

**University Library Report of the
Ithaka S&R Study on Improving Library Resources and Services
for Indigenous Studies Scholars
(in the broad sense of the term):
University of Saskatchewan Context**



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Executive Summary: Ithaka S&R Study on Improving Library Resources & Services for Indigenous Studies Scholars: University of Saskatchewan Context

"I think the challenges that Indigenous people, scholars and academics are up against are enormous...we can't do it on our own." – Participant TM

Introduction

The University of Saskatchewan (U of S) Library is one of twelve institutions across Turtle Island / North America participating in a project with the goal of understanding how academic libraries can best support the research needs of Indigenous faculty. The U of S report is based primarily on semi-structured interviews with eight Indigenous professors at the U of S, as conducted by three librarians. The participants represented diverse backgrounds culturally, in their fields of study, and in terms of their years of experience as faculty members in the academy. Indigenous and Western research methodologies were incorporated in the development of this project, including: a grounded theory component which helped shape the analysis of the interviews, the encouragement of conversation and storytelling, multiple opportunities for consent, and an effort to meet the standards of Ownership, Control, Access and Possession of research data as delineated by the First Nations Information Governance Centre. The report would not have been possible without the eight participants' commitment to this project, time invested, and willingness to share their own library and research experiences with us. *Kininaskomatinawaw!* (We are grateful to you!)

- *Deborah Lee (Project Lead), David Smith, and MaryLynn Gagne, U of S Librarians*

Findings and Recommendations

The candid information shared by participants in this study indicate several clear areas for the improvement of library resources and services for Indigenous faculty. The findings of our U of S report are summarized below, along with recommendations for a course of action:

Improvements in Resources and Access

1. Oral interviews are of enduring value to Indigenous scholars. Many recordings need to be made more accessible through the creation of searchable transcriptions and, in many cases, translations from Indigenous languages to English. Indigenous languages should be recorded where possible in audio/visual format. All oral history projects will require full consent of Indigenous persons and, in some cases, families and communities prior to making them accessible more widely. Preservation practices based on the First Archivist Circle¹ Protocols are essential. We recommend the hiring of Indigenous people to work in Archives. Libraries should advocate for funding from governments, charitable organizations and donors to support oral interview accessibility projects.

¹ First Archivist Circle (2007). *Protocols for Native American Archival Materials*. <http://www2.nau.edu/libnap-p/>

2. Improved and appropriate access to Indigenous archival materials through the creation of online finding aids and descriptions is needed to increase the discoverability of otherwise unknown collections related to Indigenous peoples. We also recommend the hiring of Indigenous students for working on finding aids and digitization projects.
3. Government documents (including reports on Indigenous health), as well as governmental and organizational policy papers, and grey literature about Indigenous peoples should be added to the Indigenous Studies Portal (iPortal), which is a U of S flagship decolonization initiative.
4. More Métis content is needed by scholars. These resources are difficult to find since not enough of the valuable resources out there have been published, digitized or placed online. Perhaps grey literature from Métis organizations could be sought out for either adding to the Library's print collection or for digitizing and adding to online collections, including the iPortal. It would also be an area where the Library could be a more active partner with the Internet Archive.

Improvement of Services

1. Subject headings for resources need to more accurately reflect Indigenous identities, cultures and terminology. Numerous symposiums on this matter are taking place across Canada and it would be helpful for the Library to build capacity to make progress in this area. It is recommended to plan for hiring an Indigenous metadata librarian (tenure track), as having this kind of expertise would also be critical for developing culturally significant digitization projects involving Indigenous communities and materials. Doing so would also be a first for an academic library in Canada.
2. GIS and Data expertise and support from the Library would be very helpful to Indigenous scholars in multiple fields. Training sessions for Indigenous faculty on how to compile and interpret statistics, especially from Statistics Canada, have been requested. A GIS/Data Librarian and support for this work across campus is needed on an ongoing basis.
3. Greater access to vendor-based databases is proposed for Indigenous community members. We should investigate and pursue similar arrangements to those made by the University of British Columbia (UBC) where Indigenous communities in BC are able to access Gale databases free of charge through the university library's website. Indigenous peoples and communities have a right to know about the research that has been conducted "on" them.
4. Offering interdisciplinary search sessions would be very helpful, given that the one science faculty participant in this study was unable to find social sciences resources.

Conclusion

We hope that this report will shine light on some of the specific areas where the U of S Library, and presumably other academic libraries, can better support and meet the research needs of Indigenous faculty in terms of resources, services, and a reorientation away from those past library and archival practices that have made and continue to make up part of the dominant, colonizing culture.

INTRODUCTION

The U of S Library took part in an international qualitative research study / project. We are one of twelve institutions across Turtle Island / North America who have participated in this project which was coordinated by Ithaka S+R, a non-profit organization located in New York which conducts research on higher education practices. Our work began in late 2017 and was completed in the Fall of 2018. The goal of this research project is to determine how the Library at the U of S can best support the research needs of our Indigenous faculty. Three U of S librarians (Deborah Lee, MaryLynn Gagné, and David Smith) undertook semi-structured interviews with 8 Indigenous faculty members at the U of S. Although there are many more Indigenous faculty on this campus (many of whom were invited to participate), time constraints of both faculty and of the library research team to conduct a larger study meant that we settled for a smaller number of interviewees. Several other universities participating in the study have interviewed the same or a fewer number of participants. Note that there will be two sections to this report: one specific to library and archives related issues, the other speaks to other kinds of research related issues (that are less specific to libraries or archives but, overall, will inform Research Data Management principles and practices).

The eight interview audio recordings were transcribed by the Social Sciences Research Lab (SSRL) on the U of S campus. Following the receipt of these transcriptions, the three librarians requested that all participants review / make changes and approve their own transcript. We appreciate the time that the faculty members invested in this process. As each approved transcript was received, we began manually coding the 200+ pages of transcriptions in order to analyze the content of the interviews and prepare this report. Coding the interviews was an intensive and very time-consuming process and one where none of the librarian researchers had extensive experience in the past. However, we did have assistance in refining the definitions of the codes we created and used based on an article that was provided by another research team (Guest, McQueen & Namey, 2014). One of our librarians retired before the coding and report writing could be completed; however, she was again able to assist with some of this work at the end of the summer and into the fall.

The participants in the study represent diverse cultural backgrounds, fields of study, and years of career experience as faculty in the academy. Due to confidentiality concerns, we cannot name all of the cultural groups represented by the participants as some of these groups are quite distinctive and specifying their cultural affiliation might breach the anonymity of individual participants. (It is interesting to note that only one participant wished to waive confidentiality and wanted to have her comments attributed to her.) However, we can say that there are Cree (Nehiyaw), Métis (Michif), Mi'kmaq and other Algonquian and Athabaskan peoples represented. Half of the participants were from the College of Arts and Science (including one science faculty member) and the other half were from the College of Education.

Five of the participants were untenured (with one brand new faculty member who had just completed their Ph.D.), three were tenured, with one being a Full Professor.

We are very appreciative of the time (and it was substantial) that the participants took to share their library and research experiences with us. They were also responsible for reviewing the draft report to ensure that their specific thoughts and experiences have been accurately and respectfully transmitted through this report. Without their commitment of time to this project, there would be no report.

Kininaskomatinawaw! We are grateful to you!

Methodologies Used for this Research Project

The Ithaka S+R Senior Researcher, Danielle Cooper, and Deborah Lee, U of S librarian, prepared the Project Guide, in terms of specifics related to Ethics Review, Participant Consent, Interview Schedule, etc. for all twelve research sites participating in the Ithaka Indigenous Studies project across North America. Indigenous and Western research methodologies were incorporated into the Research Guide. For instance, we used a grounded theory component that influenced the development of the semi-structured interview questionnaire and the analysis of the recorded interview transcripts. However, Indigenous research methodologies also influenced the research process. For instance, we requested consent of the participants many times, such as prior to conducting the interviews (especially to determine their wish to be identified by name or their right to be anonymous); again when the transcripts were ready, the participants had the opportunity to review and revise them; and also when a draft report was done, so that participants could review and revise the interpretations and paraphrased passages made by the researchers of their quotes and comments during their interviews.

We also encouraged storytelling by the participants by asking questions such as “Can you tell a story about your first experience...?” or “What was most rewarding for you when...?”. We also recognized the protocol of gifting the participants, where each of the participants was gifted by their respective interviewer. In addition, we provided each participant a copy of their recorded oral interview downloaded onto a USB stick. In this way, the participants always have the opportunity to refer back to their original interview; this practice supports the research data protocols of Indigenous communities who want Ownership, Control, Access and Possession (OCAP) of their research data (First Nations Information Governance Centre, 2014). And lastly, each of the 12 research sites involved in this project across Turtle Island is responsible for writing their final reports, which are then provided to Ithaka S+R. They will then be responsible for writing the Executive Summary and compiling information from all research sites into one Final Report. This process is different from past Ithaka projects involving other disciplines, where research sites provided Ithaka with the individual transcripts of participant interviews.

This difference in process was negotiated between Ithaka S+R and Deborah Lee, U of S, in order that the information provided by the participants during the interviews was not misinterpreted or taken out of context by those external to each of the participant's academic institutions.

FINDINGS: Part 1: Library and Archives Related

Research Resources Used by Faculty

Our faculty / participants have used and continue to use a wide range of research resources, including those offered by the Library. It is interesting to note that they do not use LC subject headings when searching in the Library catalog; instead, they usually search by title because they have already heard ahead of time of a specific title that they are looking for. If the title search does not work, then they will do an author search. If they are looking for an item for which they do not know the title or the author, some participants will do an iPortal search. Also, some participants will frequent bookstores to locate new resources as purchasing the books is viewed as a more timely option than waiting for these new resources to appear on library shelves. Or, they will find out about new resources when networking at conferences or through social media. There were also participants who stated that they would use archives more if there were translations and transcriptions done of the recordings (PTM). Many also use federal government information, particularly aggregate data collections that you need to request but which are already compiled for you (PKG). Sometimes, a faculty member will ask (or have asked) for research help from people they know, such as their doctoral research supervisor, a family member (with extensive archival research experience) or a graduate student, in addition to asking a librarian (M. Battiste). This participant knows that she is missing out on some information / or research resources because she does not search databases and is okay with that; the reason she does not search databases is because the databases and their content are seen to be too overwhelming.

Primary Sources

Almost all of our participants spoke to the importance of researching archival documents and other primary sources. One participant stated: "Archival sources help to answer community-based questions about why things are the way they are. Sharing photos and trading post journals with the community gives them the chance to engage and participate" (PLJ). Another participant stated that archival information was profoundly important for their doctoral research because the historic Jesuit journals content held appropriation of Indigenous hieroglyphs and symbols to teach their Catechism and was proof that her people had their own system of communicating, writing and thinking that the Europeans drew upon and not the

reverse. This archival material was evidence of how Europeans used the Doctrine of Discovery for their own gains (M. Battiste).

A long list of archival institutions were mentioned, not just our own university archives (including online materials through the iPortal and the Northern Research Portal), but also other university and provincial archives, the Hudson Bay Company archives, the Glenbow Museum, a map room, and the communities themselves. Types of sources used include photos, biographies, trading post journals, handwritten correspondence, oral histories, journals of the Jesuit missionaries, and radio interviews. The science participant indicated that they use a lot of original scientific research studies, which are considered primary documents in their field (PSJ). One participant also stated that she uses artwork by Indigenous people from the communities, such as paintings, poetry and storytelling: “We need that because it’s a live thing” (PMT).

Secondary Sources

Of course, there were many secondary sources utilized by the participants, such as Indigenous-focused academic journals (one participant goes directly to the journals rather than finding content indexed in databases). Faculty are keen to read books written by Indigenous authors including works:

- with a political focus,
- with an historical focus and incorporate archival research findings,
- dealing with early democracy such as the Blackfoot and Iroquoian Confederacies,
- about Indigenous research methodologies.

In addition, one faculty member seeks out anthropological works where the authors have demonstrated their understanding of Indigenous knowledge but in order to do so, these authors have had to reconcile their prior misunderstandings of Indigenous knowledge (PMT).

Our participants were also interested in documentary films, popular media, news websites and newspapers, social media (as mentioned earlier, and particularly “Native Twitter” to find out about new books and journal articles), bibliographies, and Indigenous organizations research documents (grey literature). One participant uses Google Books for finding citations (PGG).

Databases

Most participants used databases on a regular basis, including Google Scholar (and its alerts system), JSTOR, Google Earth, Web of Science, SCOPUS (searching by author and keyword), science databases for genetic data, and ERIC (Education) but no longer uses this latter database due to its American-centric content (M. Battiste).

Government Resources & Websites

Participants primarily used the Dept. of Indian Affairs Annual Reports online and, in the past, the CD-ROM format), the Royal Commission on Aboriginal Peoples (RCAP) Report (in print format), Agriculture Canada, various federal government libraries, legislative proceedings, and information from many federal departments such as Statistics Canada, Health Canada, Environment Canada (for climate information), and federal government agencies and councils reports (also considered to be grey literature). One participant mentioned using government reports from four different countries: Canada, Australia, New Zealand and the U.S. (M. Battiste).

The Indigenous Studies Portal

The primary reasons provided for using the iPortal were that it contains many Indigenous authors' works brought together in one place and that it includes many reports and other types of grey literature documents published by Indigenous organizations (PKG). Another participant stated that he uses the iPortal for subject searches when he does not know the author or title (PLJ). He discovered the iPortal a while ago through Google searching.

Interlibrary Loan (ILL)

Two participants stated they were quite happy with the ILL services offered by the Library, that they were quite fast.

Library Catalogs

Many participants talked about using the Library catalog, but not usually as their first choice. One participant mentioned that he used library catalogs and federated search options (i.e. Primo) from several different academic institutions where he had either attended or worked (PLJ). Another participant compared using the catalog to shopping, because it was a rare thing for her to have the time to shop in the Library catalog, usually only in the summer.

Other Resources

A few participants mentioned other kinds of resources used, such as community resources. Examples include: band websites and band research information obtained via the First Nations Governance Information Centre, the AFN website, and a community's FB page (PKG). One participant, however, was not a fan of social media:

“There are things in there that are not useful, such as gossip... You can get the message out but I'd prefer if it was a network system, not FaceBook...I still prefer 'talking to me', or 'texting me' or we meet together because that's where you can really [connect]....I go home a lot and there I do visit because I think it's a traditional part of you that you should not be letting go of...[it's going back to the ways of our ancestors], people visited a lot. And it's a way of maintaining your connections with family and friends that the whole world is not going to know about it tomorrow” (PKG).

Current Gaps in Library Resources and Services for Indigenous Studies Scholars

Keeping in mind the research resources that the participants use in libraries, we will take this opportunity to focus on what our faculty want more of, or what they have asked to see improved in the Library. Again, there is a range of suggestions. However, it is important to keep in mind that sometimes resources are lacking because this material has not been published to a large extent. In this case, people need to do the research (including archival) so that more of this content can be made available. Unfortunately, someone working on a thesis or dissertation may find themselves in a Catch-22 situation, where they need research resources to support their original thesis but, in many cases, the graduate student may have to really dig to find this material because much of what they need will not yet be published. But once they complete their dissertation / thesis, it adds to that sparse body of literature on the subject, little by little. In addition, another difficulty that is encountered by the participants is the instability of online governmental and organizational reports; these documents can disappear without notice, change URL's and be deleted completely (particularly if an Indigenous organization loses its funding and is shut down, including its website). Many of the participants asked how the Library could help in this regard.

The following are some **resources** that our faculty would like *more* of:

- Indigenous research methodologies resources (such as protocols for working ethically with Indigenous peoples)
- Archival resources related to Indigenous peoples (such as Indian Affairs documents beyond the Annual Reports; LAC RG-10 and RG-15 microfilms digitized more frequently; and the delivery of training sessions related to finding and using what is available. Also, an increased number of finding aids, particularly ones that are done well). One participant stated: “Searchable archival transcripts would save a lot of time!” (PGG). He

would also like to see a go-to site for online archives in North America. Also requested were “keyword searchable historical newspapers”. Another participant suggested digitizing archival finding aids to make them more accessible (M. Battiste).

- Métis content, including reports and other grey literature prepared by the Métis Nation; provincial government statistics related to Métis people, and links to online lectures by and interviews with Métis peoples (such as those located on YouTube)
- Oral histories / interviews of Indigenous peoples (in both transcription and oral forms) and the creation of a directory for them to make them more easily findable and searchable. Related to this is a request to have translations and transcriptions of recordings of Elders (PTM). One participant stated that she would like to find more oral traditions and more oral knowledge in libraries. She thinks the Library should make it a priority to increase access to oral histories and she would “not mind” participating in the development of any projects related to making more oral histories available (PMT, p. 13). All the books in her first library were from the Western knowledge perspective and were categorized using the Western system.

“Oral tradition is about listening and the capacity to store that in your head. If you’re coming from an oral tradition and you’re in a library, it’s not going to make sense to you how you find this stuff” (PMT).

Another stated that there are oral histories that exist in communities and in their schools and she wanted these to be published. She also provided an in-depth critique about the lack of published oral histories:

“Libraries can’t keep up with providing access to culturally rich content, oral histories, that have never made it to a published state. There is a lack of access to personal narratives that would provide a culturally rich, lived-experience. [Most of] what does get published does not describe a culturally rich lived-experience. [In most cases] people who have been published, they’re trying to understand that lived-experience but they haven’t lived it. The published work does not come from...growing up like that. This is the heavy-lifting research that needs to be published. The kind of research that comes from looking at the community’s political, economic and cultural background before going into that community, so that when you’re doing that research, you’re respectful of that community. People writing without that experience write peripherally” (PKG).

- Critical race theory materials: “Through challenging racism, we will be able to privilege Indigenous systems more in the academy” (PIR)

- Historical information (such as scientific survey data) collected or held by federal government departments related to First Nation reserves and communities (PSJ)
- Easier access to genealogical records (including cemetery and burial records) as this would provide insight into kinship systems that were utilized in the past (PKG)
- Curriculum / classroom resources for Indigenous education
- Traditional knowledge resources, specifically on traditionally prescribed burning of grasslands (PSJ)
- Governmental and organizational policy papers (both historical and contemporary) are needed (PIR & PKG). Also, grey literature publications from the Canadian Council on Learning (M. Battiste)
- The iPortal needs to make Indigenous health reports and grey literature more available (PKG).

Service Gaps

Many participants stated the need for a way to keep updated about current resources. Currently, they are finding out about new books through various means, including through browsing in-person at bookstores; online via Amazon and Google searches; word-of-mouth and going to conferences; as well as through social media (Indigenous Twitter is used extensively by several participants). One participant specifically stated that she sees Amazon as a useful way to find current resources (PIR). Two participants also stated that they learn about new resources through the peer review process (PGG & PIR).

The science scholar indicated a need to be more familiar with how to search for qualitative research resources in the social sciences (PSJ): Even though she was provided with the title and author of a specific article (by a social sciences colleague), she expressed concern about her lack of training in this regard: "I couldn't find that article to save my life!"

One participant would like to have a Library information session on Open Access publishing (PTM) and another would like to learn more about copyright (PKG), particularly permissions needed to use archival photographs in publications.

Several participants indicated a need for services from a Data / GIS Librarian (this position was not in place at the time of the interviews). A librarian with this expertise could help with the following requests / needs:

- Offering sessions to help Indigenous faculty access data from Statistics Canada, as well as to learn how to compile this data. (PKG).
- A database of historical maps that is being created by a retired science professor requires some assistance with categorizing and describing this collection (PSJ).

- Creating interactive maps that include videos of Elders speaking about plant use. It could be online for certain audiences. There is excitement about this type of resource tempered by concerns about access, security, permissions, etc. It would have to be done with direction from the community in question (PSJ). The scholar recognizes a need to partner with people who have geo-spatial / technical expertise. Such a partner would need to make the data available in different ways, i.e. for the community's use and for public use (PSJ).
- Having assistance from a librarian with GIS expertise would be essential for winning grants and producing a final product (PGG.) In addition, he has already contacted the Library to see if it could house his geospatial data. The biggest support that he could receive from the Library would be to have assistance from a geospatial librarian and a way to store his data.
- Training or efficient assistance in using aerial imaging; using this type of resource is time-consuming and would be used more if this scholar had more time (PSJ).

Another participant indicated a need for a workshop taught by an Indigenous scholar specifically to teach data analysis from an Indigenous perspective. Although this is not likely something the Library could do, it may be possible to partner with other groups on campus to help make it happen as it is likely that several Indigenous faculty members would be interested in this kind of support.

Community Members' Lack of Access to Library Resources:

There were two participants who expressed concern about the lack of access to Library resources that community members experience. The first stated:

“Some community members feel shut out of the university because they need a Library card to access library resources. The Library is seen as an elitist system with barriers” (M. Battiste).

And the second stated: “I think sharing the information is important so you don't have to be wealthy or part of a university to access it.” (PTM)

One participant advocated for improving access to community members through open access publishing: “Open access is a good thing for Indigenous communities because there is no pay wall or barrier. If communities contribute their time [to the research], they need to see the results” (PGG).

Specialized Service Gaps: Classification, Subject Headings & Cataloguing Issues

About half of the participants were impacted by metadata-related issues. In some cases, this issue was raised indirectly via the identification of many other ways of becoming informed of new research resources. These include how our scholars were going to bookstores and other places to find them. For example, one participant stated that searching online in Amazon was faster than searching the Library catalog. Also, this participant was concerned that the academy uses disrespectful terminology, such as “Folklore”, to describe Indigenous Knowledge, which is problematic for Indigenous Studies: “Stories are considered folklore rather than legitimate or valid knowledge”. This extends to the use of the Folklore subject heading in LC.

Another participant wanted more distinction within certain tribal group names; for example, instead of just using “Cree” as a subject heading, it should be broken down into more specific headings such as Plains Cree or Woodland Cree, as each group has distinct types of knowledges. This was elaborated with the explanation that a people’s worldview is determined by their geography:

“Temperature creates different ways of life; it’s land driven...People oversimplify knowledge when distinctions in type of knowledge are not made” (PKG).

She also prefers the term “traditional knowledge” to Indigenous knowledge because traditional knowledge is specific to a particular group. She would like more differentiation between regional groups. Another term that is problematic is “governance”. She prefers the term “the process of making decisions” or “decision-making process.” She also prefers the term “local knowledge” because it includes language, ways of livelihood, and kinship.

Another participant stated that she finds it especially difficult to locate helpful resources in archival institutions:

“[The Archives] is a great mess; a sea of knowledge that is darkened by all the processes you have to undergo to know what’s there. ... That dark sea hasn’t been catalogued yet” (M. Battiste).

This participant also went to great lengths to explain that categorizing knowledge is a subjective thing and that it depends on the person’s world view. For example, one story she provided took place when she was doing her doctoral research years ago. Information that was important for her nation’s treaties was uncategorized in boxes in the basement of the [provincial] Archives. It was not in the province’s interests to publicize this material. Examples like this clearly illustrate that there is a need to decolonize archives. As an aside, Jennifer O’Neal, an Indigenous archivist has published an article on the right of Indigenous peoples to know about archives materials that are important to them (O’Neal, 2015).

Dr. Battiste also discussed problems with searching in the Library catalog. Titles in the catalog that start with an Indigenous language and have an English sub-title or translation are difficult to find. There is a need to find these resources more easily, so she usually just searches by the author's name instead if she knows it.

Lastly, another participant talked about the need to discourage pan-Indianism in subject headings, as many groups may be referred to under one problematic heading. She also spoke to the difficulty in making categorizations for people with a holistic world view:

“Indigenous communities have been categorized as part of quantitative research or qualitative knowledge but it kind of short cuts the larger picture of how Indigenous knowledge actually speaks to the Earth being part of the Universe. Some say it takes mathematical thinking to get to that point but that's not the case for Indigenous knowledge. They've been able to negotiate where in the universe we are set using spiritual aspects that are real...Using the terms qualitative or quantitative, that's just a trap for that limited way of thinking” (PMT).

Experiences with Librarians/Archivists

Three interviewees briefly discussed their earliest experiences conducting research in an academic library. One scholar, whose parents were also academics, got off to an early start as a researcher and made use of an academic library for high school research projects (PGG). Another said their initial experience with librarians and library staff was positive and that this good impression has stayed with them since (PIR). A third interviewee said that their first undergrad experience was confusing and that they were unable to determine how to find a journal article in an academic library as a result (PLJ).

The value of working with librarians and archivists was discussed in some detail. One interviewee stated:

“I appreciate the opportunity to be a participant and that there is interest by the Library in doing this research and in trying to support Indigenous scholars. I also really appreciate the support I've received any time I've gone to the Library...everybody I've interacted with has been really fantastic at helping out. It means a lot...I think the challenges that Indigenous people, scholars and academics are up against are enormous and we can't do it on our own. We have to have allies, we have to have advocates, and people to work with that we trust and that we can rely on. I appreciate everything that's been offered” (PTM).

This faculty member also expressed feeling some guilt about asking for too much help or about taking up a librarian's time. They were concerned that every Indigenous scholar might come seeking the librarian's help and thought it best to find a way to share some of that work without the librarian having to shoulder the full workload on their own.

One participant said that they built personal relationships with archivists and librarians in the same way that they would with Elders, key knowledge keepers, and community organizers (PGG). He said that archivists and librarians have the expertise needed to make materials findable using techniques such as multiple keywords and indicated that archivists helped him to find an amazing source that community members he is working with were interested in. This idea of valuing assistance from archivists was confirmed by another interviewee as well (PLJ).

The value of having librarians work with new researchers was also described. An interviewee stated that it would serve the institution well if librarians oriented new researchers to conducting research in the library. Librarians could explain how to go about conducting research, searching the proper search engines, navigating and researching in more depth in the appropriate places. She noted that while this is done in classrooms for courses it might also be done as part of research projects as well. Next time the scholar applies for a large grant, she is going to include a budget line item for this kind of librarian support. Help from a librarian would improve the overall project and head off the kind of problems that can develop when professors sometimes have to do database searching in place of a new scholar not trained fully enough in library research skills (PKG). This participant was referring to the need to update research skills particularly for mature students who come back to do their graduate degrees after working in the field for many years.

FINDINGS: Part 2: Research Related Issues (including RDM)

Introduction:

This section of the report primarily deals with non-library related research activity experienced by Indigenous faculty. While the knowledge shared and included here may not seem related to the Library, it is especially helpful for understanding and providing context for the Library's role in the complex elements that guide Research Data Management (RDM), the appropriate collection, preservation, storage and use of research data as it pertains to Indigenous faculty and researchers. A discussion of RDM appears at the end of this section.

Barriers and Challenges to Conducting Research

All of the interviewees had something to say about barriers and challenges to doing research and publishing. Some of the challenges concern the lack of value associated with relationship building processes and protocols that need to be respected when conducting research with Indigenous peoples. As one participant noted:

“[The biggest challenges] are the resistance you can come up with research ethics boards or supervisory committees who have a very Western sense of what academic research looks like...they're kind of closing the gate, just not respecting where you're coming from...this kind of work...it's just not valued to the same degree as other forms of research in tenure and promotion processes” (PTM).

The barrier to conducting research that was mentioned most frequently was time. A faculty member lamented that the biggest challenge to publishing is finding the time for it: “It's trying to find a way to balance the need to publish with also meeting the needs of the people I work with and I'm supposed to be serving” (PTM). One person mentioned that a granting agency used to have RTI's to buy out teaching time but that the Council does not offer this support anymore (PKG). The same scholar stated:

“There's a problem with [a granting council's] requirements. They might want big teams without knowing how those big teams are actually going to do anything effective....If you're a community-based researcher, meeting-the-need kind of person, that time you need to spend in the community is not recognized, it's not even appreciated”.

Another professor described the challenge for those working toward achieving tenure. Community-engaged work, it was pointed out, does not fit well with tenure requirements. Therefore, some of the more meaningful, community-engaged work would have to wait until after a new faculty member is granted tenure (PGG).

A lack of funding for research was also described as a common barrier. Being aware of funding availability was described as key. Although, sometimes community-based research, the kind that the community has identified as necessary, often does not fit the type of research that is funded by agencies. In these situations, “who’s got the money to pay for it?” (PSJ). Two faculty identified government granting agencies’ expectations as being especially problematic. A funding agency in Canada was also identified as being opposed to the provision of funds in support of community members since it views this as “paying people for their knowledge”. Dr. Battiste disagrees with this policy stating that payment is an understood protocol of reciprocity. In her view, the funding agency’s position is not helpful here.

Language was also identified as a potential barrier to conducting research (as can be the case sometimes in providing access to library resources). Meanwhile, Dr. Battiste points out that not knowing the language of community members can also be a major obstacle and she likes to work with communities where she has some knowledge of the language. As well, translating from her language, she explains, is always a challenge because there is not a one-to-one method of translation to English.

Another challenge to successful research raised during the interviews is related to the effectiveness of collaborations themselves. This included cases where uneven collaboration occurs if some members are not providing enough information to fulfil their role or do not adhere to timelines. These shortcomings, it was explained, can create considerable anxiety for the project lead and other members of the team (M. Battiste).

Research Methodologies: Issues Identified by Faculty

It is important to start this section acknowledging Linda Tuhiwai Smith’s seminal book, *Decolonizing Methodologies: Research and Indigenous Peoples* (1999). The impetus for Smith, a Maori, to write this book was to draw attention to the long history of Western researchers extracting a wealth of information from Indigenous knowledge keepers with little to no benefit coming back to the Indigenous community and to advocate for ending this colonial practice. More importantly, the desired change would be to provide opportunities for Indigenous peoples to do their own research, with their own communities, respecting their own knowledges, languages, and protocols / ethics, for their own purposes. One of our research participants provided an example of this happening in a community where he was conducting research. He found it a challenge to include certain research participants, one especially, whose experience would have contributed greatly to his research project. But this community member felt lasting harm from a previous research project gone bad that had been conducted by a different researcher, where information was shared that was not supposed to have been shared. His trust in academic researchers was lost and this prevented him from participating in PLJ’s research project. This example of a serious breach of confidentiality and its impact on future research participation is one of the most important revelations of doing this study.

Every scholar we interviewed had something to say about the difference between Indigenous and non-Indigenous research methodologies. This is not to say that our Indigenous scholars did not use Western research methodologies; they generally used a mix of the two. One researcher, in particular, specifically stated that she “built upon historical research, qualitative research and discourse analysis” but this was accompanied by decolonizing elements to “unpack, unravel and contest the dominant discourses that have been applied to Indigenous peoples” (M. Battiste). Further, she talks about her research process as being an organic and intuitive process “that evolved through dialogue, stories, conversation and visiting.” These developed because she did not trust European ways of doing research:

“I began to realize that they [researchers from the Eurocentric tradition] carry their baggage drawn from their own racialized and racist traditions that didn’t include any Indigenous people. If they didn’t include them then basically they were always looking at them and it was about them and not with them or from them.”

Another participant has concerns with research conducted that does not empower the Indigenous knowledge holders who shared their knowledge, or research that is not grounded in the land (PMT). More importantly, she believes that the end goal of research is to ground “the belonging of Indigenous peoples to the land” and that this can be done through spirit helpers. She explains that often, Indigenous peoples conducting research are separated from the land because there is no longer that same sense of belonging to the land by the researcher. In other words, the researcher may be doing research in communities not their own and they may not understand the social, historical or political issues associated with this territory. The biggest benefit from conducting research that is grounded to the land is that the research can help Indigenous peoples in a political sense, i.e. to further their claim to the land (PMT). This scholar is developing a methodological approach that is a part of a larger paradigm shift of Indigenous peoples validating their own research methodologies. This shift can be seen in the growth of publishing on this topic (i.e. Smith, 1999; Archibald, 2008; Wilson, 2008; Kovach, 2009; Chilisa, 2013, etc.). PMT also clarifies that she is promoting the idea of integrating Western and Indigenous knowledge systems; she doesn’t want to silence any knowledge system; instead, she is interested in “interweaving knowledge systems”.

Yet another participant spoke about a concept that is important in providing direction when she is conducting research. It is the concept of “pimatisiwin”, a Cree word that translates roughly to “making a good living”, which is informed by the land and the geography (PKG). People in her community have certain values: working hard, balanced with spending time with family, spirituality, laughter and good humor. Similarly, her research methodology is what she calls “action research”, where you are engaged with the community from the outset. She asks the community: “What is the need? What is the information they’ll need to help in their planning [i.e. for further self-determination]?”

A new scholar also talked about her use of critical race theory as the basis for conducting her Ph.D. dissertation (PIR). She used historical research, policy documents and qualitative research methods. When conducting interviews, she used “a conversational-style method where we talked together and shared our stories....I think the stories they shared were so powerful. I learned a lot from doing it.” The focus was to include their experiential knowledge as valid knowledge.

In many cases, Indigenous scholars’ research would not have been conducted in Indigenous communities if there had not been certain Indigenous values and protocols put in place at the outset. Consequently, this section of the report will have a strong focus on Indigenous protocols for doing research. While not all Indigenous communities have already formally developed their own academic research protocols, they will all have their own ways of dealing with academic researchers coming into their communities for research purposes. For instance, for one community, the Elders vetted the researcher through their own networks before agreeing to be research participants (PLJ). Other themes that came up consistently in the interviews were those related to the need for relationship building (including before, during and after formal aspects of the research process); Research Data Management concerns; and other methodological considerations.

Protocols for Doing Research

Not surprisingly, there are a variety of Indigenous community protocols that guide the research process. Perhaps the most salient one is that **the community needs to be involved in determining the research question(s)** [such as already stated in the Introduction by PKG, as well as PGG], or at the very least, the research outcome(s) must be beneficial to the community. PIR was particularly interested in the benefits of her research coming back to the Métis people. PLJ also mentioned that he ensures that what comes out of the research actually benefits the community, and to ensure that his research does not do harm to the community. He vets ideas for research with community members at the outset and this also shapes the direction of the research. An example of a benefit to the community is a report which provides them with evidence that they need when they are applying for funding (PKG).

A couple of participants mentioned the importance of knowing about the community before you go in there and of including members of that community as part of your research team. This way you have a better sense of what their community protocols are because they vary from one community to another (M. Battiste).

Several participants talked about the protocol of sharing food with research participants, this is a way to show generosity on the part of the researcher and the research institution; generosity

is a valued quality of anyone in a leadership position. PKG talked about how food is provided when conducting focus groups, but also notes that having translators on hand is another example of following protocol. PTM mentioned that he requests research funding for hosting community gatherings: "We feed people and share about the research process and bring people together". Another comment related to the provision of food is about being even more generous: "Researchers should bring enough food that the Elders can take some home for others in the community [who did not attend the research gathering]. And have a good means of storing the food and ways to package it up to bring it home" (M. Battiste).

PMT also spoke to the importance of providing food to participants, saying one aspect of Indigenous protocols is the sharing of food, which is very common within her people's protocols. "I provide food because it grounds us. [Our] identity is very closely related to our foods. If you provide [country food], it stands out like a political stance and [our people] know that."

PGG talked about how consent must be requested multiple times throughout a research project involving Indigenous community members. Likewise, another participant stated: "Always give people the chance to have input into how things are presented and make sure those things you're sharing are actually the things they mean to be sharing" (PTM).

Similarly, it is important to have open communications about the research project with community members, starting with leaders in the community. For instance, PKG notes that she includes in-depth communication processes in the early stages of her research because people wanted information in advance. As a result, she organized meetings in the communities in order for the Chief and Council to know what she was doing. Wherever the research is being done, it is recommended to go to the leadership, whether on reserve or, in the case of urban centers, the leadership of Indigenous organizations. This needs to be done to set up the process. Another participant shared that some of the most rewarding aspects of doing the research come from "the visiting and sharing of stories. That keeps a community a community. If you don't have this kind of atmosphere, then community members become fearful. Be open about your research with community members, share what you are doing" (M. Battiste).

And lastly, some of the participants mentioned the benefits that need to come to the people assisting with research projects, such as graduate and undergraduate students, and community members. According to PLJ: "Apprenticeship is important in Indigenous research. Knowledge comes from helping and being active". It's analogous to the Anishinaabe concept of "oshkaabewis", a community member who is a helper during ceremonies. PKG also talked about the importance of mentoring students doing research in the communities. For instance, she never sends a student out to the communities by themselves, she often goes with two of them so that there is mentorship and growth in the students. The process must always be respectful.

Relationship-Building

The relationship-building piece is extremely important when conducting research with Indigenous peoples. A well-known article that speaks to this concept is one by Heather Castleden (et al), "I Spent the First Year Drinking Tea..." published in 2012. PTM noted his experience with taking the time to drink tea with community members:

"Usually, when I'm with community members, I would just sit and chat and have tea. [I would have an agenda] but we would talk about whatever, you get to know people and it's about being interested in more than just what I wanted to get out of [the visit]. It's about being aware that there's much more to learn than I'm aware of".

Another participant put it this way: "Recognize the research process needs to be less formalized... For example, you might get into the relational mode first that includes bringing food, sitting and having a cup of tea, and playing with babies" (M. Battiste).

Relationships take time to develop, especially good ones, where a sense of trust in working with one another can be established. This time spent with community members is very valuable to them. For instance, one participant stated that the large time commitment that one researcher spent with Elders creates space for them to ask the questions that they need to ask of the researcher (PLJ).

This time to develop relationships can be hard to come by, particularly for those faculty who are trying to obtain tenure. This time crunch is an important consideration when librarians are working with Indigenous scholars. Sometimes, relationship-building in this context means that researchers need to be vitally aware of the Indigenous protocol of reciprocity. For example, PLJ provided this advice: "Being in relationship with research participants means you will help them using strengths you have because they shared their stories with you" (p. 18). In other words, the participants mobilized the researcher as part of their political capital. It flips the concept of the research being one-sided, so that the researcher is no longer just a researcher but becomes more of an extension of the community, which in some cases may accord with Indigenous kinship systems.

Some examples of relationship-building activities were provided by the science scholar who was interviewed for this project. In this case, building relationships with community members meant that she invited the Chief and Council of that community to meet with the Dean of her department as well as some faculty. It was also helpful that many people from that community knew the scholar's parents and she had gone to school with some of their relatives (PSJ). She

had also brought some of her students to this community as part of their field work. And she was able to communicate and meet with administrators from that community which resulted in the development of a comfortable relationship between them. As this relationship evolved, these administrators working for the band now contact her for information that helps them in making their work-related decisions. Again, we see the concept of reciprocity coming into play.

Another participant spoke to the relationship-building process associated with students working on research projects. This faculty member was proud to say:

“I love hiring Indigenous undergraduate and graduate students, especially if they are from the communities where the research is taking place. Not too many other faculty hire Indigenous students because it takes too much training. It’s an opportunity to build their skills, some go on to do their Ph.D.’s” (PKG).

She has also hired non-Indigenous students to build skill levels as follows:

“There is a sharing of skills between students to build each other, particularly for data analysis and inputting data into different software programs. Also, if they work with me, they’re co-authors; that’s built into the grant. Sometimes the students are closer to the research than you are, especially if they have been inputting. It helps them to get ahead in their school career”.

Opportunities for Doing Research

Most of the participants were quite positive in their outlook regarding conducting future research with Indigenous community members. One participant shared her optimism this way:

“I always like to put a light on something that nobody’s putting a light on. That comes from knowing the community and spending time with them. You just can’t get away from...that need for network, and that need to maintain your networks. And then if you know your network and you know how to put the puzzle together, and you get the experts you need...[you can] create a group to put together a grant or group grants to fill a need [i.e. in the community]” (PKG).

Others spoke about tenure issues and how that affects the type of research that they do; however, they did not express concerns with not having opportunities for doing research. This includes work that will be useful for their communities.

PKG was one participant who was concerned with “growing” graduate students so that opportunities for research continue beyond academia. As this scholar explains:

“It’s important to bring Northern Indigenous scholars together whether it’s in meetings or conferences. We want to broaden our network [to other countries] because people grow so much when you work internationally. I’m not just talking about people already working in the field but also about the graduate students. You want them to go to conferences. They should not graduate and disappear into thin air. [It’s about their professional development wherever they become employed.] You need scholarship in the public service: in your band, or at the local, regional, provincial or national level. You need to know how to write, research, and how to present things.”

Research Data Management

The issue of Research Data Management is very complex when it involves conducting research with Indigenous peoples. Four principles surrounding data management of Indigenous research materials have been formally developed by the First Nations Information Governance Centre (FNIGC), and have been described as OCAP (i.e. Ownership, Control, Access, and Possession). The FNIGC strongly encourages anyone interested in conducting research with First Nation communities to acquaint themselves with OCAP before they begin. First Nation communities have these principles in place because they are tied “to self-determination and to the preservation and development of their culture” (FNIGC website: <https://fnigc.ca/ocapr.html>). If the First Nations communities own, control, have access to and possession of research data pertaining to their communities, tensions may arise if the researchers are academics and have obtained Tri-Council funding. In this case, researchers are being asked to have the universities own, control and possess the data. In addition, funding agencies are making it mandatory for academic grant recipients to make the data open access so that anyone can access it and do what they want with it. This can be problematic and Indigenous academics are likely to oppose Tri-Council policies that impose open access policies, particularly regarding qualitative research data involving Indigenous people and communities.

Some of these arguments have played out in discussions with the research participants of this project. For instance, PTM notes that he is interested in discussions with Elders and knowledge keepers on how they would traditionally collect and keep knowledge; this leads to issues of ownership and who benefits from ownership. He is also concerned about his role in keeping with the value of reciprocity, which will not be fulfilled if the university has control and ownership of academic qualitative research data and materials that involve Indigenous communities.

Another participant shared that she is starting to have discussions with Indigenous community members about sharing research results collected by academics with them, especially stories

around place, which includes information about medicines and plants, etc. There is concern about how to approach putting this kind of information online (PSJ).

There also needs to be plenty of care put into ensuring that community/family/individuals are comfortable with whatever aspects of the research are being shared. For instance, when asked how community members would feel about the sharing of photos during the research process, one participant thought that there would be mixed feelings by community members, as follows:

“I think there may be some... like pride with it? But I think there would be also an equal measure of suspicion and wanting to control it. The people that I’ve worked with in terms of my research interviews, they’re proud of their family histories. However, in the First Nation context I think people will want to be in control of how their family histories are used whether in photographic form or else narrative form. Not just because of the big monster of colonialism outside of the reserve context, but really, I mean, honestly, I think more pressing is I think that they’re worried about how other community members might use it as a form of lateral violence against them” (PLJ).

In other words, there is concern about using the information / photos in different contexts such as “Indian band politics” (PLJ).

Similarly, PKG cautions about balancing the positive side of digitizing photos vs. the privacy issues that families will have. Further, she stated that traditional use studies (TUS) should not necessarily be digitized. It’s important that any decision to make TUS openly available should be made by the owner of the materials. She also emphasized that Tri-Council funding agencies’ policies for making data public are not appropriate for community-based research. In the area of health research, if you are dealing with patients and clients, there is a concern with privacy and ethical issues. The privacy of the individuals sharing information during the research process is a priority over what the funder wants.

Another participant is concerned about certain information that has already been published and should not have been: “Protocols for sharing information are very important. There is a reason behind why some information is protected and that is protocol: who is supposed to have it and whose right is it to own that kind of information?” (M. Battiste).

Regarding other aspects about the storage of research information by academic institutions, Dr. Battiste has some valuable advice. For instance, community members would be unhappy to know that data is required to be destroyed within five years. If the interviews were done in an Indigenous language, especially a dying language, “you would want to keep that forever.” She also provides a very explicit example of how there are very differing views of copyright and ownership between the Western world and Indigenous communities:

“Some years ago, Elders told stories at a conference; they had a storytelling conference. The people who brought this gathering together took those stories which were told...and the editor, a non-Indigenous person, then put this collection together, for which a copyright was made to her. So Indigenous peoples are asking, ‘If I give you this [story], you take it and say: this is my property, when it’s my story. And my story belongs not to me but it is created by a collective effort of my community. The story doesn’t come because I’m an individual. It comes because I’m in a particular culture, in a particular language, in a particular situation that has been collectively acquired and developed through the collectivity’. So it’s a collective effort, it’s a collective issue. In the book that we wrote about protecting Indigenous knowledge and heritage, this was one of the issues: Who owns the works of Indigenous people when they are collectively created?”

Further, Dr. Battiste explains her distrust of Western / colonial institutions’ efforts to protect and preserve data. She states: “PDFs of interview transcripts may be password-protected and then saved on Cabinet in the University and put on an iCloud. The company can sell this aggregated data and have it used by someone else. iCloud is not a safe place because universities get hacked.”

Another participant, PMT, points out how the community would be interested in her research data being open to them and says she likes the idea of a very open approach to research data management, with no locks on storing or managing her data. However, for it to be open beyond the community, it would have to be with the consent of those that she interviewed.

Other Methodological Considerations

Our one science participant struggles with the objectivity factor when conducting research that is so predominant in the STEM disciplines. “Quantitative research methodology is based on objectivity or placing yourself outside the relationship to the thing you are observing. It’s [a research principle that is] meant to disengage with the subject but you don’t get into the field if you don’t care about it” (PSJ).

She is looking for ways to resolve this issue while conducting her own research without marginalizing herself from her colleagues and explains that the Two-Eyed Seeing model is being developed but still has a long way to go. For instance, she has been trained in Western science research methods but she also learns from Elders and knowledge keepers. She enjoys the connections that she makes when learning from Elders and knowledge keepers and wishes her

colleagues would also open themselves to this but, more often, this approach is met with skepticism.

Benefits of Collaboration

While participants were prone to talking about the challenges of conducting collaborative research projects, they also mentioned a few benefits outside the obvious grant opportunities associated with collaborations. One mentioned the benefits of collaborations with other professionals when designing questionnaires (PKG). However, there are also challenges, and she further elaborated:

“You need lots of partners because you are trying to get people together with different skill sets to fill the strengths of the team. This is a challenge. If you’re the lead, you better be prepared to pick it up and finish it. Sometimes it’s about learning to pick and choose your teams but you don’t always have that luxury.”

Another participant spoke about an interesting benefit of a research collaboration with community members and how the research process allowed the community to come together on a divisive issue. For example, PLJ shared a story about working with a research participant whose actions undermined what she believed in. It was not until sitting with PLJ that she was able to take the time to think about whether her actions aligned with her beliefs with regards to the research matter at hand. Through their research conversation, this participant became unsettled in a productive way, and then moved through her unsettlement by being reflexive and self-critical. The research conversation thus enabled this participant to re-evaluate her stance on a divisive community issue.

In addition, PSJ, the science researcher, spoke to the need to collaborate with social scientists, such as an anthropologist. This individual sees the benefit of using both qualitative and quantitative research methods to inform management decisions. Consequently, she is very open to learning how to search social science databases.

Other participants spoke to the beneficial spin-offs that can arise from research collaborations. One mentioned that she was able to work on a national government policy that was profiling Indigenous issues (PKG). “When you make little steps it makes you feel good, like you’re doing something...Most researchers want their work to mean something, to contribute to something.”

Another participant spoke to the rewards of doing research with her community:

“Being invited back [to her community] and meeting people face-to-face. Being

told by individuals how profoundly they have been affected by my work. I go back home to my home town and it's amazing how much they want to claim me. That to me is a huge reward. I don't need anything other than that of people. Meeting my own folks back home and I'm met with a kind face. That's all I need (PMT)."

In addition, PMT mentioned that she was invited to participate in two commissions, partially as a result of her research. One of them was working toward reconciliation and another was on sovereignty issues. Further, she explains that she is being invited to work on these commissions because she continues to speak her language.

Publishing Issues and Advice

One participant in particular offered considerable helpful advice regarding publishing for Indigenous researchers. While she acknowledged that conventional journals are becoming more receptive to publishing on Indigenous topics, they are not her first choice. She prefers publishing in Indigenous-only journals. Although she admits that content in Indigenous journals do not always get full circulation, her publications are now picked up everywhere because they have been indexed via many kinds of databases (M. Battiste).

In terms of publishing books, she states that UBC Press does an excellent job and has a good selection of Indigenous content. But she also states that U of T Press is preferred for publishing dissertations because it's peer-reviewed and it will get a wide distribution.

But she also warns about some of the pitfalls in publishing:

"Institutions are now moving toward a metric for junior scholars. Articles in high Impact journals are considered better than articles by others who publish prolifically in non-high impact journals. This is highly problematic, especially for disciplines that look at community-based research. High impact scholars may write less and have more names on a piece; this is considered better than a piece written by one or two or three authors...I contest it [because it can be used to deny tenure and promotion]. I'm an advocate for those being denied tenure and promotion."

She also explains that "the impact factor" does not mean impact in terms of how the research is used; all that it means is how many people have referenced it.

CONCLUSION:

This research project has been an interesting learning experience for everyone involved, including the researchers and the participants, and we are grateful for that. It has been rewarding that we have been able to center Indigenous voices, values, protocols and methodologies while working on this Library research project, a rare and unique opportunity. In addition, a wide range of resources and services used and needed have been outlined in this report; it has also provided in-depth context for what Indigenous faculty are up against, in terms of the time it takes to do research with Indigenous communities and yet how this extra time is not recognized by the Academy when it comes to tenure, promotion and the merit process. It is the hope of the researchers that the Library can both take some pride in what we have accomplished in terms of building relationships with Indigenous scholars through the provision of relevant and helpful Library resources and services and make some headway in resolving some of the research needs of Indigenous scholars. We understand that there is finite capacity to do some things and we realize that there are no easy answers for coming up with solutions to complex issues, particularly when there are differing world views at play. But we also think that just because finding solutions will not be easy, it does not mean that they are not worth pursuing.

We hope that this Report shines some light on Indigenized approaches to doing research with Indigenous people. Perhaps it will help guide others on how best to support Indigenous faculty with their research needs and how to frame their own work practices when supporting Indigenous faculty. Perhaps some will be inspired to learn more about Indigenous protocols. We also encourage others to make time to be in relationship with Indigenous faculty and students in the Library, especially when there are so many competing demands on our time. Additionally, we hope the knowledge shared by participants in this study will inspire others to work towards the decolonization of Library of Congress Subject Headings and the Archives! As well, we need to decolonize other aspects of library and archival practice so that Indigenous faculty feel that the people working in Libraries and Archives are welcoming partners with a deep understanding of and support for their research and information needs.

Our participants' contributions provide clear areas for the improvement of library services for Indigenous faculty. One point in particular that stands out is that we need to find ways to improve access, where possible (while honoring access protocols determined by the community), to Indigenous oral histories and archival holdings for Indigenous scholars, areas where we have long been under-staffed. The last thing we would want in an era of decolonization and Indigenization on campuses across Canada, based on the time invested by the Indigenous faculty / research participants to fully participate in this study, is for this to be just another report about Indigenous peoples that sits on the shelf.

RECOMMENDATIONS:

I. Current Gaps in Resources

- a. Oral interviews need to be translated from Indigenous languages to English and made accessible via searchable transcripts (keeping in mind that oral interviews need to be approved by family or community members to be made accessible). Oral interviews in Indigenous languages, where approval has been obtained, should also be made accessible in the A/V format to promote language preservation and revitalization. This kind of access should also be extended to all Indigenous oral histories (again where approval to share more broadly has been obtained) using sound and best community preservation practices, such as those outlined in the Native American Archival Protocols, First Archivist Circle, 2007. Indigenous people should be hired to work in Archives to help decolonize them. Also, academic libraries should advocate for funding (possibly from Library donors and charitable foundations, as well as from provincial and/or federal government departments or agencies) to support oral interview projects.
- b. We need to provide better access to Indigenous archival materials through the creation of online finding aids and descriptions. We recommend the hiring of Indigenous students to work on these kinds of access projects. Increasing the discoverability of these otherwise unknown collections is extremely important and is a progressive response that supports the TRC Call to Action #70.i, to support “Aboriginal peoples’ inalienable right to know the truth about what happened and why with regards to human rights violations committed against them...” (p. 12). See also O’Neal’s 2015 article on Indigenous peoples’ right to know about archival materials that are of significance to them.
- c. More Métis content is needed, however, some of this is difficult to find at present since grey literature (particularly reports prepared by Métis organizations) has not been archived (in print or digital formats) in a consistent way. Libraries could do more to preserve this content through the Internet Archive or some other means.
- d. More critical race theory materials either published or made available. Some important materials fall through the cracks and may not be picked up through normal processes in collections development. Indigenous scholars aware of these materials could make libraries more aware and request that librarians purchase these titles.
- e. The Library could provide Saskatchewan-based genealogical records as a source of historical kinship system information. Indigenous peoples’ kinship systems were important for survival and remain highly relevant today. A project could be conducted to see what records are available through various channels, i.e. Historical and Genealogical societies, and whether they are available in print or electronic formats.

- f. More government documents (including health reports), organizational policy papers, and grey literature should be added to the iPortal, a U of S flagship decolonization initiative.

II. Current Gaps in Services

- a. Some participants appeared much less familiar with the catalogue than with bookstores for finding new resources. Training for faculty is needed, especially in how to do subject searches (although they are unlikely to admit it). As Participant MT stated: “People who come from an oral culture aren’t automatically going to know how to find something in a library.” [Similarly, Participant IR, a science scholar indicated a need for training in finding social sciences research resources: “I couldn’t find that article to save my life!”]
- b. Changes to subject headings to more accurately reflect Indigenous identities, cultures and terminology related to Indigenous content are needed. This is timely given the Decolonizing Description movement that is occurring at academic libraries across Canada, with the Making Meaning Symposiums (the first took place at U of A in 2018, and the second is scheduled to take place at SFU in 2019) and the “In Our Own Words” gathering at Ryerson in 2018. It is recommended that the Library plan to hire an Indigenous metadata librarian to decolonize our Library catalog and to realize cultural competency with digitization projects of Indigenous materials. It would be a first in Canada.
- c. Similarly, a new cultural competency for Library employees to master would be to understand that sometimes our categorization of things is not compatible with a holistic view of the world.
- d. GIS and data expertise and support on an ongoing basis is also recommended; having a permanent GIS / Data librarian (or possibly one for GIS and another for Data) is likely needed to meet the many GIS / Data needs of Indigenous researchers **and** those across multiple disciplines on campus, particularly to master Research Data Management expertise that matches the needs of a diverse range of faculty / researchers.
- e. Training for Indigenous faculty in how to interpret and compile statistics from Statistics Canada in particular.
- f. More access to vendor-based databases for Indigenous community members is recommended. Gale has already made arrangements for Indigenous community members in B.C. to access Gale databases through UBC. It is important for the U of S Library to investigate a similar arrangement for Indigenous community members in Saskatchewan, and possibly with other vendors as well.
- g. Library employees should become more aware of Indigenous values and protocols, such as the Protocol of Reciprocity: it’s important for libraries to respect and implement this approach so that interactions with Indigenous peoples in the Library are positive and successful.

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