

Aboriginal collections and library services in Canadian research libraries

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Introduction

Many CARL libraries have research collections about Canada's First Nations people. Library and Archives Canada, the University of British Columbia, the University of Manitoba, and Université Laval libraries are just a few examples of institutions with significant holdings about Canada's Indigenous peoples. CARL and non-CARL institutions across the country collectively have varied aboriginal documentation collections of tremendous breadth, depth and scope.

This working paper provides a sampling of the kinds of Aboriginal collections in Canadian research libraries and some of the services and outreach initiatives directed at Aboriginals. The academic library functions within the broader values and mission of its parent institution; that is reflected in the resources and services it develops to support students', researchers' and faculty members' learning, teaching and research needs. As they develop research collections, undertake outreach, or implement resources and services intended to benefit primarily the Aboriginal community, librarians must do so with understanding of Indigenous traditional knowledge. They should be mindful of Aboriginal concepts of teaching and learning. An approach that is well-grounded in Indigenous values and worldviews will yield greater success for libraries seeking to create and sustain meaningful partnerships with the Aboriginal community.

CARL libraries

Library and Archives Canada is mandated to develop and maintain archival collections, documenting the "footprint of aboriginal experiences, languages, history with the federal government" and its precursors, that are broad in format and scope but also represent all regions across Canada.¹ LAC organizes its Aboriginal archival collections into three distinct groups, Metis (Record Group 15), First Nations (RGs 10 and 20), and Inuit (RG 85), across different fonds and sous-fonds.²

Université Laval's Nordicity and Ethnology Collections, for example, include materials chronicling the history of the Inuit. Rare books dating as far back as the mid-seventeenth to the early twentieth century provide explorers' accounts of their experiences and contact with the native peoples in the north. Ethnographic archives at Laval's Film Library constitute "a vivid testimony dedicated to the vanishing traditions and customs of northern aboriginal nations and shows performances of some ancient ceremonies and rituals now abandoned."³

Opened in 2005 as a branch of the UBC Library, the *Xwi7xwa* Library (pronounced whei-wha) is the result of a joint effort between the First Nations House of Learning and the UBC Library. *Xwi7xwa* is the only Aboriginal branch of a university library system in Canada. The library's collections comprise approximately 12,000 items including about 6,000 books, 450 videos, 5,000 vertical file materials, curriculum resources, journals and newspapers, maps, posters, theses and dissertations, and some archival materials. The collections focus is on BC First Nations, but the library also acquires contextual materials on Canada's First Nations, the Inuit, and the Métis. As for the scope of the collection, it is broad focussing on issues of national and international interest to First Nations and Indigenous peoples.

¹ Hurford, Sarah, "A Story in a Record is a Record of a Story: Aboriginal Heritage Records at Library and Archives Canada", International Preservation News: A Newsletter of the IFLA Core Activity on Preservation and Conservation, No. 61, December 2013, p. 16 <http://www.ifla.org/files/assets/pac/ipn/ipn-61.pdf>

² Ibid, p. 15.

³ Cronenwett, Philip N., Kevin Osborn, and Samuel A. Streit, Celebrating Research: Rare and Special Collections from the Membership of the Association of Research Libraries, Association of Research Libraries, 2007, p. 134.

Xwi7xwa collects content written from First Nations perspectives, produced by First Nations, First Nations organizations, tribal councils, schools, publishers, researchers, writers, and scholars.⁴

Non-CARL libraries

Many non-CARL university libraries collect aboriginal documentation. The Engracia De Jesus Matias Archives and Special Collections, at Algoma University in Sault Ste. Marie, Ontario, owns several archival fonds pertinent to regional aboriginal history to support research and teaching. For instance, the Children of Shingwauk Alumni Association (CSAA) fonds provides a record of the CSAA's involvement in the Shingwauk ("Teaching Wigwam") Project and the implementation of Residential School healing initiatives since 1979.⁵

The Shingwauk Residential Schools Centre (SRSC) is a cross-cultural centre that supports research on the residential and day schools that operated across Canada. Algoma University and the Children of Shingwauk Alumni Association (CSAA) are partnered in this initiative. A joint AU/SRSC Heritage Committee oversee the centre's governance. The latter group includes "former students of the residential schools, former staff, descendants, family and friends." Staff at the Arthur A. Wishart Library provide technical and archival expertise to the SRSC. Algoma University Archives and the SRSC engage survivor groups, church entities, educators and First Nations communities in their work to document and preserve the history of the residential schools in Canada. The university is, in fact, located on the site of the former Shingwauk and Wawanosh Indian Residential Schools in Sault Ste. Marie.⁶

Algoma University's archive holds the Aboriginal Healing Foundation (AHF) fonds. Established in 1998, the AHF was an Aboriginal-managed non-profit organization tasked with encouraging and supporting Aboriginal-directed healing initiatives related to the legacy of the Indian Residential Schools system in Canada. Through a holistic approach to healing, by promoting awareness, by providing resources, the AHF facilitated Indigenous communities' efforts to heal. The foundation's mandate ran to September 2012 when it was disbanded. The fonds, dating from 2002 to 2012, comprises files from the AHF's research division as well as drafts, fact checking records, consent forms, other research documents and publications, guides, resource manuals, and other material.⁷

The Trent University Archives (part of the library), in Peterborough, Ontario, have several aboriginal documentary archival holdings. The Don Whiteside Fonds provides a record of one Aboriginal's life, accomplishments, and contributions including his service to the Government of Canada. Items in this particular collection offer historical and social commentary on issues the latter 20th century Canadian Aboriginal community faced, but the content is also rich cultural material.⁸

⁴ Xwi7xwa Library <http://xwi7xwa.library.ubc.ca/about-xwi7xwa-library/> [Retrieved February 19, 2014]

⁵ Children of Shingwauk Alumni Association fonds <http://archives.algomau.ca/main/node/20128> [Retrieved February 18, 2014.] / See also http://archives.algomau.ca/main/shingwauk_project

⁶ Shingwauk Residential Schools Centre <http://shingwauk.org/srsc/> [Retrieved April 23, 2014]

⁷ Algoma University, Engracia De Jesus Matias Archives and Special Collections, Aboriginal Healing Foundation fonds <http://archives.algomau.ca/main/node/20177> [Retrieved April 23, 2014]

⁸ From the finding aid on the Trent University Archives website:

Don Whiteside (Sin-a-paw) was born in New York in 1931, the son of Thereon Harvey and Dorothy (Reid) Whiteside. He married Alvina Helen Adams in 1956 and had five children. A native author, Whiteside served with the United States military in Korea. He received a Ph.D. from Stanford University in 1967 and within a few years began working with the Canadian government in various departments: the Department of Regional Economic Expansion; the Department of Secretary of State; and the Department of Health and Welfare. He also taught at Manitou Community College and was director of the Ontario Genealogical

The above are merely a few of many other examples of Canadian research libraries that develop research collections about First Nations people. It also bears noting that the Heritage Project, led by Canadiana.org, will eventually make much of LAC's aboriginal archival holdings available online⁹. Delving further into the stewardship of aboriginal documentation fits with libraries' mission to facilitate access to knowledge in all forms and to create and maintain inclusive services to support teaching and research.

Aboriginal knowledge at risk

Another aspect of aboriginal documentation, other than the vast archival and special collections Canadian libraries collectively hold, is that indigenous knowledge is often passed on by word of mouth and not necessarily captured in print or analogue audiovisual or modern digital storage mediums. There's an opportunity for proactive organizations to capture that knowledge by partnering with the right groups and utilizing networked technology. The UBC Library's Irving K. Barber Learning Centre has partnered with the UBC Museum of Anthropology and the BC First Nations Technology Council on audio cassette conversion to digital formats for preservation and access. The Aboriginal Audio Digitization and Preservation Program (AADPP) provides matching funds to aboriginal groups who wish to undertake projects to digitally preserve historically and culturally significant material.¹⁰

Another resource the AADPP has made available members of the BC First Nations community is the Indigitization Toolkit for the Digitization of First Nations Knowledge. Simply put, the Indigitization project "seeks to clarify processes and identify issues in the conservation and digitization of First Nations community information resources."¹¹ The toolkit content addresses issues of preservation for various document types – audio, photos, maps – and covers metadata, access, as well as intellectual property and copyright.

Projects such as Indigitization are timely. Indigenous culture, customs, traditions, knowledge and languages face extinction without a concerted effort to preserve them. It behoves the library profession to increase its understanding of the structure, content and value of indigenous knowledge in order to help conserve it for the benefit of present and future generations.¹² Indigenous languages are particularly endangered in many cases. Present generations are less exposed to a particular language as there may be fewer elders who speak it fluently. Recording media have a finite shelf-life, and so decades

Society. He died in 1993. **Scope and content:** Fonds consists of reviews and reports by Don Whiteside. Also included are research materials, correspondence, cassette tapes, and slides of Native peoples and communities.

Don Whiteside fonds, Trent University Archives <http://www.trentu.ca/library/archives/04-004.htm> [Retrieved February 19, 2014.]

⁹ Canadiana.org Heritage Project Launched <http://www.canadiana.ca/en/heritage-project> [Retrieved February 20, 2014]

¹⁰ The AADP's inaugural recipients are the Tsawwassen First Nation and the Upper St'át'imc Language, Culture and Education Society which plan to, respectively, digitize 165 analogue cassettes containing interviews with community Elders and 133 audio interviews undertaken since 1991 with speakers, storytellers and others willing to share their knowledge of their indigenous culture. Drexhage, Glenn, "Digitizing Aboriginal Language", UBC Library <http://about.library.ubc.ca/2014/01/07/digitizing-aboriginal-knowledge/> [Retrieved February 20, 2014]

¹¹ Indigitization - Toolkit for the Digitization of First Nations Knowledge <http://www.indigitization.ca/> [Retrieved February 20, 2014]

¹² Lilley, Spencer, "Introducing Awareness of Indigenous Knowledge Paradigms", IFLA Core Elements <http://iflaindigenousknowledges2012.ok.ubc.ca/IFLA%20Indigenous%20Elements.pdf> [Retrieved February 20, 2014]

old “recordings of traditional singing by elders, language interviews, and oral histories containing legends and stories” are also at risk.¹³

Education in the Aboriginal community

Education has played a pivotal role, considered from a Western tradition, having contributed to the decline of indigenous knowledge but also presenting a potential remedy to its demise. Our understanding of education entails learning via instruction, reading, writing, lab work, and test taking for example and, essentially, internalizing information to later apply in the real world. From an Indigenous point of view, learning occurs differently. In Aboriginal communities, individual learn through observation and by interacting with knowledgeable elders as well as with their surrounding natural environment. Aboriginals deem knowledge an integral part of a person’s being. The process by which they learn is subtle and unobtrusive to the point that they do not see it as learning *per se*. Peter Bates points out: “Time spent by indigenous children in classroom settings is time they are not spending learning through experience on the land, weakening their knowledge of the local environment and their interactions with the community.”¹⁴

Indigenous groups have sought to better align educational curricula with native ways of learning with local language content and knowledge. Interacting with and balancing two very different knowledge traditions – that is, Aboriginal and Western ones – remains a delicate undertaking. The challenge is in finding effective ways to integrate Aboriginal language and knowledge into school systems while also revitalizing indigenous ways of learning and knowledge acquisition outside the classroom environment.¹⁵

Losing specialized knowledge of the land and indigenous customs concerns Aboriginal groups around the world. Abrupt change in natural and social environments manifested in new technology as well as market economies brought on by colonialism, and continuing through modernization, have often undermined indigenous communities’ ability to transmit traditional knowledge to younger generations. Transformation of the natural environment, for instance, rainforests being converted to pasturelands or valleys being flooded to serve as reservoirs radically alter “the arenas in which indigenous knowledge would be acquired and passed on.”¹⁶

Bates argues that efforts to disseminate and preserve indigenous knowledge must be grounded in the experiential manner in which Aboriginals have learned their practices and customs. While not necessarily abandoning classroom-based native language, traditional knowledge, and storytelling, the most successful efforts will likely be that place teaching efforts within the experiential context of indigenous peoples’ learning processes. The latter are best enabled by “maintaining, encouraging and facilitating contact with the land.” Repacking knowledge systems into discrete, encoded information items in books, CDs, digital documents, in databases or repositories places much traditional indigenous knowledge out of its proper context, rendering it less useful to the Aboriginal user or those who want to know more about First Nations, Métis and Inuit cultures.¹⁷

¹³ Rivers, Xelsilem, “Indigi-indigitization”, Aboriginal Portal: UBC Vancouver, March 1, 2012 <http://aboriginal.ubc.ca/2012/03/01/indigi-digitization/> [Retrieved February 20, 2014]

¹⁴ Bates, Peter et al, Learning and Knowing in Indigenous Societies Today, UNESCO, 2009, p. 6 http://portal.unesco.org/science/en/ev.php-URL_ID=7509&URL_DO=DO_TOPIC&URL_SECTION=201.html

¹⁵ Ibid

¹⁶ Ibid

¹⁷ Bates, Peter, “Learning and Inuit Knowledge in Nunavut Canada,” in Bates, Peter et al, Learning and Knowing in Indigenous Societies Today, p. 104

The way learning takes place among the Inuit of Cambridge Bay, Nunavut, is exemplary of the experientially-grounded kind of education one will likely observe in many Aboriginal communities around the world. The Inuit have typically learned by observing and interacting with the land and the animals living on it. Bates notes that they generally frown on questions, finding even mild ones “an incorrigible invasion of privacy.” Elders support learning and knowledge transmission that lean more on observation and participation. This approach contrasts with question-driven interviews which many Inuit elders politely decline to participate in – that is: they pass on being interviewed by researchers seeking to document and preserve their knowledge and stories. This suggests they may perceive Western methods of preserving their knowledge as unsatisfactory.¹⁸

Efforts to capture and preserve traditional Inuit knowledge have often generated a great deal of books, maps, CDs, and websites or portals all with a view of incorporating such content into school curricula.¹⁹ This kind of work may have its place, but it is largely based on our Western, Eurocentric assumptions about the world. Moreover, the notion of acquiring knowledge is different for the Inuit. For them much traditional knowledge draws its vitality from an intimate connection that they have with the land and animals in the north. Songs, stories and language play an important role in learning and knowledge transmission. However, they are not necessarily intended specifically to teach with certain knowledge encoded in them but rather to foster and solidify “connections to the land and community.” Stories direct individuals’ attention out into the land and function as aids to discovery and knowledge acquisition through personal experience. In most cases, Inuit elders do not directly transmit the knowledge they possess to youths. Younger Inuit draw it themselves from “a world that reveals itself to younger generations depending on the extent to which they are prepared to attend to it.” Elders may provide some subtle guidance, but succeeding generations essentially build on what they learn developing their own knowledge through experience.²⁰

Aboriginal communities’ engagement with post-secondary education institutions

Some indigenous communities may have adapted to profound social and technological changes successfully maintaining much of their traditional knowledge and customs, even adapting them in response to these changes, while other Aboriginal communities may face the prospect of their customs, knowledge and native languages disappearing. The possibility of this kind of extinction is not lost on Aboriginal groups who actively seek various means of preserving their languages, folklore, customs and traditional knowledge. Such efforts are readily apparent in Aboriginals’ engagement with the higher education community in Canada. While many of such initiatives may reflect pedagogical practices which non-Aboriginal students learn from, they are also rooted in Aboriginal ways of approaching teaching and learning.

In 2005, the University of Saskatchewan College of Education established the Aboriginal Education Research Centre (AERC) to respond to “an identified need to create and coordinate research activity on Aboriginal education.” The AERC seeks to build inclusive relationships among people interested in Aboriginal education by partnering with faculty, students, community-based organizations, schools and

¹⁸ Ibid

¹⁹ In recent years, researchers have interviewed elders for the purposes of documenting their knowledge. The products of such efforts are visible around Cambridge Bay – books, pamphlets, posters, maps, CDs, and DVDs one will find in government offices, the local library, the heritage society, the visitors centre, and the two schools in the hamlet. Language and translating courses are available at the Arctic College campus where an Innuinaqtun dictionary was developed. Cambridge Bay’s two schools also teach Innuinaqtun lessons. / Bates, Peter, “learning and Inuit Knowledge in Nunavut”

²⁰ Ibid, pp. 96-98.

provincial governments. Focused on fostering educational successes for Aboriginal students in multiple learning environments, the centre offers specialized Aboriginal teaching education programs and it develops core course requirements for all aspiring teachers “in addressing social justice, gender equity, and multi-cultural Aboriginal education.” The centre has several key goals stated on its website, and a few of these are illustrative of the outreach it conducts with the fast-growing Aboriginal community in Saskatchewan:

- Develop supportive partnerships with Aboriginal communities, elders, institutions and organizations
- Build local and Canadian capacity to value and learn from the knowledge and educational practices of diverse Aboriginal peoples
- Facilitate dialogues with Aboriginal communities, organizations and elders to develop collaborative protocols and practices for ethical research, learning and teaching.²¹

The Centre for Aboriginal Culture and Education (CACE), at Carleton University, supports aboriginal students, faculty and staff through a variety of programs, services and resources. CACE works to ensure aboriginal cultures, traditions, and worldviews are respected and represented on campus. Among the services the centre offers are an Aboriginal Enriched Support Program that facilitates the transition into university studies for members of First Nations communities, and information about courses with aboriginal content as well as information and contact details about Carleton faculty members with research interests in aboriginal issues. CACE is a good example of a campus unit, for Aboriginal students, faculty and staff, that is connected to the community surrounding the university. Through the Elders @ Carleton U program, Aboriginal Elders and distinguished members of the Aboriginal community provide support and inspiration to aboriginal faculty, students and staff and educate the broader community on the traditions and talent in the aboriginal community. Carleton University has had an Elder-in-Residence program since 1993. Staff from CACE also help run *Ojigkwanong*, Carleton’s Aboriginal centre, which is “open to the campus community to learn about and practice First Nations, Inuit and Metis cultures, traditions and worldview.”²²

Laurentian University offers an Indigenous Studies Bachelor’s degree. The multi-disciplinary program, encompassing methodologies from various disciplines, focusses mainly on fostering indigenous self-determination, renewing Aboriginal thought and language. As stated on the departmental website: “The entire program is grounded in the study of *the spirit of things* as opposed to empirical or entrepreneurial approaches.” Some of the course content touches on the Canadian context of Aboriginals’ treaty and constitutional rights, governance and self-determination issues, the broader international context of indigeneity, and sensitivity to environmental consciousness. The program also has a significant social justice component covering the dynamics of family and community life that include the “legal dimensions of social policy and family law.” Students approach indigenous studies from various viewpoints such as language, history, literature, politics and culture. Traditional knowledge is equally present in the curriculum. The course description for INDG-3285EL, *Living with the Land: Indigenous Knowledge in Theory and Practice*, reads: “This course is an experiential application of Indigenous

²¹ University of Saskatchewan, Aboriginal Education Research Centre <http://aerc.usask.ca> [Retrieved April 25, 2014]

²² Centre for Aboriginal Culture and Education, Carleton University <http://carleton.ca/aboriginal/> [Retrieved February 24, 2014]

Knowledge to the relationship between human beings and nature. The ten-day summer field course encompasses teaching from Elders and experiential-based learning activities.”²³

Students studying modern languages at Algoma University can complete a B.A. in Anishinaabemowin and Ojibwe language with the goal of gaining proficiency in written and oral expression.²⁴ The University is able to provide these kinds of advanced-level undergraduate courses through a partnership with the Shingwauk Education Trust. With support from Algoma University, the *Shingwauk Kinoomaage Gamig* offers fully-credited courses and programs of particular interest to Anishinaabe students.²⁵

In a similar vein, the Indigenous Studies department, at Trent University, offers multidisciplinary programmes at the undergraduate, masters and doctoral level. The “Foundations of Indigenous Learning Diploma” program (eight courses over two years), offered to Indigenous people since 1985, facilitates access to all post-secondary programs at Trent University.²⁶ The Indigenous Studies Ph.D. program allows students to approach their work “within Indigenous knowledge traditions, as well as related Western academic theories and frameworks.”²⁷

The library community’s engagement with the Aboriginal community

Members of the Aboriginal community in Canada are equally engaged in preserving the sources documenting their history. On June 21, 2013, the Truth and Reconciliation Commission of Canada (TRC) chose the University of Manitoba to host the site for the National Research Centre on Indian Residential Schools.²⁸ As per the requirements of the “Indian Residential Schools Settlement”, the TRC was required to establish a national research centre to ensure that the record of all its activities is preserved. The new research centre will provide access to thousands of video and audio statements the commission gathered from survivors and anyone affected by the residential schools and their legacy, digitized archival documents and photographs the TRC has collected from the government of Canada and Canadian church entities, works of art as well as “expressions of reconciliation” presented at TRC events,

²³ Laurentian University, Indigenous Studies <http://laurentian.ca/program/indigenous-studies> [Retrieved April 28, 2014]

²⁴ Algoma University, Modern Languages department <http://www.algomau.ca/academics/departments/modernlanguages/#.UwtvDPIdXh7> [Retrieved February 24, 2014]

²⁵ *Shingwauk Kinoomaage Gamig* <http://www.algomau.ca/academics/shingwaukkinoomaagegamig/#.UwtvDPIdXh6> [Retrieved February 24, 2014]

²⁶ Indigenous Learning Diploma, Trent University <http://www.trentu.ca/indigenous/#IndigenousDiploma> [Retrieved February 24, 2014]

²⁷ Trent University Indigenous Studies PhD program <http://www.trentu.ca/indigenoustudiesphd/> [Retrieved February 24, 2014]

²⁸ NRC for Truth and Reconciliation, University of Manitoba http://umanitoba.ca/admin/indigenous_connect/nrc.html [Retrieved February 24, 2014]

The National Research Centre on Indian Residential Schools, Truth and Reconciliation Commission of Canada <http://www.trc.ca/websites/trcinstitution/index.php?p=815> [Retrieved February 24, 2014] The University of Manitoba’s successful bid to house the research centre included the involvement of various partners across the country:

The partners in the University of Manitoba’s proposal included the National Association of Friendship Centres, Legacy of Hope Foundation, Canadian Museum for Human Rights, University of British Columbia, Lakehead University, University College of the North, University of Winnipeg, Red River College, Archives of Manitoba, le Centre du Patrimoine, and l’Université de St. Boniface. It is anticipated that more partners will be added as the Centre develops.

all records and research “collected and prepared by the Commission over the life of its mandate, and “any additional material the Centre will collect in future years.”

Libraries and other memory institutions have an abiding interest in fostering broad, enduring access to indigenous knowledge and documentary heritage to support learning, teaching and research. Knowledge of traditional practices can benefit the broader non-aboriginal community. First Nations peoples’ intimate knowledge of land, sea and waterways, for example, is important given indigenous communities’ relationship with their lands. They have been able to care for and sustain resources in a way that is mindful and respectful of the natural environment’s importance to everyone; this has clear economic and social benefits for Canadians.²⁹

Indigenous information and research services should primarily benefit First Nations’ communities. Librarians working in this area need to involve members of the Aboriginal community when they create and maintain collections. They must also do so in manner that upholds indigenous groups’ ownership and intellectual property rights over the artefacts, content and traditions.³⁰ The library’s work should complement Aboriginals’ efforts to preserve and revitalize native languages and traditions. Librarians’ promotion efforts for resources and services targeted at Aboriginals are important considerations to sustain their involvement. The information profession needs to foster in its members greater understanding of Aboriginal culture and knowledge. Ideally, libraries can also recruit staff from First Nations, Métis and Inuit communities (See **Appendix 3**).

Loriene Roy outlines important steps tribal libraries and archives often take to support Aboriginals’ indigenous languages revitalization efforts. These can also be adapted and applied to overall collection development initiatives for indigenous knowledge content and community outreach. Where creation of a new library space is involved, for housing Aboriginal collections and holding specific community events, naming the space or place is important: “When spaces recover or retain an indigenous name this is an announcement to the world Indigenous people are here.”³¹

Guiding documents that properly reflect Aboriginal philosophies – including indigenous notions of ownership - help steer collections, facilities and services development efforts. In addition to building collections to foster indigenous language study and preservation, libraries can help preserve resources such as local indigenous publications while increasing access to them through digitization. Use of indigenous language signage in physical and virtual spaces sends several positive messages: that the language thrives in that space, can be used daily in even the most basic library use processes and

²⁹ Lilley, Spencer, “Introducing Awareness of Indigenous Knowledge Paradigms”, IFLA Core Elements <http://iflaindigenouknowledge2012.ok.ubc.ca/IFLA%20Indigenous%20Elements.pdf> [Retrieved February 20, 2014]

³⁰ Most intellectual property rights tend to focus on individual rights. However, indigenous peoples have built their cultures over centuries or millennia based on “communal understandings and organic exchanges of knowledge.” That makes attempts to ascribe ownership of a given set of IPRs to one or a few individuals problematic. Nevertheless, protection of IPRs might be important for numerous reasons, including an Aboriginal community’s ownership rights over its cultural expressions and traditional knowledge. / Johnston, Keri, and Marion Heathcote, “The ‘real’ protection for indigenous intangible property rights,” *Journal of Intellectual Property Law and Practice*, special issue, April 13, 2014 <http://blog.oup.com/2014/04/protection-indigenous-intangible-intellectual-property-rights/> [Retrieved April 23, 2014]

³¹ Roy, Loriene, “The Role of Tribal Libraries and Archives in the Preservation of Indigenous Cultural Identity Through Supporting Native Language Revitalization,” *International Preservation News: A Newsletter of the IFLA Core Activity on Preservation and Conservation*, No. 61, December 2013, p 9 <http://www.ifla.org/files/assets/pac/ipn/ipn-61.pdf>

“signals that the library or archive is respectful of the tribal language even though the existing collections might be largely in English” or French. Creating a collaborative space where Aboriginal patrons can congregate among themselves or with members of the wider community helps create new products or knowledge resources. Observing etiquette and cultural protocols of the indigenous groups that libraries engage allows the latter to serve as “living extensions” of those tribal communities. Thoughtful awareness-raising programs that “invite sharing with community members” further a library’s aim of fostering an inclusive environment and move it beyond its traditional custodial role.³²

Indeed, when it comes to creating library resources and tools for which Aboriginals are the primary intended beneficiaries, librarians need to elicit their feedback and, as much as possible, to get them involved in their ongoing development and refinement. Such is the case in developing classification and thesauri for resource description and retrieval. The Library of Congress Heading “Indians of North America” offends many Aboriginal researchers. In Canada, this term does not suffice in helping to describe Indigenous peoples owing to many cultural differences and varying demographic groups. Deborah Lee points out that there are 615 First Nations, 50 different tribal groups speaking over 50 aboriginal languages.³³

Aboriginal researchers find LCSH distasteful for various reasons including:

- It classifies Indigenous groups as “remnants of the past”
- Broad collections of Aboriginal research materials which are relevant to such areas as Health and Education, for example, end up in Schedule E which many Indigenous library users perceive as a “dumping ground for all things Indian”
- Cluttering many collections in the E schedule can result in insufficient description and classification which can even impede access for Aboriginal users
- Indigenous researchers believe organizing and description criteria should not involve evaluative and subject assignment criteria in terms of a Eurocentric/Western culture, but rather Aboriginal values must inform proper classification of Indigenous knowledge
- Mainstream classification potentially marginalizes or lends itself to a possible lack of specificity for Aboriginal research content³⁴

Of course, standardized knowledge classification and organization enables sharing and disseminating of information and knowledge on a broad scale. Some, particularly those interested in Indigenous studies and many Aboriginals themselves are concerned with the effects standardization can have on traditional knowledge.

³² Roy, Lorie, “The Role of Tribal Libraries and Archives in the Preservation of Indigenous Cultural Identity Through Supporting Native Language Revitalization,” International Preservation News: A Newsletter of the IFLA Core Activity on Preservation and Conservation, No. 61, December 2013, pp. 8-11.

³³ Lee, Deborah, “Indigenous Knowledge Organization: A Study of Concepts, Terminology, Structure and (Mostly) Indigenous Voices,” Partnership: the Canadian Journal of Library and Information Practice and Research, Vol. 6, No. 1 (2011), p. 2 <https://journal.lib.uoguelph.ca/index.php/perj/article/view/1427#.U1629HBEM7I>

³⁴ Webster, K. and A. Doyle, “Don’t Class Me in Antiquities! Giving Voice to Native American Materials,” Eds. Roberto, K.R. and N.C. Jefferson, Radical Cataloging: Essays at the Front, McFarland & Co., 2008, as cited by Lee Deborah, op cit, p. 6.

As Doyle has put it:

The international standardization of knowledge organization and subject representation systems enables unprecedented sharing of knowledge and also holds unprecedented power to erase local and regional knowledge domains. At risk are the voices that represent diversity of human experience, including the thousands of unique Indigenous cultures, languages, stories and ways of expressing them. The result could be the loss of representation and access to alternative ways of understanding, conduct and being in the world.³⁵

Aside from properly describing content, Lee remarks that creating an Aboriginal studies portal at the University of Saskatchewan presented a second challenge: “to develop a new structure for organizing the categories of a database or virtual library of Aboriginal-related materials.” As is the case in designing a service or a research tool, engaging the targeted end-users – Aboriginals – for feedback is crucial. This is a perfect example of an instance when librarians must determine that the people they design a specific resource for actually find it useful, intuitive inasmuch as its use is concerned, and of value. She explains, “Several Aboriginal users of this online research tool had commented that the homepage with all its categories looked too linear, too Eurocentric and, as a result, presented something of a barrier to its use.” Lee concludes that this kind of project needs Aboriginal input to succeed. Continuous feedback from non-aboriginal who study and work closely with Indigenous communities also helps.³⁶

In the case of the Aboriginal Studies Portal at the University at the University of Saskatchewan user feedback helped design a substantial tool that Aboriginal users, students and faculty rely on for study, teaching and research. The library conducted a survey targeting various Indigenous groups. Feedback varied, and the results did not seem to offer any general consensus with respects to a suitable “terminology or classification system for describing Aboriginal library material.” From the individuals surveyed, and by extrapolating from the existing literature, Lee notes that Aboriginals express a broad and varied range of terminology preferences in regards to their traditional knowledge, their culture and their stories. Opinions also vary on the best way to structure Aboriginal portals or databases. For example, the notion of developing the portal with the Medicine Wheel schematic – representing the emotional, material, physical, and spiritual aspects of the self or the four different stages of life: childhood, young adulthood, adulthood, and the elderly – as a way of organizing content was problematic because some Indigenous groups found it appropriate while others did not. As the experience at the University of Saskatchewan illustrates, developing local thesauri and proactively obtaining feedback is crucial to creating a digital research portal Indigenous users find useful.

³⁵ Doyle, A., “Naming and Reclaiming Indigenous Knowledges in Public Institutions: Interactions of Landscapes and Experience,” *Knowledge Organization for a Global Learning Society: Proceedings of the 9th International Conference for Knowledge Organization* (Vienna, Austria, July 2006), *Advances in Knowledge Organization*, Vol. 10, Ergen, Würzburg, pp. 4-5

http://arizona.openrepository.com/arizona/bitstream/10150/105581/1/Naming_and_Reclaiming_Doyle06.pdf

³⁶ Lee, Deborah, “Indigenous Knowledge Organization: A Study of Concepts, Terminology, Structure and (Mostly) Indigenous Voices,” pp. 2-3

Without feedback, it is hard to organize and classify research content in ways First Nations, Métis and Inuit community members find meaningful and intuitive.³⁷

The portal is designed with Aboriginal students and faculty in mind:

The mission of the Indigenous Studies Portal is to find/create, link to, organize, and make accessible interdisciplinary Indigenous studies resources aggregated from a wide variety of sources in order to support and enhance the teaching, learning, and research needs of University of Saskatchewan faculty, students, and staff in areas of Aboriginal research, programming, and scholarship.

Six full-time staff have helped maintain the portal and it has benefitted from part-time IT support since 2005. It contains over 28,000 full-text digital resources pertinent to Indigenous studies. Content ranges from scholarly articles, theses, e-books, reports, websites, film, audio recordings, archival documents and photos, correspondence and other unpublished materials. The scope of the portal's content includes but is not limited to: art, education, governance, health, history, law and justice, literature and stories, science and technology, social issues, spirituality and sports. About half of the resources contained in the Aboriginal Studies Portal are freely available to anyone on an open access basis. The other half is content the University of Saskatchewan Library licenses for its students, faculty and staff.³⁸

Although its mission may differ from that of an academic institution, the Vancouver Public Library's (VPL) First Nations Storyteller-in-Residence Program is a great example of a library service that contributes to an inclusive environment and engages the Aboriginal community in a meaningful partnership. VPL recognized historically underserved and under-represented communities among First Nations people. The goal of the Storyteller-in-Residence program is, basically, to foster ongoing positive relationships between the library and Aboriginals: "It is one way for the library to honour First Nations culture and begin to build trust in the community." The program also addresses a historical lack of awareness (from the non-aboriginal community), miscommunication, indifference, cultural stereotypes, and negative legacies of colonialism. VPL collaboratively plans and delivers services and resources in a manner which ensures "present and future services meet the needs of First Nations people as defined by First Nations communities themselves."³⁹

The First Nations Storyteller-in-Residence program engages members from the local BC First Nations communities collectively known as the Coast Salish people. Storytellers from the Squamish, Sliammon, and Musqueam Nations have already participated in the program. Four months per year, one storyteller-in-residence pursues projects and presentations with great deal of latitude and develops story material. Storytelling events are open to the general public, and they typically take place in the library but also at local schools and other locations in the community. The program provides a forum to anyone wishing to develop their storytelling skills. In this context, storytelling encompasses many

³⁷ Ibid, pp. 25-27

³⁸ Roy, Lorie and Antonia Frydman, Library Services to Indigenous Populations: Case Studies, IFLA, 2013, p. 39 <http://www.ifla.org/publications/library-services-to-indigenous-populations-case-studies>

³⁹ Roy and Frydman, op cit, p. 34

aspects of life: history, genealogy, spiritual and sacred beliefs, and education among others. Since the program's inception, Aboriginals and non-Aboriginals have consistently attended events in steadily growing numbers. The Storyteller-in-Residence program has succeeded in realizing the VPL's goal of providing an engaging and inclusive community service but, just as importantly, it has also presented the library with an opportunity to improve its credibility among First Nations groups.⁴⁰

This document has provided a sampling of some of the resources and tools research libraries in Canada have developed for, and in many cases, through close collaboration with Aboriginal communities. Members of Canada's First Nations, Métis and Inuit communities undoubtedly bring perspectives and expectations of library resources and services that can and often do differ from those of the non-Aboriginals; having their input and active participation is key to any library's efforts to successfully design research collections and services from which Indigenous groups can draw value and contribute to in a mutually-beneficial partnership. Fundamentally, this may not be different from the outreach and marketing strategies an academic library may use when engaging certain groups of students, faculty members, or specific segments of the broader community. Nevertheless engaging the Aboriginal communities' active participation requires, on the library's part, an appreciation for and sensitivity to Aboriginal issues, history, and worldviews.

Recommended best practices for building and maintaining Aboriginal research collections and services

Approaches may vary from one institution to the next, nevertheless, the following are suggested as some best practices research library staff might consider adopting.

Consult and involve the Aboriginal community

Aboriginal faculty or those with research interests in First Nations, Métis and Inuit peoples and culture provide value input in collection building and in helping to develop services aimed at Aboriginal users. Donated materials can often come from faculty or members of the Aboriginal community. Honouring and giving space for indigenous traditions, e.g. storytelling, help the library to build credibility with Aboriginals while also helping to mitigate a long history of mistrust towards the non-Aboriginal community.

Sensitivity to Aboriginal notions of ownership

Libraries should be attuned to Indigenous notions of ownership as they could apply to donated documents or artefacts. Aboriginals in such cases will need to be consulted to set access and use policies for certain materials.

Understanding of Aboriginal knowledge approaches to education

Getting Aboriginals' input in helping shape, build and maintain a collection is vital to ensuring the materials and services are valued. Librarians working with indigenous subject matter and also with members of the Aboriginal community need to have an understanding of how the latter view the world. Knowing more about Indigenous peoples' approach teaching and learning helps to create services that are relevant to Aboriginals. Case in point: feedback from indigenous groups helped guide the organization of material for the Indigenous Studies Portal at the University of Saskatchewan. At the X̱wi7x̱wa Library, at the University of British Columbia, highly engaged First Nations groups have donated the core of the collections and they continue to donate materials. Their involvement has helped in the library's work to develop a unique Aboriginal knowledge classification system of Aboriginal subject headings – the First Nations House of Learning Indigenous Thesaurus and First Nations House of Learning Subject Headings.

⁴⁰ Ibid, pp. 34-36

Survey of CARL member libraries

A survey questionnaire was sent to the member directors of the Canadian Association of Research Libraries (CARL) in the Spring of 2014. The purpose of the survey was to provide a more complete picture of the resources academic libraries in Canada develop to help preserve Aboriginal traditional knowledge and promote native studies as well. Another aim of the questionnaire was to get a better sense of the kinds of services and outreach initiatives some CARL libraries develop and target at Aboriginal communities.

16 out of 31 members responded to the questionnaire for a response rate of 48%. The survey consisted of 11 closed and open-ended questions [see **Appendix 1**]. A majority of the respondents have developed substantial Aboriginal research collections, and have also been devoting resources to create services targeted at members of the Aboriginal community.

Some of the Aboriginal materials responding libraries collect are special collections. 12 (75%) respondents indicated that they have First Nations, Métis or Inuit special collections in their libraries, and 4 (27%) reported not having special collections in this area.

On the whole, the formats and the scope of the Aboriginal collections in many CARL libraries are varied (see **Appendix 2**). Some institutions reported having printed archival material, in microfilm, and in different audio/visual formats – audio recordings, DVDs and VHS cassettes. In some cases, substantial parts of the aboriginal research collections the libraries make available are digital as the case of the University of Saskatchewan Library's Indigenous Studies Portal (described above). Many of the libraries collections of First Nations, Métis and Inuit research collections include monographs and journals as well as e-books and database and e-journal subscriptions.

The reporting institution's Aboriginal collections are generally broad in subject matter coverage. The material relates to the Indigenous peoples of Western Canada, Ontario and Quebec, Atlantic Canada, and they also collect some material about indigenous populations and cultures elsewhere around the world. While supporting native studies, the collections in many cases support many disciplines as one particular response indicates:

We collect print and e-resources, audio recordings of Aboriginal languages, recordings of Aboriginal history projects and other materials as required by the curriculum. Our university offers Indigenous specializations in many areas – child & youth care, Education, Law, Nursing, Social Work, and a certificate program in Aboriginal language revitalization, so our collections are built to support these.

A majority of respondents – 10 (63%) reported having, in their Aboriginal research collections, material to support the study and teaching of native languages while 5 (36%) indicated that they do not have such materials (See **Appendix 2**). Canada's Indigenous peoples are a very diverse group linguistically; for example, in the province of British Columbia there are over 200 First Nations – and their members speak over 40 different languages and dialects. That part of the respondents' Aboriginal collections support, in many cases, both study and teaching of Indigenous languages from a literacy and linguistics perspective. Overall, the aboriginal research collections that do include material in various indigenous languages – Algonquian, Cree, Inuktitut, Iroquoian, Mi'kmaq, and Ojibway for instance (among numerous others).

Although none of the reporting institutions replied that they have Aboriginal language signage or language on the website - except for one, 12 out of 15 institutions do engage their respective indigenous

communities on campus (40%) or both on and off campus (40%). Some examples of marketing aboriginal research collections on campus were classroom instruction, reaching out to Aboriginal resource and support centres, subject liaison librarians working closely with faculty and students. Using social media and attending Longhouse or other Aboriginal cultural events were some of the examples the survey respondents gave as means of promoting indigenous research collections and services beyond campus. Both kinds of outreach seem useful for building credibility with the First Nations, Métis and Inuit communities (See **Appendix 2**).

Seeking Aboriginal users' engagement is important in helping to shape collections and services as the following comments reveal (See **Appendix 2**):

- Individuals from the Aboriginal community [have] a hand in helping to develop library collections and services [including] Input in helping to determine access policies (if needed)
- The Library is making an effort to digitize the unique archival and rare items in our collection that relate to the aboriginal culture and history of our province. The digitization projects that have taken place so far have included consultations with local aboriginal groups to ensure that the project was undertaken with sensitivity and respect.
- Xwi7xwa is the only Aboriginal branch of university library system in the country. The library's history began in the early 1970s with the founding of the Indian Education Resource Centre. The collection later became the Native Indian Teacher Education Program (NITEP) collection. Community members donated this core of our collections and continue to donate.

Aboriginal students are growing segment (See **Appendix 2**) in several of the reporting institutions. For example, at the University of Saskatchewan 10% of the student population is Aboriginal. The numbers vary across different campuses from a few or several hundred to over 1,000 or 2,000 FTE in few cases.

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Appendix 1



Canadian Association of
Research Libraries

Association des bibliothèques
de recherche du Canada

Aboriginal research collections and services in CARL libraries

1) Name of institution

2) Do you have First Nations, Métis or Inuit special collections in your library?

☐ Yes

☐ No

3) Briefly describe the scope and document formats of your Aboriginal collections.

4) Do your collections include materials to support the study and teaching of native languages?

☐ Yes

☐ No

5) Which indigenous languages do your collections and services support?

6) Do you have Aboriginal language signage in the library and on your website?

☐ Yes

☐ No

7) Does your library engage the Aboriginal community on your campus and in your city?

☐ No

☐ On campus

☐ Off campus

☐ Both on and off campus

8) How does your library market resources and services aimed at Aboriginal patrons?

9) How many FTE undergrad and graduate students, identified as Aboriginal, are enrolled at your institution?

10) To what extent are members of the Aboriginal community, on campus or in your city, involved in the development of library collections and services?

- ☐ Not involved
- ☐ Somewhat involved, some use of collections and services
- ☐ Very involved, frequent users of Aboriginal collections and services
- ☐ Highly implicated in the development of the library's Aboriginal collections and services development

11) Use this space to add anything else concerning Aboriginal research collections and services at your library - for example:

- Individuals from the Aboriginal community having a hand in helping to develop library collections and services
- Input in helping to determine access policies (if needed)
- Collections or in-kind donations

Submit

Appendix 2 – aggregated responses

	Do you have First Nations, Métis or Inuit special collections in your library?	Briefly describe the scope and document formats of your Aboriginal collections.	Do your collections include materials to support the study and teaching of native languages?	Which indigenous languages do your collections and services support?	Do you have Aboriginal language signage in the library and on your website?	Does your library engage the Aboriginal community on your campus and in your city?	How does your library market resources and services aimed at Aboriginal patrons?	How many FTE undergrad and graduate students, identified as Aboriginal, are enrolled at your institution?	To what extent are members of the Aboriginal community, on campus or in your city, involved in the development of library collections and services?	Use this space to add anything else concerning Aboriginal research collections and services at your library.
1	No	(No response)	No	(No response)	No	No	No	Unknown	Not involved	(No response)
2	Yes	Chiefly archival materials in paper format, with a small number of sound recordings. We have contemporary monographs and a smaller number of rare books in the collection as well.	No	(No response)	No	On campus	(No response)	(No response)	Somewhat involved, some use of collections and services	We are working with faculty colleagues in the Indigenous Studies department to help us identify potential donors or collections material for addition to the library.
3	Yes	Indigenous Studies Portal (iPortal)	Yes	Various	No	Both on and off campus	Largely through our iPortal but we also have an "access point" on reserve at our English River campus location	1,999 or 10% of our student population; 15% of the province's population is Aboriginal	Very involved, frequent users of Aboriginal collections and services	Our initiatives are focussed on collections, facilities, services and our workforce. We have a series of integrated activities/programs and initiatives in place and mainstreamed.
4	Yes	Small collection, and some effort to collect across the curriculum; material in Archives as well.	No	N/A	No	On campus	Yes, sporadically: co-locate staff at Access Services desk for a few days in September.	Unsure; many do not identify.	Somewhat involved, some use of collections and services	Individuals from the Aboriginal community having a hand in helping to develop library collections and services Input in helping to determine access policies (if needed)
5	Yes	Material relating to the Indigenous peoples of Saskatchewan, Western Canada, Canada, North America, and internationally. Formats: Books,	Yes	Cree, Saulteaux (Ojibway), Dene, Lakota, Dakota, Assiniboine, Blackfoot, Michif	No	Both on and off campus	Situated in First Nations University of Canada, website, social media, classroom instruction, bookmarks	1,298 undergrad and 86 graduate	Very involved, frequent users of Aboriginal collections and services	Survey answers pertain to resources and services at First Nations University of Canada (FNUUniv), which is one of the University's federated colleges. The FNUUniv libraries support the teaching and research of students, faculty, and staff.

Appendix 2 – aggregated responses

	Do you have First Nations, Métis or Inuit special collections in your library?	Briefly describe the scope and document formats of your Aboriginal collections.	Do your collections include materials to support the study and teaching of native languages?	Which indigenous languages do your collections and services support?	Do you have Aboriginal language signage in the library and on your website?	Does your library engage the Aboriginal community on your campus and in your city?	How does your library market resources and services aimed at Aboriginal patrons?	How many FTE undergrad and graduate students, identified as Aboriginal, are enrolled at your institution?	To what extent are members of the Aboriginal community, on campus or in your city, involved in the development of library collections and services?	Use this space to add anything else concerning Aboriginal research collections and services at your library.
		journals, AV, microfilm, digital								
6	Yes	(No response)	No	Algonquian, Athapaskan, Inuit-Aleut, and Siouan, Inuktitut	No	Both on and off campus	in-person connections of Indigenous Services Librarian	Approx 2,100 - approx 7% of student body	Somewhat involved, some use of collections and services	All of the above for the incoming Truth and Reconciliation Commission Archives
7	Yes	We have aboriginal content in print, audio/visual, and digital formats in many of our library collections. The only collection that would properly be described as a "special" collection is in digital format.	Yes	The general collection includes a small number of resources in or about a variety of aboriginal languages, primarily Inuktitut, Mi'kmaq, Cree-Montagnais-Naskapi, and some from the Iroquoian language family. The university has a Linguistics Department so we have resources to support their research and teaching efforts.	No	On campus	Annual Fall library orientation for Aboriginal students; Explore a Topic pages for Aboriginal students; library outreach includes attendance at the campus' Aboriginal Resource Office sponsored events; and one of our Information Services Librarians is a member of CLA's First Nations Network.	There were 602 self identified full-time and part-time students enrolled in 2013. 50 of these were graduate students and 552 were undergrad. Sorry we don't have the numbers for FTE only.	Somewhat involved, some use of collections and services	The Library is making an effort to digitize the unique archival and rare items in our collection that relate to the aboriginal culture and history of our province. The digitization projects that have taken place so far have included consultations with local aboriginal groups to ensure that the project was undertaken with sensitivity and respect.
8	Yes	We buy monographs and journals in the subject area of Canadian & Quebec First Peoples, which includes First	Yes	Tuscarora, Cayuga, Cherokee, Iroquoian languages, Oneida	No	On campus	We have a First Peoples studies subject guide and two librarians work with the Aboriginal Student Resource Centre on campus to provide support for their students and collection. The ASRC	There are approximately 185 aboriginal students at our institution.	Somewhat involved, some use of collections and services	The Aboriginal Student Resource Centre collaborated with us to put together a book list of their local collection, the anthropology librarian helped them create it use RefWorks and ensure that it linked to our library

Appendix 2 – aggregated responses

Do you have First Nations, Métis or Inuit special collections in your library?	Briefly describe the scope and document formats of your Aboriginal collections.	Do your collections include materials to support the study and teaching of native languages?	Which indigenous languages do your collections and services support?	Do you have Aboriginal language signage in the library and on your website?	Does your library engage the Aboriginal community on your campus and in your city?	How does your library market resources and services aimed at Aboriginal patrons?	How many FTE undergrad and graduate students, identified as Aboriginal, are enrolled at your institution?	To what extent are members of the Aboriginal community, on campus or in your city, involved in the development of library collections and services?	Use this space to add anything else concerning Aboriginal research collections and services at your library.
	Nations, Metis and Inuit for interdisciplinary study. We also subscribe to databases of digital primary sources with aboriginal subject manner.					has a book collection and all the books are on issues of interest to First Nations or written by an Aboriginal person.			catalogue to show which titles were complimentary.
9 Yes	We collect print and e-resources, audio recordings of Aboriginal languages, recordings of Aboriginal history community projects and other materials as required by the curriculum. Our university offers Indigenous specializations in many areas -- Child & Youth Care, Education, Law, Nursing, Social Work, and a certificate program in Aboriginal Language Revitalization, so our collections are built to support these.	Yes	We have materials in our collection mostly on west coast Aboriginal languages with some other languages from across Canada. Our services (classes, website, signage, etc) are all in English.	No	Both on and off campus	We have a subject-specific librarian for Indigenous Studies who liaises with faculty and students. The library participates in First Nations events on campus such as their Lunch & Learn series. We've hosted two of these in the past two years and it's an opportunity for students, faculty and the librarians in all disciplines to meet and eat lunch. These are very popular.	In 2013-14, undergraduate students = 550.7 and graduate students = 151.4 for a total of 702.1 FTE	Somewhat involved, some use of collections and services	We partnered with the local Native Friendship Centre to help them establish their library. We work with a bookseller in Vancouver who regularly offers us First Nations materials for sale - some of which we've purchases for Special Collections as well as the main stacks.

Appendix 2 – aggregated responses

	Do you have First Nations, Métis or Inuit special collections in your library?	Briefly describe the scope and document formats of your Aboriginal collections.	Do your collections include materials to support the study and teaching of native languages?	Which indigenous languages do your collections and services support?	Do you have Aboriginal language signage in the library and on your website?	Does your library engage the Aboriginal community on your campus and in your city?	How does your library market resources and services aimed at Aboriginal patrons?	How many FTE undergrad and graduate students, identified as Aboriginal, are enrolled at your institution?	To what extent are members of the Aboriginal community, on campus or in your city, involved in the development of library collections and services?	Use this space to add anything else concerning Aboriginal research collections and services at your library.
10	No	(No response)	(No response)	(No response)	No	No	(No response)	(No response)	Not involved	Not directly related to questions in this survey: health professionals affiliated with our university have manifested an interest in learning more about Native health and Native culture in general. Therefore our Health Sciences Library has developed a guide.
11	Yes	Our Aboriginal collections are represented in the Aboriginal library collections and the interdisciplinary collections of all our branches. Formats include digital collections, government pubs, serials (academic and community), archival, monographic, media (DVD, VHS, modern and historic audio and visual), cartographic, graphic novel, photograph, reports, educational kits, book club kits, artefacts, textiles, art, and posters.	Yes	Ours is a very linguistically diverse province. There are over 200 First Nations, and over 40 languages and their dialects that come from people whose traditional territory is in the province. Our collections support, both from linguistics and literacy perspectives, BC, Canadian, and some international indigenous languages.	No	Both on and off campus	Library Websites, digital signage, print ads (Brochures, postcards, bookmarks), Aboriginal Portal Website, video, social media, presence at Longhouse events, displays, in-class instruction, research guides (LibGuides)	1265 at both UBC-Vancouver (915) and UBC-Okanagan (350)	Very involved, frequent users of Aboriginal collections and services	The library's history began in the early 1970s with the founding of the Indian Education Resource Centre. The collection later became the Native Indian Teacher Education Program (NITEP) collection. Community members donated this core of our collections and continue to donate. The Library continues the ongoing development and maintenance of its unique Aboriginal classification system (originally based on the Brian Deer and associated Aboriginal subject headings established by Gene Joseph). In 2005, the Library of Congress authorized a joint application from the Library Cataloguing Division and the Aboriginal Library to develop the First Nations House of Learning Indigenous Thesaurus and give international recognition to the First Nations House of Learning Subject Headings. As a branch library and a First

Appendix 2 – aggregated responses

	Do you have First Nations, Métis or Inuit special collections in your library?	Briefly describe the scope and document formats of your Aboriginal collections.	Do your collections include materials to support the study and teaching of native languages?	Which indigenous languages do your collections and services support?	Do you have Aboriginal language signage in the library and on your website?	Does your library engage the Aboriginal community on your campus and in your city?	How does your library market resources and services aimed at Aboriginal patrons?	How many FTE undergraduate students, identified as Aboriginal, are enrolled at your institution?	To what extent are members of the Aboriginal community, on campus or in your city, involved in the development of library collections and services?	Use this space to add anything else concerning Aboriginal research collections and services at your library.
										Nations House of Learning unit, it serves Aboriginal and campus communities and the general public furthering the goals and objectives of the Library and the University's Aboriginal Strategic Plan.
12	No	N/A	No	N/A	No	On campus	The Library partners with the Aboriginal Resource Center to provide learning support services. The Library and the ARC co-hire a Learning Peer Support Helper who works specifically with Aboriginal students.	FTE figures not available. Number of voluntarily self-declared Aboriginal Students for Fall 2013 = 389 for all campuses. Breakdown: 346 undergraduate students, 42 graduate students and 1 diploma student.	Not involved	(No response)
13	No	Small print collections for curriculum support	Yes	Cree, Cayuga, Mohawk, Michif	No	No	The liaison librarian for the Aboriginal Studies program promotes resources & services to students & faculty, provides instruction, & works with faculty to introduce relevant resources to students.	188 undergraduate FTE; 6 graduate FTE	Somewhat involved, some use of collections and services	The resource centre at the Faculty of Education collects selected practical materials to support Native Teacher Education programs.
14	Yes	(No response)	Yes	Primarily Cree and Blackfoot	No	On campus	A member of the library staff spends one afternoon per week in our Native Centre. Staff participate in the university orientation program for Aboriginal students, and the Native Centre invites LCR staff to participate in cultural events.	Approximately 500 undergraduate and graduate students	Somewhat involved, some use of collections and services	One of the strategic priorities identified in the university's academic plan is: "Diversify the student body... through the development and implementation of an Aboriginal student recruitment strategy. We are looking forward to identifying other ways in which to engage our Aboriginal students and community.

Appendix 2 – aggregated responses

	Do you have First Nations, Métis or Inuit special collections in your library?	Briefly describe the scope and document formats of your Aboriginal collections.	Do your collections include materials to support the study and teaching of native languages?	Which indigenous languages do your collections and services support?	Do you have Aboriginal language signage in the library and on your website?	Does your library engage the Aboriginal community on your campus and in your city?	How does your library market resources and services aimed at Aboriginal patrons?	How many FTE undergraduate students, identified as Aboriginal, are enrolled at your institution?	To what extent are members of the Aboriginal community, on campus or in your city, involved in the development of library collections and services?	Use this space to add anything else concerning Aboriginal research collections and services at your library.
15	Yes	We collect in all formats including print, electronic, microform, and audio-visual. Our collection encompasses material pertaining to Canadian aboriginal, first nation and inuit populations & culture but as well we collect material pertaining to indigenous populations & cultures in other countries	Yes	Inuktitut, Ojibwe, Algonquin, Cree; as well we comprehensively collect dictionaries in any indigenous language; of note, we collect childrens literature published with two languages, one of which is an aboriginal language; example: a storybook that is published with Cree and English and/or French.	No	Both on and off campus	Dedicated librarian providing liaison support for aboriginal students and studies. Cultivating good relationships with professors with an interest in this area. Leveraging an existing listserv. Conducting surveys of faculty touching on aboriginal issues. Offering workshops in classrooms. Building awareness on the part of other library employees regarding aboriginal resources. Promotion through highlighting resources, services and events using research guides (libguides). Participating in academic and community events such as conferences, including a speaker series.	Unfortunately a breakdown by full-time versus part-time students is unavailable. In 2013-14, the university of had 1,297 full-time and part-time Aboriginal students (Source: provincial Ministry of Training, Colleges and Universities).	Somewhat involved, some use of collections and services	The library has recently accepted an e-collection of National Aboriginal Health Organization documents.
16	Yes	For the regular collection, our policy is to have a comprehensive coverage of research materials written in English. More information	Yes	Our collection includes materials written in key Canadian Aboriginal languages including Algonquin, Cree, Inuktitut and Michif. In particular, we offer a wide variety of dictionaries written in a variety of	Only the sign over the door to the library which is in English, Algonquin and French.	We engage the Aboriginal community on campus principally through support for students and faculty in their research efforts. More information	Our subject specialist for Indigenous Studies promotes library resources and services through direct contact with students and faculty, both individually and in groups (e.g., classroom presentations).	For 2012-2013, we estimated 508 full-time Aboriginal students, which represents 2.6% of the student body. There were 150 part-time Aboriginal students. (We don't have 2013-2014 numbers yet).	Our subject specialist for Indigenous Studies regularly encourages the input and suggestions for new services and resources (or improvements to existing services and resources) from students, faculty and staff. More information	We work closely with the Centre for Aboriginal Studies and Education on a number of projects including a Creative Writing Camp for Children which will include sessions on oral story telling with Aboriginal Elders.

Appendix 2 – aggregated responses

Do you have First Nations, Métis or Inuit special collections in your library?	Briefly describe the scope and document formats of your Aboriginal collections.	Do your collections include materials to support the study and teaching of native languages?	Which indigenous languages do your collections and services support?	Do you have Aboriginal language signage in the library and on your website?	Does your library engage the Aboriginal community on your campus and in your city?	How does your library market resources and services aimed at Aboriginal patrons?	How many FTE undergrad and graduate students, identified as Aboriginal, are enrolled at your institution?	To what extent are members of the Aboriginal community, on campus or in your city, involved in the development of library collections and services?	Use this space to add anything else concerning Aboriginal research collections and services at your library.
			Canadian Aboriginal languages.						

Briefly describe the scope and document formats of your Aboriginal collections.

We will also include significant French titles, particularly Canadian if appropriate as well as selected primary sources and key works in the original Aboriginal language, as well as translations of these works.

The collection has a geographical coverage that focuses particularly on North America (Canada, some U.S. [e.g., Haudenosaunee – “Iroquois” – and Blackfoot who live on both sides of U.S./Canada border] and Mexico. We will also include materials, where appropriate, related to other indigenous populations from around the world (e.g., New Zealand, Australia and Central America)

We purchase books, journals, ethnographies, reprints, collections, dissertations/theses, selected translations, maps, government documents; in print, online, microform, video and audio formats.

Our archives and special collections include the Douglas Cardinal fonds and a collection of 19th century Cree bibles.

Files containing many of Canadian Aboriginal architect Douglas Cardinal's most well-known projects are housed at the Carleton University Archives and Research Collections. These include files from the Saskatchewan Indian Federated College (SIFC), now called the First Nations University of Canada. This is the first and only First Nations University in Canada. Other projects include the York Administrative Centre, the Turning Stone Casino Hotel, Oneida Nation, located in Verona, New York, and the Canadian Museum of Civilization and the National Museum of the American Indian. Douglas Cardinal applied his signature style of organic architecture to all these buildings, and is well-known architectural works on the international stage.

Does your library engage the Aboriginal community on your campus and in your city?

In particular, our subject specialist for Indigenous Studies regularly works directly with Aboriginal researchers on both an individual and group basis including direct support for students in our Aboriginal Enriched Support Program. In addition, library staff collaborate with other departments on special projects such as Equity Service's Indigenous Human Library event.

To what extent are members of the Aboriginal community, on campus or in your city, involved in the development of library collections and services?

For example, upon the initial recommendation of an Inuit student, this year we purchased the “Interviewing Inuit Elders” series, produced by the Language and Culture Program of Nunavut Arctic College.

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University Library at the University of Saskatchewan



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[← Previous](#)

[Next →](#)

University Library Aboriginal Internship

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In support of the university's strategic directions, the University Library in its Strategic Plan over the past three years has identified strategies to engage with and support the Aboriginal community, one of which is centered on growing the pool of Aboriginal people qualified as information/knowledge managers in the province.

The University Library Aboriginal Internship is envisioned to provide a unique educational and experiential opportunity for an Aboriginal person (First Nations, Métis, or Inuit) in the field of knowledge management, broadly understood as the process of strategically and critically defining, protecting, classifying and disseminating information within an organization to facilitate

richer understanding and decision-making. As part of this program, an Aboriginal university graduate will have the opportunity to work at, and learn about the complexities of, an academic library while pursuing a fully-funded Master's degree in Library and Information Science (MLIS), a Masters in Knowledge Management (MKM), or a related degree.

The outcomes of the University Library Aboriginal Internship include:

- the intern will acquire a Master's degree, as well as valuable professional experience, positioning him/her to be successful in obtaining work in the field of information management
- the intern will build and enhance their own competencies through mentorship provided by University Library employees
- through their work and studies, the intern will engage the wider university and Aboriginal communities in conversations about librarianship and information management
- the internship will raise the profile of Aboriginal programming on campus

Features of this three year internship include:

- a part-time salaried position (approximately 20 hours per week), undertaking various duties within the University Library including research and relevant project work
- tuition paid for an online Master's degree program
- mentorship by selected librarians and library employees
- the opportunity to learn about the work, culture, and complexities of information management in an academic library
- opportunities to engage the wider community in research and experiential activities
- a return-of-service is not required at the completion of the internship

This initiative will be moving into the promotional phase in the New Year. We anticipate that potential interns will be identified by various key campus contacts, including the Department of Native Studies, SUNTEP, ITEP, and others. We expect the University Library Aboriginal Internship to begin July 1, 2014, however this date is negotiable with the selected intern.

The Aboriginal Internship will be made possible through a re-alignment of library resources as well as through donor support. Fundraising for the Aboriginal Internship is ongoing.