

Relationality in the Classroom: Teaching Indigenous LIS in a Canadian Context

Tanya Ball and Kayla Lar-Son

abstract: In 2015, the Truth and Reconciliation Commission of Canada released the “94 Calls to Action,” which asked educational and memory institutions to address their relationship with the Indigenous Peoples in what is now known as Canada.¹ One of many steps toward repairing past injustice and moving toward reconciliation was the creation of a course at the University of Alberta’s School of Library and Information Studies (SLIS). The course, LIS 598: Indigenous Library and Information Studies in a Canadian Context, was the first three-credit graduate course in Canada about Indigenous librarianship taught from Indigenous perspectives by Indigenous instructors. This essay highlights the growth and development of this course since its pilot in fall 2018, providing insights into Indigenous pedagogies and more broadly into the developing field of Indigenous library and information studies.

Indigenous library and information studies² emerged as a distinct field of practice on an international scale in the late twentieth century.³ The key principles of the field are to provide culturally relevant services, collections, and programming. Above all, it applies to the field of library and information studies (LIS) Indigenous Ways of Knowing and Being. Marlene Brant Castellano has identified five characteristics of Indigenous Ways of Knowing, called Indigenous Knowledges.⁴ Indigenous Knowledges, Castellano says, are personal, orally transmitted, experiential, holistic, and narrative.⁵ Indigenous Ways of Being greatly inform Indigenous Knowledge production and are often defined through a lens of relationality or how we connect to our human and more-than-human relations.

Indigenous approaches to knowledge are not always reflected in the LIS field. In fact, Indigenous LIS practitioners frequently run into challenges regarding ethics, access, and equity, among others. Most of these challenges revolve around Indigenous cultural and intellectual sovereignty, the principle under which Indigenous Peoples control their own libraries and memory institutions.⁶ Indigenous LIS is rooted in established practices that Indigenous Peoples employ to create, transmit, and preserve their wisdom and skills. These practices affirm that Indigenous communities remain as sovereign entities, in control of their own Knowledges.⁷

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This essay explores the initiative at the University of Alberta's School of Library and Information Studies in Edmonton to create and pilot its first Indigenous-led three-

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credit course. This exploration will begin with contextual background to provide a sense of the field in what is now known as Canada. Next, it will discuss the history of the course, the specific pedagogies employed, and how students received it. The authors hope that this exploration will spark broader conversations around decolonizing⁸ and indigenizing⁹ the LIS curriculum.

Indigenous LIS in a Canadian Context

There are few self-identified Indigenous librarians. In 2004, Deborah Lee found 25 with a master of library and information studies (MLIS) in the land now known as Canada.¹⁰ By 2019, this number had grown to 19.¹¹ Indigenous librarians face barriers throughout their careers. Even before entering the profession, Indigenous students can experience resistance. Some students, for example, have family obligations that prevent them from moving away from home. Most Indigenous library students are the only ones from their background in their cohort and so may face a lack of cultural understanding from the department and other students. Both situations separate Indigenous students from their support systems and may prevent them from pursuing a career in information studies.¹² After graduation, practicing Indigenous librarians face precarious employment, lack of promotion within the profession, burnout, and outright racism.

The LIS curriculum fails to reflect Indigenous perspectives. Currently there are eight library programs in what is now known as Canada accredited by the American Library Association (ALA),¹³ each with varying degrees of Indigenous content in its course offerings.¹⁴ There is a shortage of Indigenous academics teaching within MLIS programs, and there are even fewer tenured faculty members. To fill this gap, academic institutions sometimes employ Indigenous information professionals as lecturers or sessional instructors, an academic rank in what is now known as Canada for contract faculty who hold full- or part-time teaching positions.

The scarcity of representation in the LIS field means that Indigenous students may not see themselves within their chosen university programs or the profession more widely. Nicola Andrews and Jessica Humphries call for Indigenous Knowledges to be a required component of all LIS curricula, which should offer multiple, in-depth courses that teach the Knowledges of Indigenous communities.¹⁵ The Knowledges covered

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should be determined by local Indigenous communities through meaningful consultation and held in the same regard as Western knowledge. Including Indigenous perspectives benefits all students, providing representation and broad exposure to Indigenous worldviews.

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The presence of Indigenous professionals in LIS is crucial because they are the experts in their own Knowledges. Even with the best intentions and training, those who lack a background in Indigenous Ways of Knowing and Being run the risk of appropriating and misrepresenting Indigenous voices. The hiring of Indigenous LIS professionals ensures that Indigenous Peoples remain the keepers of their own Knowledges.

Beginnings of a Course on Indigenous LIS

In the fall of 2017, the School of Library and Information Studies (SLIS) at the University of Alberta began to explore gaps in its recruitment of Indigenous students, its incorporation of Indigenous Knowledges and perspectives into the curriculum, and its adherence to the recommendations of the Truth and Reconciliation Commission in regard to Indigenous education.¹⁶ This process revealed the necessity for an Indigenous LIS course. Previously, SLIS offered courses with some Indigenous content, but none focused solely on Indigenous LIS in a Canadian context. After careful consideration, Toni Samek, then the chair of SLIS, asked the authors of this article, two self-identified Métis librarians, to develop and instruct such a course.

Initially, the term Métis was defined as a mix of Indigenous and non-Indigenous ancestry. Over generations, however, the Métis have grown to refer to a distinct cultural group with extended kinship relations. Having Métis librarians teaching this course offers students the opportunity to learn from different experiences and perspectives. The authors grew up in different parts of the country: Tanya Ball's family comes from a Métis community in Manitoba called St. Amroise, whereas Kayla Lar-Son's family is primarily from central Alberta. The two instructors have different Knowledges that reflect their origins. It is important for students to realize that while both are Métis, they are not the same. This recognition combats the pan-Indigenous stereotype that is often present in academia and Canadian society in general.

Before developing this course, the authors consulted with Indigenous community members and students from SLIS. This consultation came in the form of *keeoukaywin*, a Cree word for *visiting* which involves redefining our kinship relations. As Janice Cindy Gaudet explains,

For Indigenous peoples, visiting creates and fortifies connections that unify and build community from the ground up. It is how humour, silence, news, concerns, pain, knowledge, ideas, and arguments are disseminated at a grassroots/ground level. Visiting may seem on the surface to be a passive and apolitical activity, but it is, in fact, political, re-centring authority in a way of relating that is itself rooted in a cultural, spiritual, and social context.¹⁷

Visiting supports intergenerational, intercultural learning. It is a kind of knowledge transfer that has been practiced by Indigenous women since time immemorial. Visiting is how Indigenous Peoples tell stories, which remind them who they are and how they are connected to their human and nonhuman relations. Through visiting, the authors found

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answers to the following questions: What do librarians need to know about Indigenous Peoples and Knowledges? What do you think or see missing in libraries when it comes to Indigenous Peoples and Knowledges?

With community consultation, the authors drafted a syllabus and course outline to present to the SLIS curriculum committee. The committee unanimously approved the course as a special topic titled LIS 598: Indigenous Library and Information Studies in a Canadian Context, piloted in fall 2018. The course has now been taught twice in person, in fall 2018 and fall 2019, and twice online in spring and summer 2020 and fall 2020 due to COVID-19. It is popular with students, reaching maximum capacity each semester. Enrollment ranges from 14 to 20. In 2020, SLIS permanently admitted the course into its curriculum.

Reimagining Indigenous LIS Education

This course incorporates Indigenous Ways of Knowing and Being. As Métis women who grew up on the Prairies in what is now known as Canada, the authors are influenced by both *nêhiyaw* (Plains Cree) and Métis cultures. Two fundamental concepts in *nêhiyawiwîn* (Cree culture) are *wâhkôhtowin* and *miyo-wicêhtowin*. *Wâhkôhtowin* denotes the interconnectedness of relationships and indicates that we are all related, while *miyo-wicêhtowin* means “having or possessing good relations.”¹⁸ Both concepts inform how we relate to one another. *Wâhkôhtowin* requires that we move forward together in a good way and look out for one another as we would for a relative. This idea is deeply embedded in our pedagogical practices.

In the classroom, the instructors incorporate the Medicine Wheel in their teaching, which is a sacred symbol denoting a way of life for many First Nations peoples. The Medicine Wheel is divided into four quadrants that make up the self: spiritual, mental, emotional, and physical. Academia often focuses on the mental piece, which can foster anxiety and make learning difficult because the student fears making mistakes. To create a better balance, a person must activate the physical, emotional, and spiritual aspects. A balanced person is more open to different perspectives and to trying new things.

Canadian governments recognize that Indigenous Peoples have an inherent right of self-government and self-determination, guaranteed in Section 35 of the Constitution Act, 1982. The act proclaims that Indigenous Peoples in what is now known as Canada should govern themselves “in matters that are internal to their communities, integral

Students are encouraged to learn from community members and Indigenous library professionals how to respect the communities with which they work and regard them as key decision makers.

to their unique cultures, identities, traditions, languages, and institutions, and with respect to their special relationship to their land and their resources.”¹⁹ Students in LIS 598 are expected to learn and understand the meaning of Indigenous self-determination and how this will impact their careers as information professionals.

Indigenous Peoples have the right to govern their own Knowledges and who may use them. The concept of data sovereignty, the principle that people should determine who has access



to information produced about, by, and for their community, has become increasingly popular in the course—and, arguably, outside it.²⁰ Students are encouraged to learn from community members and Indigenous library professionals how to respect the communities with which they work and regard them as key decision makers. Librarians must avoid imposing any policies, procedures, or programs on a group without its approval. This ensures that the services provided to a community reflect the people's culture and the community remains sovereign.

Course Structure

The course's learning objectives call for it to:

- Provide students with an understanding of colonialism in a Canadian library and information context and how it has affected relationships with Indigenous Peoples and professionals.
- Acquaint students with Indigenous perspectives on library and information studies in both historical and contemporary contexts.
- Engage students in Indigenous methodologies and how they may complement Western-oriented research and scholarship.
- Expose students to explorations of how Indigenous Knowledges differ from Western knowledge and the implications for library and information institutions and the people who work in them.
- Provide students with an understanding of intersectionality between Indigenous Peoples and other diverse populations, and how it affects library and information services and practices.

The measurable student learning outcomes for the course are:

- Students will be able to articulate basic concepts and terminology relating to Indigenous Peoples in the context of library, archives, and information settings.
- Students will appreciate both theoretical and practical service-oriented issues and concerns, including evaluation of policies, collections, programs, and services for Indigenous populations in library and information settings and discourses through exposure to advocacy, reconciliatory action, and leadership perspectives.
- Students will become familiar with Indigenous pedagogies and methodologies, and with emerging trends in the field of Indigenous Studies.
- Through written papers and assignments, students will demonstrate awareness of both opportunities and threats to the development of Indigenous librarianship as a discipline. They will also articulate an increased knowledge about Indigenous librarianship in multiple contexts relating to library, archives, and information settings.

The program learning outcomes call for students to leave the course with the knowledge and confidence to:

- Evince complex and ethical awareness of issues, research, trends, and dilemmas in library and information studies.

- Locate, evaluate, analyze, and synthesize information sources with respect for cultural diversity.
- Utilize and examine a broad range of LIS and cognate research and understand processes and methods required to conduct scholarship.
- Demonstrate awareness of the need for continuing professional engagement and service while developing and maintaining professional relationships.

The pedagogical methods employed in this course emphasize visiting and community gathering. The authors recognize that there is no such thing as an Indigenous expert. Indigenous Peoples within what is now known as Canada are incredibly diverse. Therefore, the course leans heavily on guest speakers. The intention is to bring to class community members, including librarians, Elders, Storytellers, and students, to represent their own cultures and ideas. The topics that guests have discussed include research through an Indigenous lens (beadwork, for example), public librarianship, cultural protocol, Indigenous Knowledges and oral histories, and Truth and Reconciliation Commission initiatives. Other subjects have been local, national, and international advocacy; the lived experiences of Indigenous professionals; decolonizing metadata and descriptions; community engagement and grassroots activism; Indigenous content in literature and multimedia; intersectionality and Indigenous practices; and community-led research.²¹

In addition to guest speakers, the course uses small group discussions, resource sharing, workshops, art creation, and Sharing Circles, traditional spaces where people can talk about their thoughts and feelings and listen to others.

In addition to guest speakers, the course uses small group discussions, resource sharing, workshops, art creation, and Sharing Circles, traditional spaces where people can talk about their thoughts and feelings and listen to others. Each year, the students take a field trip to Michif Cultural Connections in St. Albert, Alberta, a cultural heritage center that aims to preserve, promote, protect, and celebrate the province's rich Métis culture through programming, artifact collection, and language revitalization. This trip is always the highlight of the course for students. The students tour Juneau House, one of the oldest homes in St. Albert and the headquarters of Michif. Afterward, they take the Founder's Walk, a route that links several historic sites. Among them are the Healing Garden; the Father Lacombe Chapel, built by Father Albert Lacombe and the Métis in 1861; and the Grain Elevator Park, an outdoor museum with historic grain elevators and a reconstructed railway station. The tour ends with a potluck and visiting between students, Michif, and instructors, a key component of the field trip because it allows us to connect with one another in a less formal setting.

The assigned readings for this course reflect the Indigenous library community. Because Indigenous librarians are few, and even fewer publish articles, the authors wanted to highlight the Indigenous librarians working within the field and uplift Indigenous voices. Apart from scholarly articles, the authors also included podcast interviews, YouTube videos, and other content for the benefit of students who learn better with audio and visual resources. See the Appendix for a sample of the fall 2020 reading list.



Assignments

Students must complete three major assignments for the course along with weekly reflections. The assignments are writing a research paper, developing a library program, and creating a research display to be presented at a student research day. In the weekly reflections, students are expected to comment on a reading or presentation given during the prior week. The reflection can be a written essay or a creative component, so long as it relates to the weekly topic. Art creation is a meditative, ceremonial process that allows students a sacred space to engage with the sensitive materials in class. Because Indigenous perspectives in LIS are still developing, this class may be their first opportunity to engage in these topics.

The library program assignment was developed in response to increased demand for Indigenous programming at the local public library. The goal of this assignment is to give students the tools to create an Indigenous-inspired program that is culturally appropriate. Specifically, students are required to design and present a program based on the Medicine Wheel that considers all aspects of the self: spiritual, mental, emotional, and physical. Students upload their programs into a shared folder so that they leave the class with a stack of collaborative program plans that they can use in their future careers.

The final assignment is to curate a library display based on an Indigenous LIS topic and exhibited on the student research day. This display must include visual aids, such as a poster, Indigenous cultural or language materials, or photography. The authors advertise the research day through e-mail and personal communication. The event gives students an opportunity to highlight and share their work, providing a presentation credit for their professional record. It also adds to the growing field of Indigenous librarianship and supplies tools for future and current LIS professionals, as students often create brochures, posters, or other materials that are handed out during the presentations.

In the past, the University of Alberta Library hosted a space for the students to display their work. In spring and summer 2020, the authors moved their course online to include greater numbers of distance students. Ultimately, COVID-19 forced all SLIS courses to be taught online. The weekly reflections, research paper, and library program were easily adapted, however, the final assignment, an in-person research day, became impossible. Instead, the authors opted to create a website for the students to present their materials. Their projects were uploaded and displayed online at www.indigenouslis.ca.

Student Feedback

Generally, student feedback has been positive. The major takeaways from students have identified the significance of relationality as seen through community engagement and active decolonization. One student, Leigha Rind, explained that the course “affirmed for me the importance of building relationships and listening—truly listening—to community members. I use these listening skills in my current work with Indigenous university students.” Another student, Leah Hubbard stated,

Libraries and librarians must learn to connect with local Indigenous communities, build partnerships with them, listen to what they need (never make assumptions or assume you know best) and work with Indigenous partners to build informative, useful, and meaningful programs, collections and services within your library.



With respect to decolonization, Luc Fagnan noted, “Becoming more familiar with Indigenous Worldviews and Indigenous Librarianship motivated me to take action towards decolonizing my own work and to have conversations with peers about doing so.” It inspired him to catalog Indigenous materials using original Cree and Inuktitut syllabics, writing systems created in the 1830s to depict those languages. Now, WorldCat and the University of Alberta Library catalog better represent Indigenous culture, a direct result of his experience and learning from the course.²⁴

The authors can attest to the success of students who have gone through this class. Some students have used the materials created in the class for job interviews. Others were inspired to raise money for local nonprofit Indigenous organizations. The authors try to maintain a relationship with students who have come through the class. After all, such connections are the best part of teaching.

Conclusion

LIS 598: Indigenous Library and Information Studies in a Canadian Context is one of many steps toward reconciling past colonial injustice. It is the first three-credit graduate course about Indigenous librarianship taught from an Indigenous perspective by Indigenous instructors in the land known as Canada. It adds to the existing MLIS curriculum by educating students about Indigenous approaches to social responsibility, research about traditional Knowledges, storytelling, data sovereignty, information technology, and programming. These topics were chosen based on community consultation and job expectations for those entering the field of librarianship.

Most important, this course is community-centered and community-led, which offers MLIS students the opportunity to interact with local Indigenous organizations. It helps to bridge the gap between academia and Indigenous communities by giving students the cultural competency to interact with community members in a responsible manner. A course like this will equip students with the tools, connections, and confidence necessary to move forward with Indigenous peoples in their professional roles.

The authors recognize that this is the beginning of a larger conversation regarding Indigenous LIS and how it fits into the curriculum. Beginning this dialogue will prompt current and future educators to collaborate with each other to further grow the field of LIS and its relation to Indigenous Peoples.

Acknowledgments

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Tanya Ball is a Métis scholar and a sessional instructor for the School of Library and Information Studies at the University of Alberta in Edmonton. She is also a PhD student in the Faculty of Native Studies at the University of Alberta. She can be reached by e-mail at: tball@ualberta.ca.

Kayla Lar-Son is a Métis/Ukrainian scholar and a sessional instructor for the School of Library and Information Studies at the University of Alberta in Edmonton. She is also the Indigenous Programs and Services librarian Xwi7xwa Library at the University of British Columbia in Vancouver. She can be reached by e-mail at: kayla.lar-son@ubc.ca.

Appendix

Reading List for LIS 598: Indigenous Library and Information Studies in a Canadian Context, Fall Semester, 2020

Week 1: The Introductions and the Evolution of Library Services for Indigenous Peoples

Andrews, Nicola, and Jessica Humphries. "Negotiating Indigeneity: Fostering Indigenous Knowledge within LIS Curricula." Paper presented at International Federation of Library Associations and Institutions World Library and Information Congress (IFLA WLIC), Columbus, Ohio, August 13–19, 2016. <http://library.ifla.org/1440/1/168-andrews-en.pdf>.

Burns, Kathleen, Ann Doyle, Gene Joseph, and Allison Krebs. "Indigenous Librarianship." In *Encyclopedia of Library and Information Sciences*, edited by Marcia J. Bates and Mary Niles Maack. 3rd ed. Boca Raton, FL: Taylor & Francis, 2009. <http://www.tandfonline.com/doi/book/10.1081/E-ELIS3>.

Edwards, Brendan Frederick R. *Paper Talk: A History of Libraries, Print Culture, and Aboriginal Peoples in Canada before 1960*. Lanham, MD: Scarecrow, 2005.

Week 2: Writing, Editing, and Publishing Indigenous Stories

Reese, Debbie, and Jean Mendoza, eds. *American Indians in Children's Literature* (blog). 2020.

Younging, Gregory. *Elements of Indigenous Style: A Guide for Writing by and about Indigenous Peoples*. Edmonton, AB, Canada: Brush Education, 2018.

Week 3: Public Libraries and Indigenous Peoples

Alberta Government. "Best Practices for Public Libraries in Alberta." 2018. <https://open.alberta.ca/publications/9780778592891-2018>.

Roy, Loriene, and Antonia Frydman. *Library Services to Indigenous Populations: Case Studies*, 34–53. Austin: University of Texas, 2013.

Woroniak, Monique. "Public Libraries as Aids to Sense Making in Urban Aboriginal Populations." *Dalhousie Journal of Interdisciplinary Management* 5 (2010): 1–16. <https://www.doi:10.5931/djim.v2u1.2010>.

Woroniak, Monique, and Laurel Tarulli. "'The Danger of a Single Story': Readers' Advisory Work and Indigenous Peoples." *Reference & User Services Quarterly* 54, 1 (2014): 20–23. <https://www.jstor.org/stable/refuserserq.54.1.20>.

Week 4: Indigenous Research

Andersen, Chris, and Jean M. O'Brien, eds. *Sources and Methods in Indigenous Studies*. Abingdon, U.K.: Routledge, 2017.

Indigenous Corporate Training. "Indigenous Cultural Competency Self-Assessment Checklist." 2016. <https://www.ictinc.ca/blog/indigenous-cultural-competency-self-assessment-checklist>.

Indigenous Corporate Training. "Why Pre-Engagement Research of Communities Is Important." 2017. <https://www.ictinc.ca/blog/why-pre-engagement-research-of-indigenous-communities-is-important>.

Innes, Robert Alexander. "'Wait a Second. Who Are You Anyways?' The Insider/Outsider Debate and American Indian Studies." *American Indian Quarterly* 33, 4 (2009): 440–61.

Lee, Deborah. "Research and Indigenous Librarianship in Canada." *Canadian Journal of Academic Librarianship* 5 (2019): 1–22. <https://doi.org/10.33137/cjal-rcbu.v5.29922>.

Loyer, Jessie. "Indigenous Information Literacy: Nêhiyaw Kinship Enabling Self-Care in Research." Chap. 7 in *The Politics of Theory and the Practice of Critical Librarianship*, edited by Karen P. Nicholson and Maura Seale, 145–56. Sacramento, CA: Library Juice, 2018. <https://mruir.mtroyal.ca/xmlui/handle/11205/361>.

Riddell, Julia, Angela Salamanca, Debra J. Pepler, Shelley Cardinal, and Onowa McIvor. "Laying the Groundwork: A Practical Guide for Ethical Research with Indigenous Communities." *International Indigenous Policy Journal* 8, 2 (2017): 1–20. <https://www.doi:10.18584/iipj.2017.8.2.6>.

Week 5: Indigenous Data Sovereignty]

Anderson, Jane, and Kimberly Christen. "Decolonizing Attribution: Traditions of Exclusion." *Journal of Radical Librarianship* (2019): 112–52. <https://static1.squarespace.com/static/5d3799de845604000199cd24/t/5d73f62134d32b4f17e85532/1567880738264/Decolonizing+Attribution.pdf>.

First Nations Information Governance Centre. *Ownership, Control, Access and Possession (OCAP®): The Path to First Nations Information Governance*. 2014. https://fnigc.ca/sites/default/files/docs/ocap_path_to_fn_information_governance_en_final.pdf.

Montenegro, María. "Subverting the Universality of Metadata Standards: The TK [traditional knowledge] Labels as a Tool to Promote Indigenous Data Sovereignty." *Journal of Documentation* 75, 4 (2019): 731–49. <https://www.doi:10.1108/JD-08-2018-0124>.

Walter, Maggie, and Michele Suina. "Indigenous Data, Indigenous Methodologies and Indigenous Data Sovereignty." *International Journal of Research Methodology* 22, 3 (2019): 233–43. <https://www.doi:10.1080/13645579.2018.1531228>.

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Week 6: Academic Libraries

- Cooper, Danielle, Tanya Ball, Michelle Nicole Boyer-Kelly, Anne Carr-Wiggin, Carrie Cornelius, J. Wendel Cox, Sarah Dupont, et al. "When Research Is Relational: Supporting the Research Practices of Indigenous Studies Scholars." Ithaka S+R. 2019. <https://sr.ithaka.org/publications/supporting-the-research-practices-of-indigenous-studies-scholars/>.
- Edwards, Ashley. "Unsettling the Future by Uncovering the Past: Decolonizing Academic Libraries and Librarianship." *Partnership: The Canadian Journal of Library and Information Practice and Research* 14, 1 (2019): 1–12. <https://www.doi.org/10.21083/partnership.v14i1.5161>.
- Lee, Deborah A. "Aboriginal Students in Canada: A Case Study of Their Academic Information Needs and Library Use." *Journal of Library Administration* 33, 2–4 (2001): 259–92. https://www.doi.org/10.1300/J111v33n03_07.
- Lee, Deborah. "Indigenous Knowledges and the University Library." *Canadian Journal of Native Education* 31, 1 (2008): 149–63.
- Stieglitz, Lauren. "Academic Library Services for Indigenous Students in Canada and Reconciliation in Academic Libraries." *Canadian Journal of Information and Library Science* 43, 1 (2020): 3–22. <https://www.doi:10.3138/cjils.e001>.

Week 7: Metadata

- Doyle, Ann M., Kimberly Lawson, and Sarah Dupont. "Indigenization of Knowledge Organization at the Xwi7xwa Library." *Journal of Library and Information Studies* 13, 2 (2015): 107–34. [https://www.doi:10.6182/jlis.2015.13\(2\).107](https://www.doi:10.6182/jlis.2015.13(2).107).
- Farnel, Sharon, Denise Koufogiannakis, Sheila Laroque, Ian Bigelow, Anne Carr-Wiggin, Debbie Feisst, and Kayla Lar-Son. "Rethinking Representation: Indigenous Peoples and Contexts at the University of Alberta Libraries." *International Journal of Information, Diversity, & Inclusion* 2, 3 (2018): 1–25. <https://www.doi.org/10.33137/ijidi.v2i3.32190>.
- Leonhardt, Eric. "Impacts and Reflections on the Making Meaning Symposium for Small, Independent Libraries." *Evidence Based Library & Information Practice* 13, 4 (2018): 7–14. <https://doi.org/10.18438/eblip29441>.
- Lougheed, Brett, Ry Moran, and Camille Callison. "Reconciliation through Description: Using Metadata to Realize the Vision of the National Research Centre for Truth and Reconciliation." *Cataloging & Classification Quarterly* 53, 5–6 (2015): 596–614. <https://www.doi.org/10.1080/01639374.2015.1008718>.

Week 8: Tribal and Special Libraries

- Biggs, Bonnie. "Bright Child of Oklahoma: Lotsee Patterson and the Development of America's Tribal Libraries." *American Indian Culture and Research Journal* 24, 4 (2000): 55–67.
- Breu, Reegan D. "Band and Tribal Libraries: What Mainstream Public Libraries Can Learn from Them." *Feliciter* 49, 5 (2003): 254–57.
- Jorgensen, Miriam. "Sustaining Indigenous Culture: The Structure, Activities, and Needs of Tribal Archives, Libraries, and Museums." Report for the Association of Tribal Archives, Libraries, and Museums. 2012. https://www.atalm.org/sites/default/files/sustaining_indigenous_culture.pdf.

Week 9: Indigenous Storytelling

- Archibald, Jo-Anne. "An Indigenous Storywork Methodology." Chap. 31 in *Handbook of the Arts in Qualitative Research: Perspectives, Methodologies, Examples, and Issues*, 371–85. Edited by J. Gary Knowles and Ardra L. Cole. Thousand Oaks, CA: Sage, 2008.
- Corntassel, Jeff, Chaw-win-is, and T'lakwadzi. "Indigenous Storytelling, Truth-Telling, And Community Approaches to Reconciliation." *English Studies in Canada* 35, 1 (2009): 1–23.
- Gaudet, Janice Cindy. "Keeoukaywin: The Visiting Way—Fostering an Indigenous Research Methodology." *Aboriginal Policy Studies* 7, 2 (2018): 47–64. <https://doi.org/10.5663/aps.v7i2.29336>.
- Justice, Daniel Heath. *Why Indigenous Literatures Matter*. Waterloo, ON: Wilfred Laurier University Press, 2018.
- Kimmerer, Robin Wall. *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge and the Teachings of Plants*. Minneapolis, MN: Milkweed Editions, 2013.
- King, Thomas. *The Truth about Stories: A Native Narrative*. Toronto, ON: House of Anansi Press, 2003.

Week 10: Indigitech

- Mills, Kathy A., John Davis-Warra, Marlene Sewell, and Mikayla Anderson. "Indigenous Ways with Literacies: Transgenerational, Multimodal, Placed, and Collective." *Language and Education* 30, 1 (2016): 1–21.
- Willox, Ashlee Cunsolo, Sherilee L. Harper, and Victoria L. Edge. "Storytelling in a Digital Age: Digital Storytelling as an Emerging Narrative Method for Preserving and Promoting Indigenous Oral Wisdom." *Qualitative Research* 13, 2 (2013): 127–47. <https://doi.org/10.1177/1468794112446105>.

Week 13: Intersectionality

- Barker, Joanne. "Gender, Sovereignty, Rights: Native Women's Activism against Social Inequality and Violence in Canada." *American Quarterly* 60, 2 (2008): 259–66.
- Lee, Deborah. "Discussion Section: Indigenous Librarians: Knowledge Keepers in the 21st Century." *Canadian Journal of Native Studies* 37, 1 (2017): 175–99.
- McIntosh, Peggy. "White Privilege: Unpacking the Invisible Knapsack." *Independent School* 49, 2 (1990): 1–7.

Notes

1. Gregory Younging, *Elements of Indigenous Style: A Guide for Writing by and about Indigenous Peoples* (Edmonton, AB, Canada: Brush Education, 2018). In *Elements of Indigenous Style*, Younging explains that Indigenous peoples have a collective right to the land that they claim. By using such statements as "the land now known as Canada," the authors are acknowledging this claim to land, that Indigenous Peoples have their own names for the land, and that they have used these names since time immemorial.
2. Constitution Act, Schedule B to the Canada Act 1982 (U.K.), 1982, c. 11, reprinted in Revised Statutes of Canada (R.S.C.) 1985, App. II, No. 44. In Canada, the term "aboriginal peoples of Canada" is defined under Section 35 of the Constitution Act as including Indian, Métis,

and Inuit peoples. For the purposes of this article, the authors have consciously chosen to use the term *Indigenous* over the term *Aboriginal* and use *Indigenous* more broadly to include all First Nations, status and non-status Indians, Métis, and Inuit peoples. As well, the authors have chosen to follow Indigenized and de-colonial writing practices, allowing for Indigenous communities and scholars to remain sovereign in the use of their terminology and writing conventions.

3. Kathleen Burns, Ann Doyle, Gene Joseph, and Allison Krebs, "Indigenous Librarianship," in Marcia J. Bates and Mary Niles Maack, eds., *Encyclopedia of Library and Information Sciences*, 3rd ed. (Boca Raton, FL: Taylor & Francis, 2009), <http://www.tandfonline.com/doi/book/10.1081/E-ELIS3>.
4. In *Elements of Indigenous Style*, Younging states that Indigenous Knowledges should be capitalized and plural. In this paper, the authors have consciously chosen to capitalize and pluralize specific words.
5. Marlene Brant Castellano, "Updating Aboriginal Traditions of Knowledge," chap. 1 in *Indigenous Knowledges in Global Contexts: Multiple Readings of Our World*, ed. George J. Sefa Dei, Budd L. Hall, and Dorothy Goldin Rosenberg (Toronto: University of Toronto Press, 2002), 21–37.
6. Burns, Doyle, Joseph, and Krebs, "Indigenous Librarianship," 18–19.
7. *Ibid.*, 2–3.
8. Indigenous Corporate Training, "A Brief Definition of Decolonization and Indigenization," March 29, 2017, <https://www.ictinc.ca/blog/a-brief-definition-of-decolonization-and-indigenization>. Decolonization requires non-Indigenous Canadians to recognize and accept the reality of Canada's colonial history and to acknowledge how that history hindered Indigenous Peoples and continues to subjugate them. Decolonization demands that non-Indigenous individuals, governments, institutions and organizations create the space and support for Indigenous Peoples to reclaim all that was taken from them.
9. Indigenization recognizes the validity of Indigenous worldviews, knowledge, and perspectives, and identifies opportunities for indigeneity to be expressed. Indigenization requires non-Indigenous people to be aware of Indigenous worldviews and to respect that those beliefs are equal to others. Indigenous Corporate Training, "A Brief Definition of Decolonization and Indigenization."
10. Deborah Lee, "Indigenous Knowledges and the University Library," *Canadian Journal of Native Education* 31, 1 (2008): 149–63.
11. Deborah Lee, "Discussion Section: Indigenous Librarians: Knowledge Keepers in the 21st Century," *Canadian Journal of Native Studies* 37, 1 (2017): 175–99.
12. See *ibid.*, 180–96, for a more comprehensive examination of barriers that Indigenous students face.
13. Canadian Library Association, "Library Schools," 2020, <http://cla.ca/careers/schools/library-schools/>.
14. Nicola Andrews and Jessica Humphries, "Negotiating Indigeneity: Fostering Indigenous Knowledge within LIS Curricula," paper presented at International Federation of Library Associations and Institutions World Library and Information Congress (IFLA WLIC), Columbus, Ohio, August 13–19, 2016, <http://library.ifla.org/1440/1/168-andrews-en.pdf>. Andrews and Humphries have provided a comprehensive sample of Indigenous content in course offerings from some Canadian MLIS programs.
15. *Ibid.*, 9.
16. This research was conducted by Kayla Lar-Son as a graduate research assistant under the direction of Toni Samek, associate professor and then chair of the School of Library and Information Studies, University of Alberta, Edmonton, AB, Canada.
17. Janice Cindy Gaudet, "Keeoukaywin: The Visiting Way—Fostering an Indigenous Research Methodology," *Aboriginal Policy Studies* 7, 2 (2018): 53, <https://doi.org/10.5663/aps.v7i2.29336>.



18. Harold Cardinal and Walter Hildebrandt, *Treaty Elders of Saskatchewan: Our Dream Is That Our Peoples Will One Day Be Clearly Recognized As Nations* (Calgary, SA, Canada: University of Calgary Press, 2000), 14.
19. Constitution Act, 1982; Government of Canada, "The Government of Canada's Approach to Implementation of the Inherent Right and the Negotiation of Aboriginal Self-Government," 2010, <https://www.rcaanc-cirnac.gc.ca/eng/1100100031843/1539869205136#inhrsg>.
20. The data sovereignty principle also allows communities to request access to data that may be withheld from them and to ask that information be returned to the community no matter where the data are stored.
21. There is an intentional choice to list community-led research here. Oftentimes, this is referred to as community-based research. To the authors, this signifies a beginning and an end. Community-led, on the other hand, implies that the community members are a part of the entire process and beyond.

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