living document that will be updated and change as more information is gathered or realized in the course of research and/or consultations.

Resources

- [Xwi7xwa Library](#) Knowledge Organization
- [AMA LCSH](#) Working Group and Project
- [Cataloguing and Classification Quarterly](#) – Special Issue on Indigenous Knowledge Organization
- [Library and Archives Canada](#)

Australian Example

- [Theasauri](#)
- The Aboriginal and Torres Strait Islander Protocols for Libraries, Archives and Information Services (hereafter the Protocols) was published in 1995 by the Australian Library and Information Association (ALIA). The [Protocols](#) were endorsed by the Aboriginal and Torres Strait Islander Library, Information and Resource Network (ATSILIRN).



Maori example

- [Te Rōpū Whakahau](#)
- [Ngā Upoko Tukutuku / Māori Subject Headings](#)
- [Māori Subject Headings - OCLC Project](#)

US example

Protocols on Native American
Archive Materials

American Indian Library
Association: Subject Access and
Classification Committee

Library of Congress

Indigenous Knowledge: Relationships, Responsibility, Access and Mobilization

- Indigenous knowledges and cultural expressions include traditional types of tangible and intangible expressions has been sustained, transformed, and continues to remain dynamic but can't not be limited to traditional as ways of knowing are dynamic in nature and exist today in multiple forms of new media often creating "new" knowledges.
- Therefore, relationships with both Indigenous ways of knowing and the communities who are the owners of that knowledge need to be respectfully developed and maintained continuously so culturally appropriate access to Indigenous knowledge can occur within the proper cultural context. Only with relationships occurring within the proper cultural context with the originating people can the true expression of that cultural expression be found, understood and accurate preservation of ways of knowing be achieve as well as the ultimate aim to transfer the knowledges to the next generation in the proper cultural context be achieved.

Indigenizing the Academy (Mihesuah and Wilson 2004)

“To carve a space where Indigenous values and knowledge are respected; to create an environment that supports research and methodologies useful to Indigenous nation building; to support one another as institutional foundations are shaken; and to compel institutional responsiveness to Indigenous issues, concerns, and communities”

Resources (other than in-text website links)

- Battiste, Marie. (Ed.). (2000). "Maintaining Aboriginal Identity, Language, and Culture in Modern Society." In M. Battists (ed). *Reclaiming Indigenous Voice and Vision* (192-208). Vancouver: UBC Press.
- Berman, S. (1971, 1993). *Prejudices and Antipathies: A Tract on the LC Subject Heads Concerning People*. Jefferson, NC: McFarland & Company.
- Gaudry, Adam. (2011). "Insurgent Research." *Wicazo Sa Review*, Volume 26, Number 1, Spring 2011, pp. 113-136.
- Grady-Smith, Claire Goodrich. (2012). *Overcoming a Culture of Whiteness: Remaking Queen's University as a First nations Third Space*. [Thesis] Queen's University.

Websites

- [CFLA-FCAB Indigenous Resource Hub](#)
 - [Indigenous MOOCs](#)
 - ["Let's talk about Reconciliation" Dialogues](#) Canadian Council for UNESCO
- [National Film Board](#)
- [Libraries & Archives Canada](#)
- [National Centre for Truth & Reconciliation \(NCTR\)](#)

