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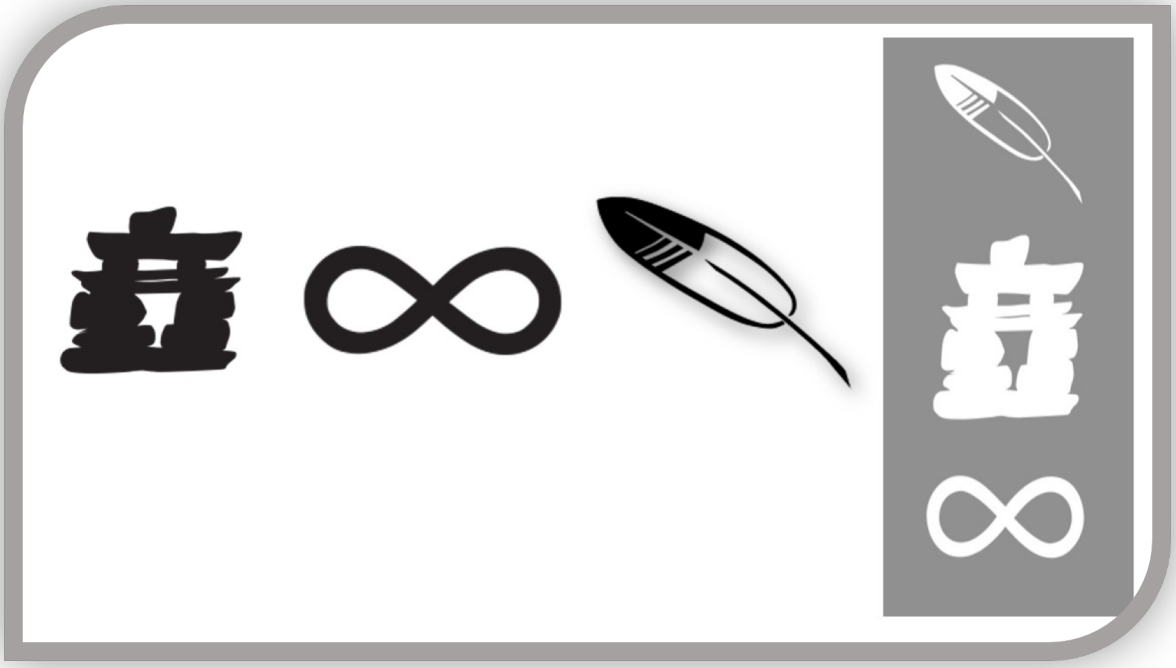


TRUTH AND RECONCILIATION REPORT AND RECOMMENDATIONS

RESPECTFULLY SUBMITTED TO THE CFLA-FCAB BOARD OF DIRECTORS
BY CAMILLE CALLISON, CHAIR OF THE CFLA-FCAB TRUTH & RECONCILIATION COMMITTEE

Preface

The Truth & Reconciliation Report and Recommendations were prepared to fulfill the Truth and Reconciliation Committee Charter (Appendix A). It is important to first acknowledge the work of the Truth & Reconciliation Commission (TRC), the Commissioners Sinclair, Littlechild and Wilson and all the Indigenous people who contributed to the work of the TRC throughout the commission's enquiry.

I would like to extend my thanks to the CFLA-FCAB Inaugural Board: **Paul Takala** (Co-Chair, CULC); **Donna Bourne-Tyson** (Co-Chair, CARL-ABRC); **Peter Bailey** (Vice-Chair, Alberta); **Alix-Rae Stefanko** (Secretary, Prairie); **Shelagh Paterson** (Treasurer, Ontario); **Trecia Schell** (Atlantic); **Sonia Smith** (Quebec); **Daphne Wood** (BC) and **Carole Laguë** (Francophone) for their foresight in making the Truth and Reconciliation Calls to Action a priority and their confidence in my ability to lead their first committee. Special thanks to **Kevin Brennan**, Senior Project Executive, who provided invaluable support and assistance throughout.

The Truth and Reconciliation Committee in its very formation achieved something unique in its representation from every province and territory in Canada and produced this report in 3 months. The Committee was organized by utilizing and adapting the medicine wheel framework under the guidance of Elders Norman Meade and Marlene Kayseas to whom we express our deepest gratitude.

This report is a snapshot of where we are at in this present moment and by no means purports to be comprehensive but rather it is a beginning. The numerous "living databases" that were created will continue to be updated as more information becomes available. The Truth & Reconciliation Committee Report & Recommendations became a reality due to the commitment and dedication of each member. Therefore, I would like to acknowledge each Committee member (listed below and Appendix B) and the CFLA-FCAB member organizations for nominating them. I was privileged to work with a dynamic team that achieved beyond all expectations with their dedication and contributions to create this report.

Sarah Andrews, Martha Attridge Bufton, Greg Bak, Betty Braaksma, Marc Bragdon, Donna Bourne-Tyson, Patti Bryant, Cynthia Bretell, Anne Carr-Wiggin, Michael Ciccone, Carol Cooley, Diana Davidson, Monique Désormeaux, Michael Dudley, Pierre Gamache, Stan Gardner, Linda Garvin, Ben Gosling, Rosemary Griebel, Helen Halbert, Karen Hoffmann, Katherine Kasirer, Patricia Knockwood, Thom Knutson, Megan Langley, Jessie Loyer, Feather Maracle Luke, John Mutford, Maggie Neilson, Trina O'Brien Leggott, John Pateman, Colette Poitras, Trudy Russo, Pam Ryan, Joëlle Samson, Sonia Smith, Trecia Schell, Paul Takala, Suzanne van den Hoogen, Jenna Walsh, Natalie Wing and **Monique Woroniak.**

I would also like to express my appreciation to the University of Manitoba Libraries and in particular Mary-Jo Romaniuk, University Librarian; Nicole Michaud-Oystryk, Branch Head; Emma Popowich, Head of Reference; and librarian colleague Ellen Tisdale for their unwavering confidence and assistance. It would be remiss of me not to thank my family and, in particular, my son Matthew for their unwavering support.

Submitted Respectfully,

Camille L. Callison
Chair, Truth & Reconciliation Committee and Indigenous Representative on the CFLA-FCAB Board of Directors

Camille Callison is Tsesk iye (Crow) Clan from the Tahltan Nation, the Indigenous Services Librarian and Liaison Librarian for Anthropology, Native Studies & Social Work and a Member of the Indigenous Advisory Circle at the University of Manitoba. She is appointed to the IFLA Indigenous Matters Section Standing Committee member; the Canadian Commission UNESCO-Memory of the World Advisory Committee; the Public Library Advisory Board for Manitoba; the Past President of Manitoba Library Association; and a volunteer member of the MLA Prison Library Committee.

Executive Summary

As one of the Canadian Federation of Library Associations - Fédération canadienne des associations de bibliothèques's (CFLA-FCAB) top priorities, the Truth & Reconciliation Committee (http://cfla-fcab.ca/en/programs/truth-and-reconciliation/) Comité de Vérité et Réconciliation (http://cfla-fcab.ca/fr/programmes/verite-et-reconciliation/) was the first CFLA-FCAB committee formed. It included representatives from across all of Canada geographically with nominees from our member associations and the library community. The Truth & Reconciliation (T&R) Committee met for the first time on September 30, 2016 and had a mandate until February 1, 2017 when this report was delivered to the incoming CFLA-FCAB Board recommending further actions that the CFLA-FCAB should undertake to support Indigenous (First Nations, Métis, and Inuit) peoples of Canada over the long term, including the formation of a Standing Committee on Indigenous Matters to further these recommendations.

Truth & Reconciliation Committee Charter
http://cfla-fcab.ca/wp-content/uploads/2016/08/Committee-Charter-Truth-and-Reconciliation-Committee-Approved.pdf

Comité de Vérité et Réconciliation Charte du Comité
http://cfla-fcab.ca/wp-content/uploads/2016/08/Committee-Charter-Truth-and-Reconciliation-Committee-002-2_FR_fr.pdf

Mandate

The Truth and Reconciliation Committee exists to promote initiatives in all types of libraries to advance reconciliation by supporting the Truth and Reconciliation Commission Calls to Action (http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_English2.pdf) (http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_French.pdf) and to promote collaboration in these issues across the Canadian library communities.

Responsibilities

The responsibilities of the Truth and Reconciliation Committee include:

- Engaging with existing committees and/or working groups within CFLA-FCAB member associations to highlight best practices in this area already in place across Canada, help to disseminate those best practices, and foster greater co-operation at the federal level.
- Engaging with the working group that is in the process of forming the National Aboriginal Library Association (NALA), with the intention of supporting the successful formation of NALA and engaging them in a leadership role on Indigenous issues at CFLA-FCAB.
- Review existing guidelines and best practices regarding Indigenous (First Nations, Métis and Inuit) peoples of Canada as they pertain to library services.

- Recommend a long-term structure and direction to the CFLA-FCAB Board to pursue and to address Indigenous issues related to libraries, including the formation of a permanent committee and programs, following the inaugural CFLA-FCAB AGM in February 2017.

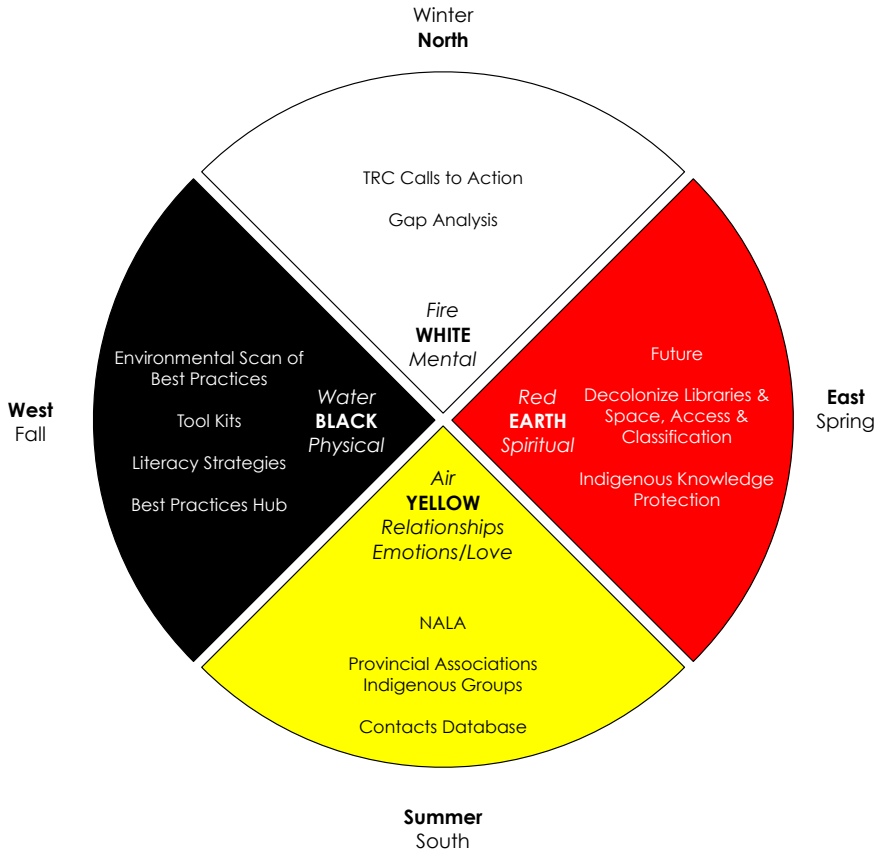
Outcomes

To fulfill its responsibilities, the Truth and Reconciliation Committee will deliver the following with the support of the Senior Project Executive and others as required:

- The creation and maintenance of a section of the CFLA-FCAB website dedicated to identifying and promoting best practices identified by libraries and associations to promote education regarding Indigenous issues, to support reconciliation, and to meet the needs of Indigenous communities.
- A report to be delivered to the incoming CFLA-FCAB Board of Directors recommending further actions that the CFLA-FCAB should consider to support Indigenous (First Nations, Métis and Inuit) peoples of Canada over the long term.

Methodology

The Truth & Reconciliation Committee was organized by utilizing and adapting the medicine wheel framework. This was chosen as the framework through which the Indigenous worldview can be understood.



The Committee was divided into four teams with the following responsibilities: The Black Team compiled Best Practices already in existence related to Indigenous peoples of Canada. The White team provided a gap analysis on the Truth and Reconciliation Commission (TRC) Calls to Action and recommends an annual review be to evaluate progress. The Yellow team looked at existing relationships and developed a contact database. Finally, the Red Team envisioned the future by reviewing the existing body of knowledge related to the decolonization of space, access and classification, Indigenous knowledge protection, outreach and service.

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

Information on the medicine wheel used can be found at the Turtle Lodge Journey of the Human Spirit at http://www.turtlelodge.org/journey-of-the-human-spirit/. The Turtle Lodge cared for the International Indigenous Librarians' Forum (IILF) Mauri Stone on behalf of Canada following the 9th IILF in 2015 until it was passed to Australia in February 2017. The Mauri Stone was present when the CFLA-FCAB Truth & Reconciliation Committee Recommendations were read at the CFLA-FCAB Annual General Meeting on February 1, 2017. Further information on IILF & the history and significance of the Mauri Stone is available at http://libguides.lib.umanitoba.ca/NinthInternationalIndigenousLibrariansForum2015. Elder Norman Meade was given tobacco and consulted traditionally for advice on the process being undertaken. http://umanitoba.ca/student/indigenous/elders-in-residence.html.

Recommendations

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

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

2. The T&R Committee supports and endorses the CFLA-FCAB Position Statement on Library and Literacy Services for Indigenous (First Nations, Métis and Inuit) Peoples of Canada;

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

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

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

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

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

8. Recommend the implementation of Indigenous Knowledge Protection protocols and agreements with local and other Indigenous groups who have holdings in libraries, archives and/or cultural memory institutions to respect the Indigenous cultural concept of copyright with regard to Indigenous history or heritage, which is often located in but not limited to oral traditions, songs, dance, storytelling, anecdotes, place names, hereditary names and other forms of Indigenous knowledges; recommend that CFLA-FCAB actively participate in reforming the Canadian Copyright Act to include protection of

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

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

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

Disclaimers

1. The CFLA-FCAB Truth and Reconciliation Committee Report & Recommendations are meant to be a foundation to be built upon rather than a comprehensive survey of all issues.

2. Due to the time limits, there was no consultation with Indigenous communities, although there were Indigenous professionals in leadership positions.

3. The lack of input from the Canadian archival community is due to the limited membership of archives in CFLA-FCAB, at the time of the formation of the Truth & Reconciliation Committee. In November 2016, the Canadian Council of Archives (CCA) joined CFLA-FCAB; and the Canadian archival community had, by that time, already established its own task force to address the TRC's Calls to Action. In June 2016, the Steering Committee on Canada's Archives (a collaboration undertaken by the Canadian Council of Archives, the Association of Canadian Archivists, Association des archivists du Québec, Library and Archives Canada, and the Council of Provincial and Territorial Archivists) established the "Response to the Report of the Truth and Reconciliation Commission Task Force" with a two-year mandate to address the TRC Call to Action #70 which speaks directly to the Canadian archival community. The CFLA-FCAB Truth & Reconciliation Committee supports their process and looks forward to working in partnership as we all move forward on this journey towards reconciliation.

4. We recognize that not all voices were represented, notably those working in health, education and numerous other types of cultural memory institutions. In the future, we hope to collaborate and incorporate their contributions into the living documents and databases.

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Black Team – Research & Best Practices

Background

The mandate given to Team Black was to "highlight best practices in [Indigenous services in libraries] already in place across Canada, help to disseminate those best practices, and foster greater co-operation at the federal level."

The outcome of Team Black's work will be the establishment of an online resource containing information about the above.

As of January 1, 2017, Team Black produced:

- a work plan, last revised on November 30, 2016;
- 3 Excel workbooks containing citations and links to information resources;
    - Library Services: Studies, Reports and Needs Assessments
    - Public-facing Policies, Services and Products
    - Literacy Supports: Studies, Reports and Needs Assessments
- a document outlining the organization scheme for the information resources;
- several documents containing summaries of information resources gathered (these were gathered to produce content for this report only and are not expected to be added to).

To date, over 300 information sources from academic, public, government, special libraries and library associations, as well as from Indigenous communities and organizations/institutions have been gathered. Most the information collected was grey literature or information from organizations' websites.

Summary

These are general themes as observed by Team members who reviewed (not evaluated) resources gathered to date.

For libraries/knowledge centres located in or governed by Indigenous communities and organizations, key issues or areas of work noted include:

- technology infrastructure;
- staff capacity and training;
- collection development (access to materials);
- funding for all the above;
- cataloguing schemes;
- discussions of libraries/knowledge centres as sites of community memory.

For non-Indigenous public and academic libraries, key issues or areas of work noted include:

- programming (particularly in public libraries);

- collecting appropriate and relevant materials (particularly in public libraries);
- hiring of Indigenous peoples;
- cataloguing schemes.

Current Gaps

As stated, the information gathered to date represents a first iteration of the forthcoming online resource. We acknowledge that gaps exist. Notably, systematic searches of the formal literature need to be conducted, and the current lists offer very little information regarding school libraries (in both non-Indigenous and Indigenous communities, while noting that libraries that do exist in Indigenous communities often play a dual school and public role). Additional work is also needed to expand the literacy supports section.

Content Note

The Team's mandate indicated "best practices"; however, the CFLA-TRC does not necessarily endorse the approaches or conclusions described in the information shared. While it seems clear that a range of considerate and innovative scholarship and practice has been undertaken, much of the information the Team gathered is specific to moments in time, to place and to communities' compositions and needs.

This is particularly the case with respect to environmental scans and needs assessments. We are cognizant of the fact that libraries' practices and initiatives change over time. We also recognize that information about libraries' practices may be more or less accurate depending on the quality of work and capacity of contracted researchers. With respect to the past and present activities of libraries, associations and communities, we encourage individuals to confirm information or otherwise attempt to learn about the current practices in place.

Conclusion

The timeframe of this initial phase of the CFLA-TRC's work meant that the lists created were unlikely to be comprehensive and this is the case. What has been collected, however, provides a useful foundation on which to develop a more comprehensive reference resource.

Without making definitive predictions, we expect that examples of Indigenous services in libraries will grow as more non-Indigenous libraries (that is those not governed by an Indigenous government or organization) work to develop these services. In addition, we expect that examples of library/archive/knowledge centre work among Indigenous communities and organizations will also continue to grow. This is also likely to be true of scholarship in this area. The above expectations combined with an ongoing focus on Indigenous-related topics in communities across the country – particularly related to education – mean that a resource sharing information about Indigenous services and libraries is highly relevant.

Having just begun work on this resource, we believe it has many immediate and long-term uses, including:

- supporting education about, and awareness of, Indigenous library services among library and information studies and library technician students;
- creating awareness of Indigenous library services and informing practices for non-Indigenous libraries;
- creating awareness of, and informing practices for, libraries run by Indigenous communities and organizations;
- informing and supporting the advocacy efforts of library associations, as well as that of individual library systems and communities;
- in the aggregate, providing a kind of record of Indigenous library services within the Canadian state.

Recommendations

Given the above, we recommend:

- CFLA-FCAB put the best practices document online as a living document that will be updated on an on-going basis preferably quarterly updates but minimally semi-annual updates;
- that CFLA continues to support the development and maintenance of an online resource about Indigenous library services, and, to a lesser extent, literacy supports with Indigenous peoples, with a focus on scholarship and practices within the Canadian state;
- that CFLA's support of such a resource is focused on web hosting and appointing and liaising with volunteers
- to support the development and maintenance of such a resource the CFLA designate a small group of volunteers;
- volunteers designated to develop and maintain the resource come from public, academic, government and Indigenous libraries and that meaningful efforts be made to ensure Indigenous library workers are among the volunteers;
- Indigenous library associations, committees, working groups or other organizations are reached out to a minimum of twice per year regarding the maintenance and development of the resource;
- this resource continues to include formally published and grey literature, as well as links to public-facing statements policies, services, products, etc.;
- volunteers working on the resource contact public, academic, government/special and Indigenous libraries, either directly or through associations or other organizations, a minimum of once per year in order confirm any public-facing statements, policies, services, products, etc.;
- the CFLA provides staff and technical support related to the maintenance and sharing of this resource that will enable timely updates, that is a minimum of 4 times per year;
- the CFLA work to make the following audiences aware of the resource on an annual basis:
    - library associations (all sectors) and other library practitioner groups
    - library and information studies programs
    - library technician programs

    - post-secondary programs in archival studies
    - post-secondary programs in education
    - post-secondary programs in Indigenous studies
    - First Nations and other Indigenous government authorities
- to the extent that some resources may be behind a pay-wall, the CFLA work with publishers to provide free and open access to materials;
- before the resource is launched volunteers develop a content note to be shared along with the resource, and that this content note contains information about the goals of the resource, where items are sourced, any particular emphases, and include a mechanism for practitioners to suggest a resource or provide feedback about items;
- CFLA, as the body hosting the resource, develop a process for responding to concerns about items in the resource;
- that an annual report about the online resource be produced containing:
    - the numbers of citations and topic areas included and any change from the previous year;
    - any changes in the hosting platform and user interface, including search functions, as applicable;
    - a summary of efforts made to promote the online resource.

Yellow – Relationships

Team Yellow's responsibilities included creating relationships with existing organizations and liaison with the proposed National Aboriginal Librarian Association (NALA).

Responsibilities

Developing contacts with organizations that work with cultural memory institutions and Indigenous people, to enable other groups within our committee to communicate with them, and to begin to build relationships in the communities and organizations.

Engaging with the working group that is in the process of forming the National Aboriginal Library Association (NALA), with the intention of supporting the successful formation of NALA and engaging them in a leadership role on Indigenous issues at CFLA-FCAB.

Our Path

To conduct an environmental survey of existing organizations working with Libraries and Indigenous Peoples of Canada (e.g. NALA, BCLA-FNIG, SLA-LSSAP, IILF, ATALM, IFLA – Indigenous Matters, Libraries on Reserves, FN education services). The result will be a growing collection of cultural memory institutions; a database inclusive of associations, literary organizations, educational organizations, archives, museums, committees, networks, working groups, provincial chapters, etc.

To move forward in a manner respectful of traditional knowledge and with a holistic approach, the Medicine Wheel and the significance of our designation of Yellow was explored. The following notions were kept in mind: East, attitudes, awareness, understanding of oneself and the world, vision, inspiration, enlightenment, Spring, planting, birth. In a sense, the document that was created and established because of our team efforts reflects the Yellow ways of the Medicine Wheel. The document is, physically and metaphorically, a living thing. It will change and grow over time.

The group developed a growing database of organizations that work with cultural memory institutions and Indigenous people, to enable other groups within the committee to communicate with them, and to begin to build relationships in the communities and organizations. The spreadsheet will be made available to CFLA-FCAB committees and member associations. An email was sent by the committee to the contacts in the spreadsheet, describing the work of the CFLA-FCAB Truth and Reconciliation Committee and inviting them to be included in further communication, including receiving a copy of the committee's report. They were invited to be added to an email list which can be used to widely spread knowledge and foster good relationships, to improve library and information services among Indigenous people.

NALA was established because of work by the Aboriginal Advisory Committee of the National Reading Campaign, to work towards strong literacy rates among Aboriginal people, while promoting the joy of reading, preserving Indigenous cultures, building networks and partnerships. Its focus so far is public libraries, but it is a key partner in CFLA's work. NALA's business plan

can be found at http://www.nationalreadingcampaign.ca/wp-content/uploads/2013/08/NALA-Final-Report.pdf

Team Yellow identified other valuable contacts and prior work, which will be important to follow-up work for CFLA-FCAB.

These included:

Assembly of First Nations Resolution

Resolution on Funding for First Nation Libraries. AFN Special Chiefs Assembly, December 6 –8, 2011, Ottawa, Ontario, and Update 2012. (Included as Appendix F – Yellow Chapter)

This resolution was passed in 2011 and in 2012 AFN wrote a letter of support for NAPLO's request for funding, but no further action has apparently taken place so far between AFN and National Aboriginal Public Librarians Organization.

Liberal Party of Canada Policy Resolution

At the Liberal Party of Canada Liberal Party Winnipeg 2016 Biennial Policy Convention May 27, 2016, the Aboriginal Peoples' Commission of Canada presented a policy resolution.

https://winnipeg2016.liberal.ca/policy/public-library-services-in-aboriginal-communities/

https://winnipeg2016.liberal.ca/participate/policy-resolutions/

Pre-Budget Submissions

Pre-Budget submissions for 2017 were made to the Federal Government by:

CFLA : http://cfla-fcab.ca/wp-content/uploads/2016/08/CFLA-FCAB-Pre-Budget-Submission.pdf

The National Reading Campaign:
http://www.parl.gc.ca/Content/HOC/Committee/421/FINA/Brief/BR8398338/br-external/NationalReadingCampaign-e.pdf

Recommendations

- CFLA-FCAB is a national voice with the ability to influence national and international policy regarding issues of import. We request the CFLA-FCAB create a Standing Committee on Indigenous Matters;
- Continue to develop the database of contacts to enable communication with libraries, cultural memory institutions and literacy groups;
- Establish an email list to enable communication with cultural memory and literacy organizations working with Indigenous people;
- Develop communication material for distribution to CFLA member associations, libraries and organizations;
- Make available via the CFLA-FCAB website information about events related to Indigenous library, archives and services of other cultural memory institutions;

- Support and promote Indigenous Libraries, Archives and Cultural Memory Institutions and library, archives and cultural memory organizations serving Indigenous people (academic, government, school, health, public and special libraries); and
- Advocate for Indigenous population to have equal access to libraries, information, archives and cultural memory institutions.

White – Analysis

The purpose of Team White was to add value to the CFLA-FCAB Truth & Reconciliation Committee strategic objective:

To promote initiatives in all types of libraries to advance reconciliation by supporting the Truth and Reconciliation Commission (TRC) Calls to Action and to promote collaboration on these issues across all Canadian library communities.

Truth and Reconciliation Calls to Action

- http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_English2.pdf
- http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_French.pdf

The specific contribution of Team White was:

To review T&RC Calls to Action and identify those actions which libraries are or should respond to.

Team White achieved this objective via the following Work Plan:

Task	Timeline
Agree methodology	28 October
Identify the Calls to Action which are Priorities for Libraries; Identify Current / Potential good practice	10 November
Map the Priorities against Current / Potential good practice to identify gaps; Make suggestions for filling the gaps	25 November
Draft recommendations for delivering the Calls to Action which have been identified as Priorities for libraries	16 December
Draft chapter for final report	6 January
Edit the final report	13 January

I would like to acknowledge the energy, commitment and dedication of the Team White members. I would also like to acknowledge the guidance, wise counsel, and leadership of Camille Callison, and the inspiration and support from my fellow Team Leaders who were very willing to share the work of their teams with Team White.

After a process of identification, analysis and prioritisation Team White identified:

- Activities for 72 of the 94 Calls to Action (76.5%)
- 174 Activities were suggested based on current or potential good practice
- This good practice can be either Direct Delivery or Supporting the delivery of the Calls to Action (included in Appendix - White Chapter)
- For 46 of the 94 Calls to Action (48.9%) a priority was identified for library services

- Of these 46 Calls to Action, five were identified as High Priority (Level 1), fifteen were identified as Medium Priority (Level 2), and twenty-six were identified as Low Priority (Level 3)

Team White focused on the Level 1 and Level 2 Priorities and produced the following recommendations:

Priority 1 Recommendations

Calls to Action – Relevant Areas Highlighted	**Activities**
10. We call on the federal government to draft new Aboriginal education legislation with the full participation and informed consent of Aboriginal peoples. The new legislation would include a commitment to sufficient funding and would incorporate the following principles: i. Providing sufficient funding to close identified educational achievement gaps within one generation. ii. Improving education attainment levels and success rates. iii. Developing culturally appropriate curricula. iv. Protecting the right to Aboriginal languages, including the teaching of Aboriginal languages as credit courses. v. Enabling parental and community responsibility, control, and accountability, similar to what parents enjoy in public school systems. vi. Enabling parents to fully participate in the education of their children. vii. Respecting and honouring Treaty relationships.	1. Provide support through Public Libraries and School Libraries; 2. Work with local Aboriginal community groups in homework help; 3. Provide support to conversation groups; 4. Ensure culturally, and age-appropriate collections are made available; 5. Provide culturally appropriate programming, involving parents and elders; 6. Develop relevant collections with a focus on local collections and language specific materials; 7. Protect the right to Aboriginal languages including: programming (for example – story time); translation of websites; subject headings & analysis in language(s); 8. Use the principles and approaches of Community-led librarianship to ensure that community needs are identified, prioritised and met; 9. Provide culturally appropriate/relevant information literacy workshops.

12. We call upon the federal, provincial, territorial, and Aboriginal governments to develop culturally appropriate early childhood education programs for Aboriginal families.	1. Provide support through Public Libraries and School Libraries;

	2. Ensure that storytimes support early childhood education programs for Aboriginal families; 3. Offer programming (other than story time) in multiple languages.
62. We call upon the federal, provincial, and territorial governments, in consultation and collaboration with Survivors, Aboriginal peoples, and educators, to: i. Make age-appropriate curriculum on residential schools, Treaties, and Aboriginal peoples' historical and contemporary contributions to Canada a mandatory education requirement for Kindergarten to Grade Twelve students. ii. Provide the necessary funding to post-secondary institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms. iii. Provide the necessary funding to Aboriginal schools to utilize Indigenous knowledge and teaching methods in classrooms. iv. Establish senior-level positions in government at the assistant deputy minister level or higher dedicated to Aboriginal content in education.	1. Public and School Libraries to provide school curriculum support; 2. Provide resources which teachers and student teachers can incorporate into Indigenous knowledge and teaching methods.
69. We call upon Library and Archives Canada to: i. Fully adopt and implement the United Nations Declaration on the Rights of Indigenous Peoples and the United Nations Joinet-Orentlicher Principles, as related to Aboriginal peoples' inalienable right to know the truth about what happened and why, with regard to human rights violations committed against them in the residential schools. ii. Ensure that its record holdings related to residential schools are accessible to the public.	1. Support LAC in these initiatives; 2. Collections development; continue with programming, displays; links on library websites.

iii. Commit more resources to its public education materials and programming on residential schools.	

70. We call upon the federal government to provide funding to the Canadian Association of Archivists to undertake, in collaboration with Aboriginal peoples, a national review of archival policies and best practices to: i. Determine the level of compliance with the United Nations Declaration on the Rights of Indigenous Peoples and the United Nations Joinet-Orentlicher Principles, as related to Aboriginal peoples' inalienable right to know the truth about what happened and why, with regard to human rights violations committed against them in the residential schools. ii. Produce a report with recommendations for full implementation of these international mechanisms as a reconciliation framework for Canadian archives.	1. Support CAA in these initiatives; 2. Many Public Libraries have local history collections that may be of use; 3. Consider the North (and mountainous BC) and issues of connectivity.

Priority 2 Recommendations

Calls to Action – Relevant Areas Highlighted	Activities
1. We call upon the federal, provincial, territorial, and Aboriginal governments to commit to reducing the number of Aboriginal children in care by: i. Monitoring and assessing neglect investigations. ii. Providing adequate resources to enable Aboriginal communities and child-welfare organizations to keep Aboriginal families together where it is safe to do so, and to keep children in culturally appropriate environments, regardless of where they reside. iii. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the history and impacts of residential schools. iv. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the potential for Aboriginal communities and families to provide more appropriate solutions to family healing. v. Requiring that all child-welfare decision makers consider the impact of the residential school experience on children and their caregivers.	1. Provide library programming which reflects the community it resides in; 2. Promote Public Libraries as safe spaces within those environments and the value of having a social worker train library staff; 3. Support training of social work students at academic institutions through collection development of academic libraries.
5. We call upon the federal, provincial, territorial, and Aboriginal governments to develop culturally appropriate parenting programs for Aboriginal families.	1. Libraries could offer space for these programs and train library staff in co-facilitating these programs; 2. Libraries should work with local associations, community groups, and city partners in partnering in parenting programs; 3. Libraries have spaces and collections to support such initiatives.

7. We call upon the federal government to develop with Aboriginal groups a joint strategy to	1. Libraries could offer programming to support these efforts;

eliminate educational and employment gaps between Aboriginal and non-Aboriginal Canadians.	2. Review with HR departments means by which to eliminate barriers to hiring practices; 3. Participate in local job fairs seeking to hire Aboriginal employees, and go to on reserve schools to talk about all types of library careers; 4. On a library level, have management empower and coach staff; promote from within; offer additional education; consider experience (when educational boundaries are in place); 5. Advocate for more library funding at public libraries and schools that support large Indigenous populations (especially on reserves); 6. More scholarships and grants to Indigenous students pursuing library education.

9. We call upon the federal government to prepare and publish annual reports comparing funding for the education of First Nations children on and off reserves, as well as educational and income attainments of Aboriginal peoples in Canada compared with non-Aboriginal people.	1. Libraries can provide access to reports; 2. Libraries can make available copies of this annual report in all languages.

13. We call upon the federal government to acknowledge that Aboriginal rights include Aboriginal language rights.	1. Ongoing language initiatives - for example, in-house Inuktitut / Inuinnaqtun cataloging and subject headings; 2. Offering programming in multiple languages; 3. Multi-language collections; 4. Individual language code / designation for individual language – INU for Inuktitut for example; 5. Clearly separate language from categories where it may otherwise be lost – for example, some libraries in the North classify all materials related to the North – including Inuktitut language materials – as 'NOR' or 'Northern.'

14. We call upon the federal government to enact an Aboriginal Languages Act that incorporates the following principles: i. Aboriginal languages are a fundamental and valued element of Canadian culture and society, and there is an urgency to preserve them. ii. Aboriginal language rights are reinforced by the Treaties. iii. The federal government has a responsibility to provide sufficient funds for Aboriginal-language revitalization and preservation. iv. The preservation, revitalization, and strengthening of Aboriginal languages and cultures are best managed by Aboriginal people and communities. v. Funding for Aboriginal language initiatives must reflect the diversity of Aboriginal languages.	1. Provide language collections; 2. Acknowledge that First Nations, Métis, Inuit are key stakeholders and involve them in developing new facilities, developing library related strategies, programming, and policies; 3. Explore potential partnership opportunities with universities and LAC.

36. We call upon the federal, provincial, and territorial governments to work with Aboriginal communities to provide culturally relevant services to inmates on issues such as substance abuse, family and domestic violence, and overcoming the experience of having been sexually abused.	1. In collaboration with Public Health departments, and local Aboriginal Community groups, promote Aboriginal Health practices through collections and programming; act as a bridge to bring community partners together; 2. Have patrons that reside in detention/correctional facilities borrow materials at times outside regular library hours.

53. We call upon the Parliament of Canada, in consultation and collaboration with Aboriginal peoples, to enact legislation to establish a National Council for Reconciliation. The legislation would establish the council as an independent, national, oversight body with membership jointly appointed by the Government of Canada and national Aboriginal organizations, and consisting of Aboriginal and non-Aboriginal members. Its mandate would include, but not be limited to, the following: i. Monitor, evaluate, and report annually to Parliament and the people of Canada on the Government of Canada's post-apology progress on reconciliation to ensure that government accountability for reconciling the relationship between Aboriginal peoples and the Crown is maintained in the coming years. ii. Monitor, evaluate, and report to Parliament and the people of Canada on reconciliation progress across all levels and sectors of Canadian society, including the implementation of the Truth and Reconciliation Commission of Canada's Calls to Action. iii. Develop and implement a multi-year National Action Plan for Reconciliation, which includes research and policy development, public education programs, and resources. iv. Promote public dialogue, public/private partnerships, and public initiatives for reconciliation.	1. Provide input to and support for a multi-year National Action Plan for Reconciliation, which includes research and policy development, public education programs, and resources; 2. Provide space, resources and facilities to enable public dialogue, public / private partnerships and public initiatives for reconciliation.

57. We call upon federal, provincial, territorial, and municipal governments to provide education to public servants on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.	1. Introduce core training for all staff to ensure awareness of the Intergenerational impact of Residential Schools and Colonization; 2. Provide language training for staff – to serve people in their official language; 3. Form staff working group to focus on furthering Reconciliation within the Library,

	enhancing staff supports and knowledge, and developing and sharing ideas.

63. We call upon the Council of Ministers of Education, Canada to maintain an annual commitment to Aboriginal education issues, including: i. Developing and implementing Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal peoples in Canadian history, and the history and legacy of residential schools. ii. Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history. iii. Building student capacity for intercultural understanding, empathy, and mutual respect. iv. Identifying teacher-training needs relating to the above.	1. Provide collection and programming in support of mutual understanding, empathy and mutual respect; 2. Provide curriculum support.

66. We call upon the federal government to establish multi-year funding for community-based youth organizations to deliver programs on reconciliation, and establish a national network to share information and best practices.	1. If partners are required for funding submissions, libraries can provide gifts in kind; 2. Programming; 3. Project work; 4. Hiring students.

67. We call upon the federal government to provide funding to the Canadian Museums Association to undertake, in collaboration with Aboriginal peoples, a national review of museum policies and best practices to determine the level of compliance with the United Nations Declaration on the Rights of Indigenous Peoples and to make recommendations.	1. Libraries with Special Collections should adopt any recommendations and best practices that come out of the national review in relation to their collections; 2. Libraries can build collections that address issues of repatriation of Indigenous human remains and cultural material, as well as

	representation of Indigenous peoples in museums: 3. Library schools should incorporate education regarding museum policies and practice in relation to the United Nations Declaration on the Rights of Indigenous Peoples.
68. We call upon the federal government, in collaboration with Aboriginal peoples, and the Canadian Museums Association to mark the 150th anniversary of Canadian Confederation in 2017 by establishing a dedicated national funding program for commemoration projects on the theme of reconciliation.	1. Libraries can offer letters of support for calls for funds; 2. Commemorate Canada 150+ rather than Canada 150. Utilize the anniversary as a time for Indigenous recognition and celebration. Work with First Nations and Urban Aboriginal peoples on this project; 3. Museum libraries can provide supportive resources; 4. Public and academic libraries could partner with museums/cultural centres on displays, and share resources; 5. Libraries should search for and apply on any available grants for Canada 150 Years of Confederation commemoration projects, and use funding for reconciliation projects.
73. We call upon the federal government to work with churches, Aboriginal communities, and former residential school students to establish and maintain an online registry of residential school cemeteries, including, where possible, plot maps showing the location of deceased residential school children.	1. Look to see if these registries can be accessible through library websites; 2. Some libraries may hold these or related records in their local history collections.
83. We call upon the Canada Council for the Arts to establish, as a funding priority, a strategy for Indigenous and non-Indigenous artists to undertake collaborative projects and produce works that contribute to the reconciliation process.	1. High potential for library partnership in this effort.

Red Team – Decolonize

The Truth & Reconciliation Committee's Red Team is about moving to the future and the decolonization of libraries and archives and their practices. As such, the team will be looking at Access and Classification, Indigenous Knowledge Protection, Outreach and Service, and Decolonizing Libraries and Space.

Access and Classification

Recommendations

That libraries, archives and cultural memory institutions decolonize access, including cataloguing, classification processes arrangement and description, by:

- Acknowledging the structural biases and inadequacies in existing schemes of knowledge organization and information retrieval arising from colonialism;
- Adopting an ethic based upon the commitment to integrating Indigenous and Western knowledges into access, arrangement, description, classification and cataloguing praxis;
- Engaging with their user communities, particularly Indigenous communities, in integrating regionally-relevant Indigenous knowledges into their cataloguing practice, arrangement, description, etc. including descriptive metadata;
- Providing staff training on culturally responsive access praxis, including the incorporation of Indigenous knowledges into library subject guides, archival finding guides special collections and digital infrastructure.
- Ensuring that these efforts occur at the local, regional, provincial, national and international levels.

Summary

Practitioners in Western libraries, archives and cultural memory institutions use classification schemes that privilege non-Indigenous ways of knowing and being and silence or mischaracterize Indigenous experiences and knowledges. In particular, the Dewey Decimal Classification System, Library of Congress (LC) Classification Scheme and the LC subject headings are used widely by libraries, archives and cultural memory institutions as well as by many publishers and major database developers across North America, to classify a range of materials. Both Indigenous and non-Indigenous library and information science (LIS) professionals have long criticized the Eurocentric bias of these systems: Indigenous names for peoples and places are either not used or inaccurately Anglicized; Indigenous sovereignty and worldviews are unrecognized; almost all literature save some aspects of tribal law are classed narrowly in American history regardless of their currency; and ideologically-biased terminology renders invisible the genocides committed by colonial states against Indigenous North Americans.

As such, there is a widely-recognized fundamental mismatch between the Western reductionist, hierarchical, and linear knowledge system and those of many Indigenous peoples, which are premised on relationships and wholism. This mismatch restricts, if not denies, access to information by, for and about Indigenous peoples.

To address these structural defects and promote more culturally appropriate descriptions of materials relating to Indigenous peoples that support easier identification and retrieval by users, LIS scholars and practitioners have proposed a number of new approaches to classification schemes. Some of these strategies encourage the modification of existing schema (Berman, 2000; Bone, 2016; Yeh, 1971), while others call for completely new schemes of classification and description based upon Indigenous worldviews (Doyle, 2013; Lee, 2011; Littletree & Metoyer, 2015). However, the development of new schema presents a number of challenges, including the scalability of schema that work well for small, local collections but might not translate to a national level given the diversity of Indigenous cultures. In other words, i.e., professionals must be conscious of the risk of embedding Westernized conceptions of pan-Aboriginality into new systems.

As well, new systems must acknowledge and reflect centuries of transactions and hybridity between Indigenous and Western knowledge systems that have resulted in cross fertilization between these worldviews.

Ann Mary Doyle's work responds to these challenges by proposing an Indigenous Knowledge @ Cultural Interface approach to Indigenous Knowledge Organization (IKO), which is not premised on specific Indigenous cultural content but rather outlines an approach to understanding the generation of Indigenous knowledge in a colonial context. Doyle's framework also emphasizes the agency of those working in libraries archives and cultural memory institutions to actively engage with Indigenous peoples and knowledge. And, as LIS activist and scholar Sanford Berman notes, cataloguers may already have sufficient terminology at their disposal to create more culturally appropriate metadata—but they must be familiar with this terminology in order to integrate it into institutional records.

Archivists have also been exploring collaborative partnerships that recognize the cultural rights of Indigenous peoples to intellectual property that include information contained in archival records (Janke & Iacovino, 2012; McKemmish, Faulkhead, & Russell, 2011). As articulated by international declarations, such as the UN Declaration on the Rights of Indigenous Peoples, and recommendations from groups such as the World Intellectual Property Organization, practitioners are developing frameworks for working with Indigenous communities that provide access to and/or control over existing and new records. For example, the Koorie Annotation System, developed in response to the final report of the *Australian Bringing Them Home Commission*, empowers Aboriginal communities to decolonize records by annotating existing content (McKemmish, Faulkhead, & Russell, 2011). While the "records" are sacrosanct, this process of annotation respects and renders visible the experiences of those people whose lives have been documented by state organizations and thus can build trust with Indigenous peoples.

Overall, scholars and practitioners recognize the need for an engaged, ethical and Indigenized positioning on the part of libraries, archives and cultural memory institutions so that professionals are sensitized to the need to decolonize access and classification praxis i.e., integrate Indigenous ways of knowing into their organization and retrieval systems.

Bibliography

BERMAN, S. (2000). FINDING MATERIAL ON "THOSE PEOPLE" (AND THEIR CONCERNS) IN LIBRARY CATALOGS. *MULTICULTURAL REVIEW*, 9(2), 28-49.

Berman illustrates how the chronic marginalization of materials related to Indigenous peoples occurs in multiple ways. He identifies the Currency problem in which contemporary issues – and more current perspectives on them – are poorly-reflected in available LC headings, e.g., there is no heading for Native American Holocaust. There is a Cross-reference and subheading problem: There may be a "First Nations see Indians" cross-reference but the adjective "Native American…" often does not include a see reference to Indians of North America. Significantly there is a Bias problem that casts U.S. government actions in a benign light, e.g., Indian Removal is called "relocation" as if it were done for the benefit of Indians. Finally, there is the Assignment problem, in which decisions made by cataloguers results in omissions and neglect, such that even if adequate headings exist they are not used; as well as an inadequate use of the "Notes" field.

BONE, C. (2016). *MODIFICATIONS TO THE LIBRARY OF CONGRESS SUBJECT HEADINGS FOR USE BY MANITOBA ARCHIVES*. RETRIEVED FROM HTTP://LIBRARY.IFLA.ORG/1328/1/151-BONE-EN.PDF

The Manitoba Archival Information Network (MAIN) Library of Congress Subject Headings (LCSH) working group composed of Brett Lougheed, Christine Bone, Camille Callison, Terry Reilly and Janet LaFrance has developed a framework for identifying and replacing subject headings considered outdated and culturally biased, in particular those used to describe and classify materials related to First Nations, Métis and Inuit Peoples. This group has limited its review to authorized Library of Congress headings used in archival cataloguing, rather than those developed at Library and Archives Canada, and consulted with Indigenous peoples both locally and from around the world. The goal of the project is to develop a controlled vocabulary of authorized headings that is culturally appropriate (i.e., reflects Indigenous epistemologies and ontologies) and yet integrates "seamlessly" into the LC system so that catalogues can be easily searched and materials efficiently discovered. The group recommends several key changes to existing terminology, most particularly the elimination of the "Indians of North America" heading, the replacement of Indian with Indigenous and the shifting of geographic headings from main headings to subdivisions. The group finds that revising existing subject headings is a complex task. Although the current LC schema is Eurocentric, and thus culturally biased, it is challenging to devise a new controlled vocabulary that adequately reflects the diversity and experiences of Indigenous peoples and yet does not eliminate existing terms that can be socially and politically meaningful.

This article focuses attention on the problematic nature of the existing Library of Congress subject headings system and proposes a method for developing a modified controlled vocabulary that is more culturally appropriate for materials related First Nations, Métis and Inuit Peoples.

DOYLE, A. M. (2013). *NAMING, CLAIMING, AND (RE) CREATING: INDIGENOUS KNOWLEDGE ORGANIZATION AT THE CULTURAL INTERFACE* (DOCTORAL DISSERTATION, UNIVERSITY OF BRITISH COLUMBIA).

In this dissertation, Anne Doyle maps out an approach to Indigenous Knowledge Organization (IKO) utilizing two theoretical frameworks: and Martin Nakata's Cultural Interface and Dwayne Donald's Indigenous Métissage which she synthesizes as Indigenous Knowledge @ Cultural Interface. Nakata's work examines the intersections between Indigenous and Western knowledge and their potential to generate new knowledge. For Nakata, knowledge is embodied in experience, while rejecting standards of Indigenous authenticity as well as artificial distinctions between literacy and orality. By incorporating knowledges typically marginalized by Western institutions (including libraries) Nakata aims not to reveal the "truth" but rather the nature of knowledge production at the cultural interface. Donald's Métissage is an Indigenous approach to

research ethics that brings to the forefront Indigenous accounts of events, including Indigenous agency and resistance but locating these in a colonial context, emphasizing the transactional nature of Indigenous-colonial relationships and knowledges. Using these foundations – neither of which are themselves rely on knowledge content specific to a particular Indigenous cultural context – Doyle offers a hybrid, situated and provisional approach to IKO in the academy built on Indigenous authority, Indigenous diversity, wholism and interrelatedness, Indigenous continuity, Aboriginal user warrant, designer responsibility, and institutional responsibility.

GILMAN, I. (2006). *FROM MARGINALIZATION TO ACCESSIBILITY: CLASSIFICATION OF INDIGENOUS MATERIALS*. FACULTY SCHOLARSHIP (PUL), 6. RETRIEVED FROM HTTP://COMMONS.PACIFICU.EDU/CGI/VIEWCONTENT.CGI?ARTICLE=1005&CONTEXT=LIBFAC

Gilman explores the role that classification systems play in organizing and providing access to materials related to Indigenous people. In particular, he argues that the dominant classifications systems, the Library of Congress Subject Headings (LCSH) and the Dewey Decimal Classification System (DDCS), are culturally-biased and effectively impede access to materials written by and about Indigenous peoples through the application of inappropriate or inaccurate descriptions. Each scheme is basically linear and hierarchical in nature, reflects Eurocentric biases and does not capture the relational, multi-dimensional nature of Indigenous ways of being and knowing. As such, existing systems must be at least modified to improve description and access (including collocation) of Indigenous-related materials. He considers two current alternative schema that could be used to modify or replace the dominant systems (i.e., LCSH and DDCS): The Brian Deer Classification Scheme (BDCS) and the Maori subject headings (SH), a controlled vocabulary.

While both the BDCS and the Maori SH are culturally-appropriate and reflect Indigenous epistemologies and ontologies, the BDCS is not scalable to the national level. However, the Maori SH could provide a methodology for creating controlled vocabularies in other jurisdictions that might be integrated into the LCSH and DDCS. However, he emphasizes that terminology should be developed at least in consultation with indigenous peoples or by those knowledgeable with subject analysis experience and "substantial cultural knowledge."

The author addresses the issue of description and classification in catalogues. More specifically, he analyzes two existing and culturally appropriate classification schema that could be used to at least modify dominant and culturally biased systems, if not provide a framework or methodology for developing alternative controlled vocabularies that better represent materials related to Indigenous peoples.

JANKE, T., & IACOVINO, L. (2012). KEEPING CULTURES ALIVE: ARCHIVES AND INDIGENOUS CULTURAL AND INTELLECTUAL PROPERTY RIGHTS. *ARCHIVAL SCIENCE*, 12(2), 151-171.

The authors discuss cultural rights in the context of the creation and management of archival records in Australia: Are archival records owned by the persons or institutions responsible for the creation and keeping of records or does this information belong to those whose lives are captured in the records that include photographs, sound recordings, texts and other forms of material culture? How does ownership impact access to such records? They argue that existing international frameworks, including various United Nations declarations and recommendations from the World Intellectual Property Organization, recognize Indigenous rights over culture and cultural materials including traditional cultural expressions (TCEs). However, these statements

are not binding and existing legal systems in jurisdictions such as Australia, including intellectual property and copyright laws, ignore these rights and "traditional knowledge holder interests." However, the Australian National Policy Framework for Aboriginal and Torres Strait Island Library Services and Collections provides a framework for recognizing these rights and forming partnerships with Aboriginal Peoples to develop services and collections across the country, in particular for developing appropriate metadata, that benefit Indigenous peoples.

This article summarizes existing international frameworks related to the recognition of Indigenous cultural rights and introduces a national framework that could be a model for recognizing such rights in the Canadian state and giving Indigenous peoples more control over recordkeeping.

LEE, D. (2011). INDIGENOUS KNOWLEDGE ORGANIZATION: A STUDY OF CONCEPTS, TERMINOLOGY, STRUCTURE AND (MOSTLY) INDIGENOUS VOICES. *PARTNERSHIP: THE CANADIAN JOURNAL OF LIBRARY AND INFORMATION PRACTICE AND RESEARCH*, 6(1).

Lee's exploratory research examines the use of modified thesauri or classification schemes to describe and organize Aboriginal materials as well as database for providing access to these materials. Her questionnaire was designed to determine which classification schema are in use as well as current thinking on the need for subject headings that reflect and Indigenous worldviews. She distributed surveys at five Indigenous-related North American conferences and gatherings attended by Aboriginal and non-Aboriginal individuals working with Indigenous materials in libraries and other institutions. She received responses from 53 participants from Canada and the U.S. She found that most respondents were working in institutions that used either the Library of Congress Subject Headings (LCSH) or Dewey Decimal Classification System (DDCS) headings. While respondents identify existing schema as biased and problematic, her findings suggest that there is no clear consensus on a "one-size-fits-all" terminology for thesauri, particularly for the LCSH term, "Indians of North America." Rather, First Nations, Métis and Inuit were all preferred terms. In addition, while respondents preferred schema that are "non-hierarchical and less linear" than the LCSH and DDCS headings, respondents opposed an alternative system based on the Medicine Wheel.

This article provides data regarding the attitudes of professionals working in Canadian institutions on the need for culturally appropriate thesauri and controlled vocabulary.

LITTLETREE, S., & METOYER, C. A. (2015). KNOWLEDGE ORGANIZATION FROM AN INDIGENOUS PERSPECTIVE: THE MASHANTUCKET PEQUOT THESAURUS OF AMERICAN INDIAN TERMINOLOGY PROJECT. *CATALOGING & CLASSIFICATION QUARTERLY*, 53(5-6), 640-657.

The authors describe The Mashantucket Pequot Thesaurus of American Indian Terminology Project, which was designed for use in a museum. It is composed of four domains: the Spiritual, the Physical, the Social, and the Mental – each of which subdivides hierarchically into smaller elements, emphasizing relationships between and among them. Instead of basing heading construction on literary warrant only (i.e., the content of the literature) the scheme also seeks to identify the terminology that would be used by the researcher, or user warrant, which involved consultation with Indigenous and non-Indigenous stakeholders. The authors suggest extending this approach in library settings.

MCKEMMISH, S., FAULKHEAD, S., & RUSSELL, L. (2011). DISTRUST IN THE ARCHIVE: RECONCILING RECORDS. *ARCHIVAL SCIENCE*, 11(3-4), 211-239.

The authors explore the role that archives have played and continue to play in constructing Indigenous identities. In particular, they argue that in Australia, Indigenous peoples distrust archival practices and practitioners because existing "information structures, metadata schemas, management strategies and access protocols" misrepresent Indigenous worldviews and experiences. In particular, oral traditions are marginalized while Western approaches are privileged so that Indigenous peoples' rights to the records that are created go unrecognized. Nonetheless, while archival records have traditionally disempowered Indigenous peoples, such information can also be used to reconnect and reconcile individuals, families and communities. Based on the work of the Trust and Technology project, the authors suggest that trust can be built between the archival and Koorie communities by building partnerships greater control over archival records by Indigenous peoples. Such partnerships can result in decolonizing changes to archival praxis. For example, the authors have helped to develop the Koorie Annotation system. This web-based tool facilitates the integration of Indigenous knowledge and experiences into official archives by allowing Indigenous peoples to search, find and express multiple views on existing institutional records. This "digital repatriation" model respects the rights of Indigenous peoples to manage information related to their histories and knowledges while maintaining the "sacrosanct" nature of the records of non-Indigenous archival and cultural institutions.

The authors reinforce the need to decolonize institutional information management praxis in order to build trust and respectful relationships with Aboriginal peoples. They suggest one methodology, a web-based records annotation system that could be a model for decolonizing practices in libraries and other cultural institutions in the Canadian state.

NEWMAN, J. (2012). REVISITING ARCHIVE COLLECTIONS: DEVELOPING MODELS FOR PARTICIPATORY CATALOGUING. *JOURNAL OF THE SOCIETY OF ARCHIVISTS*, 33(1), 57-73.

The author assesses the effectiveness and value of the Revisiting Archive Collections (RAC) cataloguing methodology. This method "systematically captur[es] and incorporate[es] the comments and contributions of individuals outside the profession as to the accuracy, completeness and attractiveness of archival catalogues and finding aids" and is based on a cataloguing method developed for museums in the United Kingdom. This method uses focus groups to gather feedback and information on existing archival records and is designed to both encourage community engagement and improve archive cataloguing. Such feedback recognizes that to some extent "person's ethnicity (or religion, sexual persuasion, disability or whatever) means that he or she is 'per se' better positioned to understand and, therefore, to catalogue particular collections— and particularly in this instance those that mainly white, mainly middle-class archivists feel less certain about" (61). However, this ideology conflicts with the longstanding belief in the archival community that responsibility for description still rests primarily with professional archivists rather than untrained lay people—despite the fact that this attitude could disadvantages alternative perspectives and/or worldviews. Based on the work of participants in the Mandeville Legacy project, the method provides an effective framework for extending archival praxis to working with a broader range of community members (e.g., in addition to donors). Participants could contribute effectively to records management including providing new content, corrections to existing content and personal observations on records. As a result, recordkeeping and other services (e.g., opening hours) could be improved. However, archivists found that respondents worked best with visual materials. In addition, the professionals

still experience discomfort interpreting and integrating feedback labelled as "personal opinion" and retain ultimate control over descriptions.

This article highlights the effectiveness of a participatory approach to records management that could be extended or modified for use with Indigenous communities. The authors also reinforce the embedded biases that privilege Western ideas about information production and management.

YEH, T. Y. R., & FROSIO, E. T. (1971). THE TREATMENT OF THE AMERICAN INDIAN IN THE LIBRARY OF CONGRESS EF SCHEDULE. *LIBRARY RESOURCES AND TECHNICAL SERVICES*.

In one of the earliest scholarly treatments of this topic, Thomas Yen-Ran Yeh points out the fundamental inadequacy of Library of Congress classification and subject headings concerning Native Americans. It treats them as not just historical (in History class) but preceding the history of the United States proper and with based headings that portray them in a negative light, and in a primarily adversarial relationship with the United States. He proposes adjusting the history of the U.S. back to E 77, so that Indians of North America become American Indians fully integrated within American history. He also suggests more neutral-sounding, e.g., "massacres" (a term applied largely to actions on the part of Indians) should become "incidents."

Indigenous Knowledge Protection

Recommendations

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

1. Protect and preserve Indigenous knowledge(s) in a variety of mediums for use by current and future generations in a respectful and sensitive manner while also actively engage in digitizing Indigenous knowledge, with guidance and control resting with Indigenous communities for the use and access of these materials.

2. Support Indigenous language revitalization by seeking out language activists in their communities to provide space for programming, share their language materials, and collect relevant materials, particularly for local languages.

3. Seek direction from communities on proper cultural protocols regarding access and care of their culturally sensitive knowledge and materials; developing specific protocols for dealing with Indigenous knowledge/materials within their collections by developing a Collection Management Policy that reflects and integrates Indigenous values; and if warranted an Indigenous knowledge agreement should be discussed with the originating community and agreed to.

4. Respect the Indigenous cultural concept of copyright regarding Indigenous history or heritage, which is often located in but not limited to oral traditions, songs, dance, storytelling, anecdotes, place names, hereditary names and other forms of Indigenous knowledges;

5. Actively participate in reforming the *Canadian Copyright Act* to include protect of Indigenous knowledges and languages while advocating for changes to include traditional knowledge as outlined and recommended by the World Intellectual Property Organization (WIPO) – Intergovernmental Committee on Intellectual Property and Genetic Resources, Traditional Knowledge and Folklore (http://www.wipo.int/tk/en/igc/).

6. We join the Truth and Reconciliation Commission (TRC) to call upon Library and Archives Canada to implement the Truth and Reconciliation Commission Calls to Action #69 (Appendix D) by fully implementing the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf and the Updated Set of Principles for the Protection and Promotion of Human Rights through Action to Combat Impunity (2005), more commonly known as the Joinet/Orentlicher Principles http://www.derechos.org/nizkor/impu/principles.html;

7. Acknowledge that timelines for outreach are different when dealing with Indigenous cultural protocols and be flexible in staffing, opening hours, and programming capacities.

8. Be active allies in Indigenous resurgence by supporting the recognition of Indigenous legal orders and kinship ties.

9. Actively seek out the work of Indigenous creators for inclusion in their collections and in addition, institute a robust deselection system that recognizes cultural appropriation and historical inaccuracy.

10. Engage in professional development and training that connects to the traditional territory where they work through land-based education and other forms of traditional knowledge.

Summary

Historically and currently, libraries, archives, traditional knowledge, language repositories and cultural memory institutions play a central role in the preservation of Indigenous knowledge by gathering in written and recorded oral knowledge and languages as well as digitized Indigenous knowledge, history, culture and language. These cultural memory institutions have become a very important part of the reclamation and intergenerational transfer of Indigenous knowledge, culture, language, art and history. An understanding of indigenous peoples' sense of history or worldview, the importance and validity of a dynamic culture of oral traditions, and issues of decolonization and re-empowerment are extremely crucial in collecting and preserving Indigenous knowledge.

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

Indigenous knowledge may be found in libraries or archives in formats and or interpreted as the results of published research in which the author holds the "legal" copyright to that knowledge or cultural expression, contrary to Indigenous notions of copyright. Parallel to Western culture, Indigenous peoples regard unauthorized use of their cultural expressions as theft. The Indigenous worldview includes the understanding that knowledge should only be transferred only in the proper cultural context with ownership remaining with the originating people, and only in the proper method of transmission can the true expression of that cultural expression be found (Callison, 2016).

Indigenous knowledges have been silenced by dominant knowledge organization systems and practices. Libraries, archives and cultural memory institutions can position themselves to help protect and support the recognition of these ways of knowing. Cultural memory institutions are well positioned to enable the restitution of stolen intellectual property through research, repatriation, and community support.

An important component of protecting Indigenous knowledge protection is the support of Indigenous language revitalization, which can help provide funding, technology, programming, and training for language archiving and education.

As cultural memory institutions protecting what WIPO calls “intellectual property, genetic resources, and associated traditional knowledge” should be a core part of our work of decolonizing and supporting Indigenous resurgence, we must ensure that our collections, staff, and spaces are responsive to the needs of the community’s unique intellectual property concerns, issues, and opportunities.

Bibliography

Indigenous Notions of Ownership and Libraries, Archives and Museums. edited by Camille Callison, Dr. Loriene Roy and Gretchen Alice LeCheminant. IFLA Publication 166, De Gruyter 2016.

Articles written by experts in Indigenous knowledge protection will convey to readers the dynamic quality of indigenous knowledge that is sustained, transformed, and continues to remain dynamic producing “new” knowledge in new media such as modern forms of music, theatre and dance interpretations, film, poetry, literary expression, language applications, blogs, Facebook, digital collections contained in libraries, and archives is deserving of respect, understanding and indeed protection. Readers will begin to understand why traditional knowledges are to be respected, the case law (Canadian - Dr. Greg Younging’s chapter, “The Traditional Knowledge – Intellectual Property Interface” and Internationally - Brigette Vezina’s chapter, “Cultural Institutions and the Documentation of Indigenous Cultural Heritage: Intellectual Property Issues”), a way forward (Jonathan A. Franklin’s chapter on “Traditional Cultural Expressions and Cultural Institutions”) and see global examples of how libraries, archives and other cultural memory institutions have deal with traditional knowledges.

Examples of Ethical Research Policies

Guidelines for Ethical Research in Manitoba First Nations
http://mfnerc.org/services/research-development/guidelines-for-ethical-research-in-manitoba-first-nations/

Provides a framework for First Nations and/or researchers contemplating research in First Nations communities in Manitoba. There is a need for First Nations to develop research protocols to protect and preserve their indigenous intellectual property, culture and traditional knowledge. By using this document as a guide, First Nations can create their own ethical research regulations.

Stó:lō Research and Resource Management Centre Research Registry

To combat histories of extractive research, this agreement, signed with researchers doing projects involving Stó:lō history and culture, provides researchers a sense of their responsibilities to the community, allows Stó:lō community members to comment on the project, and ensures research data is deposited to the Stó:lō Archives upon completion. It provides a useful, practical template for enabling Indigenous people to retain control of the products of research done with their communities.

Union of British Columbia Indian Chiefs. "Ethical Research Policy." http://www.ubcic.bc.ca/department/library.htm#axzz4Uv5MHx2P.

Anyone doing research at the UBCIC Resource Centre signs a policy stating they will give appropriate respect to the cultures, languages, knowledge and values of Aboriginal peoples. They must protect Aboriginal interests and resources from negative impact from the research project being made public, as well as transparently state their interests and agree not to exploit information gathered in their research.

University nuhelot'ine thaiyots'i nistameyimakanak Blue Quills. "Blue Quills First Nations College Research Ethics Policy." 2009. http://www.bluequills.ca/research-ethics/

This ethics policy is written first in Cree, consistent with nehiyaw laws of reciprocity. It ensures that researchers start with respecting sovereignty, that research is led by a member of the Indigenous community, that community members and students are included in the research whenever possible, and that research is held in joint copyright with the lead researcher, the participants, and the institution.

Mukurtu Content Management System, mukurtu.org

Developed by Kim Christen, this content management system uniquely offers organizations the ability to set complex permissions that can adhere to cultural protocols. Users can also apply Traditional Knowledge licenses to their content. [These are very short annotations that give readers a practical sense of how these resources may be relevant to their work]

Outreach and Service

Recommendations

That Libraries, Archives and Cultural Memory Institutions:

1. Foster sustained connections and partnerships with Indigenous communities to ensure inclusive, accessible and relevant services.

a) Priority is placed on face-to-face consultation and communication; elders are consulted where appropriate;

b) Boards and Foundations are encouraged to include Indigenous representation.

2. Develop an understanding of Indigenous service and outreach needs, and ensure that an Indigenous perspective is integrated into service, outreach and programming plans.

a) Recognize that Indigenous literacies, cultures and learning practices are historically rooted in interpersonal relationship, shared activity and story-telling and do not necessarily privilege a print culture.

3) Ensure staff are knowledgeable and welcoming.

a) Cross cultural training is available and delivered by Indigenous consultants/staff,

b) Online training and resources be made available to library staff in isolated or remote locations.

4) Provide programming that:

a) meet the expressed needs of the Indigenous communities, including language revitalization,

b) encourage understanding, discussion and collaboration between Indigenous and non-Indigenous communities.

5. Ensure print and digital collections highlight, acknowledge and honour the unique cultures and experiences of Indigenous communities.

6. Recognize that the complex information requirements of Indigenous communities -- which may range from the maintenance and revitalization of Indigenous cultures and languages, to self-governance, to rights and title claims -- will require layered services and relevant collections.

7. Foster a sustainable funding model, by joining respective regional, provincial, territorial and national library networks to leverage broader access to library services and support

8. Encourage educational institutions, including libraries, to review their service area and identify opportunities for cooperative resource sharing or contracted services, e.g., the University College of the North contracts with three bands to establish, maintain and develop public libraries in their communities.

Summary

For decades, services and outreach programs have included Indigenous populations as a target audience, and numerous provincial and federal reports have been developed to support recommendations and sound practices (Cavanagh, 2009). Yet, libraries, archives and cultural

memory institutions are still mostly perceived as alien or uninviting environments for both urban and on-reserve Indigenous peoples, and places that mostly overlook Indigenous world views.

The Truth and Reconciliation Commission (TRC) Summary Report raised awareness of the consequences of colonization and provides an opportunity to review assumptions and paternalistic policies that have previously shaped approaches to service delivery and outreach.

Our libraries, archives, and institutions of memory must more fully become cultural centres, representing the Indigenous communities and populations we serve. We must take our direction from the communities and groups we serve in collection development, service delivery, and space design and be culturally aware of the people we serve, and their cultural traditions and languages. We must be community-specific, integrating ourselves into the local communities. As we become more aware and inclusive, soliciting and acting upon feedback, so too must we support members of Indigenous communities to become service providers themselves. More training and support is required for our professionals, staff and other shares of information.

Bibliography

BURNS, KATHLEEN, DOYLE, ANN, JOSEPH, GENE, & KREBS, ALLISON. (2009). INDIGENOUS LIBRARIANSHIP. IN M. J. BATES, & M.N. MAACK (EDS.), *ENCYCLOPEDIA OF LIBRARY AND INFORMATION SCIENCES* (3RD ED.).

http://www.tandfonline.com/doi/book/10.1081/E-ELIS3

An introductory overview of the history, practice, issues, and theoretical approaches associated with Indigenous librarianship. It encourages the library profession to take a broader approach to complex issues of service and knowledge organization.

CAVANAGH, MARY & ABORIGINAL LIBRARY SERVICES WORKING GROUP (2009). *SOUND PRACTICES IN LIBRARY SERVICES TO ABORIGINAL PEOPLES: INTEGRATING RELATIONSHIPS, RESOURCES AND REALITIES*. (PREPARED FOR PROVINCIAL/TERRITORIAL PUBLIC LIBRARY COUNCIL).

https://drive.google.com/drive/folders/0B8YZOdFibny2a3Y4YVFJXzFHMHc

A comprehensive cross-Canada survey was developed to report sound government practices that support Aboriginal library services, and local or regional models which could be replicated elsewhere in the planning, delivery and funding of public library services. Proposes a model of public libraries as Aboriginal Knowledge Centres organized around the framework of the "library practice wheel."

LEE, DEBORAH. (2014). *ABORIGINAL AND VISIBLE MINORITY LIBRARIANS: ORAL HISTORIES FROM CANADA*. TORONTO AND NEW YORK: ROWMAN & LITTLEFIELD.

This insightful collection of eighteen essays from Aboriginal librarians and visible minority librarians representing various immigrant groups from the Indian subcontinent, China, the Philippines, and Jamaica, reflects the authors' career challenges and strategies, and offer rich insights into diversity and inclusion in the library profession. These personal histories have not previously been documented in Canada and provide an invaluable resource in creating an inclusive and equitable workplace.

MINISTER'S ADVISORY COMMITTEE ON LIBRARY SERVICE FOR ABORIGINAL PEOPLE. (OCTOBER, 2001). *INFORMATION IS FOR EVERYONE: FINAL REPORT OF THE MINISTER'S ADVISORY COMMITTEE ON LIBRARY SERVICES FOR ABORIGINAL PEOPLE*.

https://lssap.files.wordpress.com/2011/05/ablibfinalrev.pdf

This report, developed to support improved library services for Aboriginal peoples in Saskatchewan, includes comprehensive recommendations designed to increase access and participation in the public library system by First Nations and Métis people.

SARJEANT-JENKINS, RACHEL & WALKER, KEITH. (2015). SERVING REMOTE COMMUNITIES TOGETHER: A CANADIAN JOINT USE LIBRARY STUDY. *AUSTRALIAN LIBRARY JOURNAL*, 64 (2), 128-141.

https://ecommons.usask.ca/bitstream/handle/10388/7235/Serving%20remote%20communities%20together%20%20Submission%20for%20ALJ%3b%20revised%20accepted%20manuscript%20version.pdf?sequence=1&isAllowed=y

In 2013, an exploratory case study research was conducted of two joint use libraries in northern Manitoba, involving a college and two communities to assess the partnership structure, community perception of the library, the college's rationale for participation, and the benefits to the communities and the college. In addition, the research aimed to determine key factors in the partnerships' success and implications for best practices, including the community's critical role in the establishment of the Library. Although there are ongoing challenges with sustaining joint-use libraries, steadily increasing use indicates it is a successful model for remote communities.

Decolonizing Libraries and Space

Recommendations

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

1. Display signage including translation in the local Indigenous language(s);
2. Create dedicated space for Indigenous gathering, teaching and creating, incorporating regional Indigenous collections and art;
3. Engage with Indigenous architects and stakeholders so as to incorporate authentic Indigenous designs during renovations or new construction projects;
4. Ensure inclusive hiring practices and target Indigenous applicants in their advertised positions;
5. Provide specialized training is provided to all staff concerning Indigenous library services;
6. Host elders- or storytellers-in-residence;
7. Invite Indigenous speakers to hold events, workshops, or lectures;

8. Adopt a formal statement acknowledging the Treaty, unceded and traditional territory on which the library sits **(More information in Appendix H);**

9. Acknowledge the importance of land-based education to Indigenous ways of knowing and explore opportunities to expand library spaces and collections to extend its reach beyond physical borders.

10. Adapt digital infrastructure to accommodate various forms of access to library collections and services.

That library, archival and information studies programs, para-professional programs, student assistant and student internship programs:

11. Adopt recruitment and retention strategies targeted toward Indigenous students.

12. Adopt pedagogical approaches and curricula that serve to balance Western and Indigenous ways of learning and knowing.

That provincial and territorial library associations:

13. Make awareness of various regional Indigenous cultures and knowledge a part of their professional and continuing education programming.

Summary

Canadian Libraries of all kinds and other cultural memory institutions have, for the most of the past 150 years, been built and operated in a colonial context and manner: Architecturally European (often Greco-Roman), named after Europeans or with colonial place-names, with English or French signage and physically organized according to Western classification schemes such as the Dewey Decimal System, the Library of Congress Classification and other information management systems, their interior spaces decorated with Western art motifs and with busts of notable Euro-Canadians, their programming largely devoted to colonial culture and Western literature, and staffed by non-Indigenous employees trained in Western ontologies, epistemologies, practices and ethics. In other words, they have served to reflect and reinforce a colonial culture and a self-aggrandizing view of Western civilization, while ignoring and erasing Indigenous knowledge, place-names and sovereignty. Non-Indigenous users have consequently had their own cultural preconceptions affirmed, while Indigenous users have rarely seen themselves, their cultures, art or literatures reflected in these buildings or collections.

To support and be an integral part of reconciliation processes, libraries need to decolonize and Indigenize their physical presence on Indigenous lands, including their nomenclature, interior décor, signage, and – where made possible through renovation or new construction – their architecture. Spaces dedicated to Indigenous collections, art and programming – particularly those offered by Elders-in-residence – as well as signage in regional Indigenous languages would contribute significantly to welcoming the Indigenous library user, and validate in the eyes of the non-Indigenous the reality of Indigenous sovereignty.

Indigenized spaces must also include the staff working within them. Professional and technical education programs need to integrate Indigenous knowledge systems in their curricula, and provincial professional associations should be supporting these in their continuing education

efforts. Recruiting efforts should encourage Indigenous applicants, and highlight fluency in regional Indigenous language(s) as a desirable quality in candidates.

Bibliography

DOERKSEN, K., & MARTIN, C. (2015). A LOOSE COUPLING: ABORIGINAL PARTICIPATION IN LIBRARY EDUCATION-A SELECTIVE LITERATURE REVIEW. *PARTNERSHIP: THE CANADIAN JOURNAL OF LIBRARY AND INFORMATION PRACTICE AND RESEARCH, 10(2)*, 1. RETRIEVED FROM https://journal.lib.uoguelph.ca/index.php/perj/article/view/3337#.WGptH31LW-A

Doerksen & Martin provide a selective review of literature addressing both structural and content-based barriers for Indigenous peoples' participation in library and information studies programs. The works within discuss the shortcomings of recruitment strategies, curricula, and pedagogical approaches, citing the influence of Westernized, Eurocentric bias as core to maintaining and perpetuating cultural barricades to information studies. The authors highlight a number of practical approaches to increasing Indigenous participation in the "practice, scholarship and instruction of librarianship" (p.13), including financial support for Indigenous LIS students, curricula content addressing the validity of alternative knowledge structures and information dissemination, the necessity to protect and preserve that knowledge, and the infusion of pedagogical methodologies that act to balance Westernized and Indigenous ways of learning and knowing.

CAVANAGH, M. AND THE ABORIGINAL LIBRARY SERVICES WORKING GROUP. (2009). *SOUND PRACTICES IN LIBRARY SERVICES TO ABORIGINAL PEOPLES: INTEGRATING RELATIONSHIPS, RESOURCES AND REALITIES*. PROVINCIAL/TERRITORIAL PUBLIC LIBRARY COUNCIL (PTPLC).

Proposes a normative model of public libraries as *Aboriginal Knowledge Centres,* organized around a holistic, four-quadrant framework called the Library Practice Wheel. The four quadrants are: Leadership, Innovation, Participation and Composition – the latter of which incorporates library spaces and staff training, citing the Aboriginal Reading in the Round space at Winnipeg Public Library's Millennium Library as a high-profile collection and programming space informed by Aboriginal cultures.

JACOBS, J. M. (1996). EDGE OF EMPIRE: *POSTCOLONIALISM AND THE CITY*. LONDON: ROUTLEDGE.

While not concerned with libraries, Jacobs' book is about the ongoing cultural and physical impacts of British imperialism in the built environment (buildings and cities), and their role in mediating the relationships between non-Indigenous and Indigenous populations, specifically in the Australian context. The imposition of colonial architecture and western urban planning (i.e., rigid gridded streets patterns) on traditional Aboriginal lands served to erase Aboriginal sovereignty and reinforce the ideology (and fantasy) of "*terra nullius*". She argues that space and imagination are inextricably linked: that our buildings, mapping and notions of cultural identity have given a sense of logic and permanence to imperialism, which is not confined to the past but continues to exist all around us in our built environment. Creating genuine postcolonial spaces requires an authentic commitment to Indigenous placemaking and land stewardship.

LILLEY, A. S. (2012). *INTRODUCING "AWARENESS OF INDIGENOUS KNOWLEDGE PARADIGMS". IFLA CORE ELEMENTS*. WEB.

Discusses the move in 2007 by the library profession in New Zealand to establish a professional registration scheme whereby members were required to demonstrate their knowledge, competence and ethics according to the Guidelines for Professional Library/Information Educational Programmes as identified by the IFLA (the International Federation of Library Associations and Institutions). In addition to those competencies, however, the New Zealand profession added an 11th: *Awareness of Indigenous knowledge paradigms.* This includes the diversity and structure of Maori knowledge frameworks; the roles of language and cultural practices on those frameworks; and the validity of Maori research methodologies. Lilley urges IFLA to adopt a similar statement regarding Indigenous knowledge paradigms for application internationally.

NEUROHR, K. A., & BAILEY, L. E. (2016). USING PHOTO-ELICITATION WITH NATIVE AMERICAN STUDENTS TO EXPLORE PERCEPTIONS OF THE PHYSICAL LIBRARY. *EVIDENCE BASED LIBRARY AND INFORMATION PRACTICE*, 11(2), 56-73.

Using photo-elicitation, a methodology that involved Indigenous students taking meaningful photographs of spaces or objects in the library, Neurohr & Bailey explored students' perceptions of the library at the Edmon Low Library at the Oklahoma State University. Through these photographs and in-depth interviews, the authors were able to determine both barriers and missing services for Indigenous students. The authors recommend increasing both the volume and visibility of materials and exhibits focused on Indigenous culture, and emphasize a greater need for fostering awareness and understanding of these efforts in addition to increasing traditional library orientation. Neurhor & Bailey also note the need for a broader evaluation of stereotypes that surround library users. Further, the authors acknowledge the important role of Indigenous students participating in the research to begin with; not only did the students feel heard, but their knowledge of library collections and services was increased through their involvement.

URBANIAK, T. (2012). THE PUBLIC LIBRARY AND INTANGIBLE CULTURAL HERITAGE: THE STORYTELLER-IN-RESIDENCE PROGRAM OF THE CAPE BRETON REGIONAL LIBRARY. *JOURNAL OF LIBRARY INNOVATION*, 3(2), 33-42.

Author Urbaniak describes the implementation and outcomes of a story-teller-in-residence program carried out at the Cape Breton Regional Library system in Cape Breton, Nova Scotia. The author describes the consultation process, terms, expectations, remuneration and selection process involved in appointing Ken Chisolm as a local story-teller-in-residence. Chisolm, although not of Indigenous descent, was appointed through consultation with a number of key community stakeholders, including Lindsay Marshall, then President of Unama'ki College and now Chief Administrative Officer of Potlotek First Nation. The program was designed to capture the rich multiculturalism of the region, demonstrate the library's "sensitivity to local cultures and traditions" (pg.40), and preserve the "strong, oral traditions" (pg.35) of the many peoples that inhabit the area. From this work, a number of key structural components could be translated to a strictly Indigenous-focused story-teller in residence, or more specifically, elder-in-residence, program at libraries across the country. Examples of such programs can be seen at Dalhousie University in Halifax, Nova Scotia, and the University of Manitoba in Winnipeg, Manitoba.

SASKATCHEWAN, & MINISTER'S ADVISORY COMMITTEE ON LIBRARY SERVICES FOR ABORIGINAL PEOPLE. (2001). *INFORMATION IS FOR EVERYONE: FINAL REPORT OF THE MINISTER'S ADVISORY COMMITTEE ON LIBRARY*

Services for Aboriginal People. Regina: The Committee. Retrieved from https://lssap.files.wordpress.com/2011/05/ablibfinalrev.pdf

Although this report addresses a number of topics surrounding Indigenous library services, a key section of the document touches on employment and training of staff. The Minister's Advisory Committee on Library Services for Aboriginal People establishes a variety of recommendations surrounding employment strategies, employment equity, Indigenous representation at administrative levels within the library system, and community consultation. Through outreach and consultation with local Indigenous Communities, the Committee on Library Service for Aboriginal People detail a strategy for improving employment and training through: adopting hiring practices where knowledge of Indigenous culture and language are considered an asset, inviting Indigenous staff members to sit on library committees or the Board, seek out Indigenous students to occupy summer positions or internships within the library, developing bursaries or scholarships in partnership with regional library and information studies programs, training non-Indigenous staff in Indigenous Library services, and creating mentorship programs within the library for Indigenous youth and students.

Appendices

A. Truth & Reconciliation Committee Charter

TRUTH AND RECONCILIATION COMMITTEE

Committee Charter

MANDATE

The Truth and Reconciliation Committee exists to promote initiatives in all types of libraries to advance reconciliation by supporting the Truth and Reconciliation Commission Calls to Action (http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_English2.pdf) {http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_French.pdf} and to promote collaboration in these issues across the Canadian library communities.

RESPONSIBILITIES

The particular responsibilities of the Truth and Reconciliation Committee include:

- Engaging with existing committees and/or working groups within CFLA-FCAB members to highlight best practices in this area already in place across Canada, help to disseminate those best practices, and foster greater co-operation at the federal level.
- Engaging with the working group that is in the process of forming the National Aboriginal Library Association (NALA), with the intention of supporting the successful formation of NALA and engaging them in a leadership role on Indigenous issues at CFLA-FCAB.
- Review existing guidelines and best practices regarding Indigenous (First Nations, Metis and Inuit) peoples of Canada as pertains to library services.
- Recommend a long-term structure and direction to the CFLA-FCAB Board to pursue to address Indigenous issues related to libraries, including the formation of a permanent committee and programs, following the inaugural CFLA-FCAB AGM in February 2017.

OUTCOMES

In order to fulfill its responsibilities, the Committee will deliver the following with the support of the Senior Project Executive and others as required:

- The creation and maintenance of a section of the CFLA-FCAB website dedicated to identifying and promoting best practices identified by libraries and associations to promote education regarding Indigenous issues, to support reconciliation, and to meet the needs of Indigenous communities.
- A report to be delivered to the Board in January 2017 recommending further actions that the CFLA-FCAB should consider to support Indigenous (First Nations, Metis and Inuit) peoples of Canada over the long term.

PROCEDURAL RULES

MEMBERS

- Chair: Camille Callison
- Initial Members: Peter Bailey, Donna Bourne-Tyson, Paul Takala, Kevin Brennan, Trecia Schell, Sonia Smith, Alix-Rae Stefanko

Membership will be updated as CFLA-FCAB engages with NALA and its member associations and representatives are identified.

MEETINGS

The entire committee will meet monthly commencing in September 2016 or more frequently if workload dictates.

MINUTES

Minutes of each meeting shall be kept and circulated to the members of the Committee, the Senior Project Executive, and the Chair of the CFLA-FCAB Board of Directors.

RECOMMENDATIONS AND REPORTS

Committee recommendations and reports will be submitted in writing to the CFLA-FCAB Board. Documents will include both suggested action and justification for the recommendations. The Chair of the Truth and Reconciliation Committee (if not a Board member) or other designated representative of the Committee will be invited to attend any session during which recommendations and reports are scheduled to be discussed.

B. Truth & Reconciliation Committee Members Biography

Nominees from Member Associations and Committee Chair

BCLA

Thom Knutson

Thom Knutson sits on the board of the British Columbia Library Association as the director-at-large responsible for communications. Based in Campbell River, Thom manages six branches of the Vancouver Island Regional Library, where he works to strengthen library services to rural communities.

Joëlle Samson, Head of Outreach Services, Thompson-Nicola Regional District Library System

Joëlle began her career at the Kyuquot Elementary-Secondary School Library at the Houpsitas Reserve on Vancouver Island. After earning an MLIS, she began working at the TNRD Library System in Kamloops BC, where she is currently developing a partnership with Tk'emlúps te Secwepemc. Joëlle was born in Quebec and raised in the Okanagan Valley, and is the mother of a child of Nuu-Chah-Nulth descent.

Library Association of Alberta (LAA)

Anne Carr-Wiggin, NEOS Manager, Indigenous Initiatives, University of Alberta Libraries

Anne Carr-Wiggin works at the University of Alberta, where she is involved with Indigenous communities, is the subject librarian for the Faculty of Native Studies, and works with the staff of six First Nations college libraries across Alberta on the First Nations Information Connection (FNIC). She recently joined the Guiding Circle of RISE Reconciliation in Solidarity Edmonton. Anne is grateful to Indigenous friends and colleagues who have generously enabled her to learn more about their communities.

Diana Davidson, Director, Public Library Services Branch (PLSB), Municipal Affairs, Government of Alberta

Diana Davidson is the Director of Public Library Services Branch, Municipal Affairs, Government of Alberta. Diana is past chair of the Provincial Territorial Public Library Council (PTPLC) and current chair of the National Network of Equitable Library Service (NNELS). Diana has a PhD in literature and is a novelist. She lives in Edmonton.

Linda Garvin, Executive Director, Customer Experience, Edmonton Public Library

Linda Garvin has been with Edmonton Public Library since 2008 starting as a branch manager. In 2012, she assumed the positon of Director, Branch Services with responsibility for providing direction and support for the provision of services at service points. Currently, Linda is Executive Director, Customer Experience at EPL with overall responsibility for customer service.

Colette Poitras, Manager, Public Services, Northern Lights Library System

Colette Poitras is the Manager of Public Services for the Northern Lights Library System in Elk Point, Alberta. She has a passion for increasing the scope and span of quality library service to Indigenous communities. She is a proud member of the Métis Nation of Alberta.

Saskatchewan Library Association (SLA)

Carol Cooley, Director of Saskatoon Public Library

Under Carol's leadership SPL has committed to Reconciliation, identifying "Honouring Indigenous Perspectives" as a strategic priority. SPL is an active member of the Reconciliation Saskatoon committee, is developing an Indigenous library services strategy, has formed an Indigenous Advisory Committee, is opening a Reconciliation Reading area at the central branch, and launched a Read for Reconciliation program.

Cynthia Bretell, Program Head, Saskatchewan Polytechnic, Library and Information Technology Program

In her role of Program Head and Instructor for the Library and Information Technology Program at Saskatchewan Polytechnic, she works to indigenize the curriculum so that students will have a strong knowledge base as they head out to work in Saskatchewan's libraries.

Manitoba Library Association MLA

Monique Woroniak, Customer Services Librarian - Information Services Winnipeg Public Library, Community Services City of Winnipeg

Monique Woroniak plays a central role advancing Indigenous services at Winnipeg Public Library. In 2016 she received the Honouring Our Allies Award from the Aboriginal Circle of Educators (MB) and a CBC Manitoba Future 40 Award for her work in libraries and her founding of groundworkforchange.org. She is the 2017 Dalhousie University Horrocks National Leadership Lecturer on the topic "Beyond Colonialism? Libraries for a Canada We Don't Yet Know".

Dr. Stan Gardner, Dean, Library Services, University College of the North

Stan is the Dean of Library Services at University College of the North (UCN) and provides services to three First Nations public libraries. His experience includes: Sultan Quaboos University Library; Learning Center Director, Colorado Mountain College; Deputy State Librarian/Interim State Librarian, Missouri; and Library Director, Nebraska State College System. Stan serves as a board member of the BC Library Cooperative Board, Manitoba Library Consortium and Public Library Advisory Board.

Michael Dudley, Indigenous and Urban Services Librarian, University of Winnipeg Library

With graduate degrees in both Library and Information Studies and City Planning, Michael is the editor of the ALA Editions book, Public Libraries and Resilient Cities, as well as a number of interdisciplinary scholarly articles and presentations examining subjugated knowledges in the academy and in libraries, including "A Library Matter of Genocide" which he delivered at the 2016 Pathways to Reconciliation conference in Winnipeg. He is also a prolific book reviewer for the Winnipeg Free Press.

Ontario Library Association (OLA)

Feather Maracle Luke, Chair, OLA Indigenous Task Group

Feather works in the Reference Department at the Timmins Public Library. On this Committee, I am representing the Ontario Library Association, as Chair of the OLA – Indigenous Task

Group. Feather is also a member of the National Aboriginal Library Association working group, through the National Reading Campaign.

Trudy Russo, Special Collections Librarian, Lakehead University

Trudy's role includes the management of the Northern Studies Resource Centre which houses collections focusing on northern and Indigenous issues. Trudy also acts as Library Liaison to the Indigenous Learning department and support the university's Indigenous Content Requirement. (ICR).

Quebec (ABQLA)

Katherine Kasirer, Senior Librarian, National Film Board of Canada

For over 30 years Senior Librarian Katherine Kasirer has worked at the National Film Board of Canada where she maintains a traditional library for employees, manages information about the film collection for catalogue publication online, and provides reference and specialized research services to NFB filmmakers.

Sonia Smith, CFLA-FCAB Board member; McGill University

Sonia Smith is the Past President of the Quebec Library Association (ABQLA) and the Quebec representative on the inaugural Board of the new Canadian Federation of Library Associations. Sonia is a librarian at the Law Library at McGill University, in Montreal, QC. She has an MLIS from Université de Montreal and a B. A. in Library Science from the Universidad Nacional Autónoma de México.

Nova Scotia Library Association (NSLA)

Trecia Schell, CFLA-FCAB Board member; Pictou-Antigonish Regional Library

Community Services Librarian with Pictou-Antigonish Regional Library, one of the 9 regional public library systems in Nova Scotia located on traditional Mi'kmaq territory. She is a member of the Diversity Working Group for NS Public Libraries. Trecia is the Atlantic Region's representative on the Canadian Federation of Library Associations / Fédération canadienne des associations de bibliothèques (CFLA-FCAB) Interim Board.

The Atlantic Provinces Library Association (APLA)

Maggie Jean Neilson, Member of APLA Executive and Academic Librarian at Acadia University

Maggie Neilson is a Librarian at Acadia University in Wolfville, Nova Scotia. Since her arrival at Acadia University in 2015, Maggie has worked with her campus colleagues and local Mi'kmaw communities to organize events that focus on Indigenous arts and culture as well as historical and contemporary issues faced by First Nations, Métis and Inuit peoples.

Suzanne van den Hoogen, Public Services Librarian, St. Francis Xavier University

Suzanne sits on her University's Committee on Indigenization (COI) and the COI Programming Committee.

Association of Prince Edward Island Libraries (APEIL)

Trina O'Brien Leggott, President, APEIL (Association of Prince Edward Island Libraries)
Trina is a member of APLA. Earlier this year in her previous role as Chief Librarian at the Confederation Centre Public Library, Trina worked with the PEI Advisory Council for the Status of Women and the Aboriginal Women's Association to host an 8-week program of noon hour discussions on the recommendations of the TRC. The series was both well received and well attended.

Newfoundland and Labrador Library Association (NLLA)

Patti Bryant, Professional Development and Events Director, NLLA
Patti has been with the Memorial University of Newfoundland's library system for over thirty years and has served in various capacities with the NLLA, the Newfoundland and Labrador Health Libraries Association (NLHLA), and APLA.

Nunavut

Ben Gosling, Baker Lake, Nunavut Public Library Services
A graduate of the University of Toronto Masters of Information Studies program, Ben Gosling has served a variety of libraries throughout Canada. Ben currently is the Community Services Librarian with Nunavut Public Library Services; travelling to (and facilitating the needs of) 10 communities throughout the territory of Nunavut.

Helen Halbert, Librarian, Inuit Qaujisarvingat (Inuit Knowledge Centre)
Helen Halbert is the librarian for Inuit Tapiriit Kanatami, the national Inuit organization in Canada. She has a Master of Library and Information Studies from the University of British Columbia and is a graduate of the iSchool@UBC's First Nations Curriculum Concentration.

NorthWest Territories

John Mutford, President, NWT Library Association
John is the President of the Northwest Territories Library Association and a Public Services Librarian at Yellowknife Public Library.

Yukon

Natalie Wing, Librarian and a/Policy Development Officer Registrar of Notaries, Yukon Public Law Library, Department of Justice
Natalie is a member of the Yukon Libraries Association and currently works as a law librarian at Yukon Public Law Library. Her professional interests include literacy and information literacy development and equity of access to information.

National

Pierre Gamache, Director General, Published Heritage Branch, Library and Archives Canada
Pierre Gamache is Director General, Published Heritage at Library and Archives Canada (LAC), with responsibilities for the acquisition and description of published material. Previously he

occupied similar positions in Public Services, Preservation, and Private Archives. He holds a Bachelor's Degree in Music History, and a Master's Degree in Library Science, both from McGill University.

Michael Ciccone, Executive Director, Centre for Equitable Library Access

Michael Ciccone is currently the Executive Director of the Centre for Equitable Library Access. He is also Chairman of the Information Hamilton Board, a member of the Ontario Library Association Copyright Committee, a member of the eBound Canada board and co-chair of the Loan Stars Steering Committee. Previously he was Director of Collections at Hamilton Public Library.

Jessie Loyer, Librarian, Mount Royal University

Jessie Loyer is Cree-Métis and a member of Michel First Nation. She is a librarian at Mount Royal University in Calgary, a guest on Treaty 7 and Blackfoot territory.

Betty Braaksma, University Librarian, Brandon University

Betty Braaksma is the University Librarian at the John E. Robbins Library, Brandon University. Prior to joining Brandon in 2013, Ms. Braaksma worked at the University of Manitoba, the Thunder Bay Public Library and York University's Scott Library. She currently serves as the Chair of the Manitoba Library Consortium, and also facilitates the Council of Prairie and Pacific University Libraries (COPPUL) Indigenous Knowledge Task Group.

Canadian Association of Professional Academic Librarians (CAPAL)

Martha Attridge Bufton, Reference Services Carleton University Library

Martha Attridge Bufton, BBA (Hons), MA, MLIS candidate, is a subject specialist in Reference Services at the Carleton University Library. She supports Canadian, Child and Indigenous Studies as well as Social Work. Her research interests include culturally relevant pedagogy and culturally relevant metadata development.

Canadian Urban Libraries Council (CULC)

Megan Langley, Manager of Neighbourhood Services at VPL

Megan joined VPL in 1994 as a Children's Librarian and has been a Branch Head in numerous branches since 2007. Megan is currently Manager, Neighbourhood Services. She is a member of BCLA and is VPL's representative on the City of Vancouver's Aboriginal Reconciliation Working Group. Megan received a Master of Library Science from the University of B.C. in 1992.

Rosemary Griebel, Calgary Public Library

Rosemary Griebel is a Design Lead at Calgary Public Library, and oversees the development of Indigenous engagement and services. In this role, she works closely with other libraries in Treaty 7 territory to develop responsive services, and is the library liaison with the City for the municipal TRC Implementation Plan.

Sarah Andrews, Coordinator, Public Services, London Public Library

Sarah Andrews is the Coordinator of Public Service at London Public Library, responsible for Shared Facilities & Relationships and for our Indigenous Services Team. As the Team Lead, she

directs the team's research, organizes conversations and learning opportunities and acts as a resource to the Library, acquiring knowledge and experiences to inform our decision making and direction around services including Indigenous People in our area of Southwestern Ontario.

Patricia Knockwood, Aboriginal Services Librarian for New Brunswick Public Library Service

Patricia Knockwood is the Aboriginal Services Librarian for New Brunswick Public Library Service (NBPLS). She holds a BA in Native Studies and History from St. Thomas University and a MLIS from Dalhousie University. She is a proud Mi'kmaq woman from Fort Folly First Nation in New Brunswick.

Monique Désormeaux, Deputy Chief Executive Officer, Ottawa Public Library

Monique E. Désormeaux is currently the Deputy CEO of the Ottawa Public Library and also serves as an adjunct Professor with the University of Ottawa's School of Information Studies. She has experience in board governance, change management, policy development, organizational restructuring, and collective bargaining/labour relations.

John Pateman, CEO, Thunder Bay Public Library

John is Chief Librarian at Thunder Bay Public Library, Ontario. John was part of the research team which produced *Open to All? The Public Library and Social Exclusion* and is the author of *Developing a Needs Based Library Service*, *Public Libraries and Social Justice*, and *Developing Community-Led Public Libraries*.

Pam Ryan, Director, Service Development & Innovation, Toronto Public Library

Pam Ryan has served as Director, Service Development & Innovation at Toronto Public Library since May 2016. Prior to TPL, she served in Director roles at Edmonton Public Library, most recently as Director, Collections and Technology, and as an academic librarian at the University of Alberta, most recently as Head, Cameron Science and Technology Library.

Karen Hoffmann, Board Member, Vancouver Public Library

Karen Hoffmann is a nurse, lawyer and credit union executive. She currently serves as the chief governance officer of Vancity Credit Union, the largest credit union in Canada and has held several roles at Vancity in her 15 years with the organization, including vice president, wealth management and senior vice president compliance and risk management. She is a trustee of the Vancouver Public Library.

Canadian Association of Research Libraries (CARL)

Marc Bragdon, Librarian, University of New Brunswick

Marc Bragdon is a former Systems Librarian for Nunavut Public Library Services and currently serves as liaison librarian for the University of New Brunswick Faculty of Education and the Mi'kmaq-Wolastoqey Centre. His research interests include the intersection of intercultural communication theory and online learning support.

Jenna Walsh, Indigenous Initiatives Librarian, Simon Fraser University

Jenna Walsh is Simon Fraser University's Indigenous Initiatives Librarian and Librarian for the departments of First Nations Studies, Archaeology, Environment, and Resource & Environmental Management. She was born, raised, and continues to live in the unceded

traditional territories of the xʷməθkwəy̓əm (Musqueam), Skwxwú7mesh (Squamish), and Sḵwx̱wú7mesh (Tsleil-Waututh) Nations.

C. Library & Literacy Services for Indigenous Peoples of Canada

Library & Literacy Services for Indigenous (First Nations, Métis & Inuit) Peoples of Canada Position Statement

Acknowledgment - Canadian Library Association (CLA): Indigenous Peoples' Network

The Federation is committed to promoting a vision of, and contributing to the establishment of best practices, for library and other information services related to Indigenous peoples living in Canada that include but are not limited to:

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

D. Truth and Reconciliation Calls to Action

Truth and Reconciliation Commission Calls to Action

English:
(http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_English2.pdf)

Français:
(http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_French.pdf)

E. Accessibility Letter from CELA and NNELS

CELA (the Center for Equitable Library Access) and NNELS (the National Network for Equitable Library Service) Letter

Camille Callison

Chair of the CFLA-FCAB Truth & Reconciliation Committee

January 11, 2017

Dear Camille,

As members of the CFLA-FCAB Truth & Reconciliation Committee and as representatives of two national organizations that serve Canadians with print disabilities through public libraries – CELA (the Center for Equitable Library Access) and NNELS (the National Network for Equitable Library Service) - we are proud advocates for access to information.

Both CELA and NNELS launched with mandates to provide Canadians with print disabilities equitable access to published materials through their local public library and both have the knowledge and resources to support accessible publishing. We commend the National Centre for Truth & Reconciliation for ensuring their reports are published to the public domain, which allowed both organizations to readily produce accessible versions so that Canadians with print disabilities could take part in the truth & reconciliation process.

The CFLA Truth & Reconciliation Committee has put a great deal of effort into identifying Calls to Action that they feel libraries can best support. We recommend that as part of our support and advocacy efforts moving forward, that CFLA-FCAB continually remind stakeholders that material produced and programming planned in the future in support of the Calls to Action should be accessible to all Canadians. Both organizations are positioned to support efforts that assure this occurs.

Sincerely,

Diana Davidson

Chair, National Network for Equitable Library Service

Michael Ciccone

Executive Director, Centre for Equitable Library Access

F. Black Chapter – Best Practices

Organization Scheme
Updated: January 10, 2017

This scheme reflects the 3 Excel workbooks that have been created. Items in these workbooks are the foundation of an online resource to be created and hosted on the CFLA website.

The scheme should be re-visited before the creation of an online resource. Additional categories which could be included are school libraries and one to address works about Indigenous librarians, representation within the profession, etc. Such items are currently under human resources.

a. **PUBLIC-FACING STATEMENTS, POLICIES & SERVICES (workbook)**
https://drive.google.com/open?id=0B8YZOdFibny2eUhlXzdtSDhySHM

- Indigenous Communities' Libraries*: Canada, United States, International (worksheet)
  *Note: this refers to libraries or library services on or for actual Indigenous communities (reserves, First Nations, U.S. tribal, etc.)
- Academic Libraries – Canada (worksheet)
- Public Libraries – Canada (worksheet)
- Government & Special Libraries – Canada (worksheet)
- Associations (worksheet)
  - Canada
  - United States and International

b. **LITERACY SUPPORTS: STUDIES, REPORTS, NEEDS ASSESSMENTS, etc. (workbook)**
https://drive.google.com/open?id=0B8YZOdFibny2RTg4NUI4SU5saW8

- Early Childhood, Family and School-Age Literacy Supports: Canada, United States, International (worksheet)
- Adult Literacy: Canada, United States, International (worksheet)
- Other Perspectives on Indigenous Literary Supports: Canada, United States, International (worksheet)

c. **LIBRARY SERVICES - studies, reports, needs assessments, etc. (workbook** https://drive.google.com/open?id=0B8YZOdFibny2dnc3Y0lMV0xJUVE

- **INDIGENOUS COMMUNITIES: Canada, United States & International (worksheet)**

  Canada

  By service area:
  - multi-topic, collections, cataloguing & classification, reference & readers advisory,
  - services & programs, digital & web projects, outreach & comm devt, facilities,
  - human resources

  United States & International (worksheet)

  By service area:
  - multi-topic, collections, cataloguing & classification, reference & readers advisory
  - services & programs, digital & web projects, outreach & comm devt, facilities, human resources

- **CANADA (non-Indigenous communities) (worksheet)**

  By library sector:
  - multiple, academic, public, government & special, school

  By service area:
  - multi-topic, collections, cataloguing & classification, reference & readers advisory
  - services & programs, digital & web projects, outreach & comm devt, facilities, human resources

- **UNITED STATES & INTERNATIONAL (non-Indigenous communities) (worksheet)**

  United States

  By library sector:
  - multiple,academic, public, government & special, school

  By service area:
  - multi-topic, collections, cataloguing & classification, reference & readers advisory
  - services & programs, digital & web projects, outreach & comm devt, facilities, human resources

  International

  By library sector:
  - multiple, academic, public, government & special, school
  - By service area:
  - multi-topic, collections, cataloguing & classification, reference & readers advisory

G. Yellow Chapter – Relationship and Contacts Database

The Contacts Database is available at:

https://drive.google.com/open?id=0B8YZOdFibny2V0pVellEa1hEakE

D R A F T R E S O L U T I O N # 0 2 / 2 0 1 1

AFN Special Chiefs Assembly, December 6 – 8, 2011, Ottawa, Ontario

TITLE:	**Funding of First Nation Libraries**
SUBJECT:	Education
MOVED BY:	Chief Scott Lee, Chippewas of Nawash First Nation, ON
SECONDED BY:	Chief Hazel Fox-Recollet, Wikwemikong Unceded Indian Reserve, ON

WHEREAS:

A. First Nation communities across Canada have some of the lowest literacy levels in the world.

B. There is broad recognition and support for the concept of continuing education at the community level as well as increased accessibility to all educational outlets, including public libraries.

C. Public libraries often serve as an accessible gathering place and information sharing resource for many First Nation communities.

D. The challenges to secure adequate resources to establish public library facilities in all of Canada's First Nation communities is well understood.

E. The federal government does not provide financial support dedicated specifically for the ongoing operations of First Nation public libraries.

F. A national group of First Nations librarians has been established, called the National Aboriginal Public Libraries Organization (NAPLO), to promote the creation and sustainability of public libraries on reserve.

G. First Nation communities can draw on two valuable resources for creating and sustaining public libraries on reserve, namely, *Our Way Forward*, a strategic plan developed by First Nations librarians, and *Speak Up*, a series of promotional videos to increase public awareness of the need for First Nation libraries.

THEREFORE BE IT RESOLVED that the Chiefs-in-Assembly:

1. Support the objectives of the National Aboriginal Public Libraries Organization (NAPLO) and encourage First Nation communities to use *Our Way Forward* and *Speak Up* to assist in creating and sustaining their own public libraries.
2. Support the need to advocate for federal funding that is dedicated specifically for ongoing operations of First Nation public libraries.

SCA Draft Resolution 02-2011 *page **1** of **1***

ASSEMBLY OF FIRST NATIONS
JULY 2012
RESOLUTIONS UPDATE REPORT FOR 2011 RESOLUTIONS

49	**Funding of First Nation Libraries**	Chief Keith Knott, Curve Lake First Nation, ON	Chief Hazel Fox-Recollet, Wikwemikong Unceded Indian Reserve, ON

THEREFORE BE IT RESOLVED that the Chiefs-in-Assembly:

1. Support the objectives of the National Aboriginal Public Libraries Organization (NAPLO) and encourage First Nation communities to use *Our Way Forward* and *Speak Up* to assist in creating and sustaining their own public libraries.
2. Support the need to advocate for federal funding that is dedicated specifically for ongoing operations of First Nation public libraries.

UPDATE:

In April, 2012, a funding proposal from the National Aboriginal Public Library Organization (NAPLO) was submitted to AANDC requesting dedicated funding for First Nation libraries comparable to those available to other Canadians. In May, 2012 the National Chief wrote a letter of support reinforcing the need and support for funding for First Nation libraries. A link on www.afn.ca was also created to support the objectives of NAPLO.

H. White Chapter – Full TRC Calls To Action—Priorities and Good Practices

The purpose of Team White was to add value to the CFLA-FCAB Truth & Reconciliation Committee strategic objective:

To promote initiatives in all types of libraries to advance reconciliation by supporting the Truth and Reconciliation Commission (TRC) Calls to Action and to promote collaboration on these issues across all Canadian library communities.

The specific contribution of Team White was:

To review T&RC Calls to Action and identify those actions which libraries are or should respond to.

Team White achieved this objective via the following Work Plan:

Task	Timeline
Agree methodology	28 October
Identify the Calls to Action which are Priorities for Libraries; Identify Current / Potential good practice	10 November
Map the Priorities against Current / Potential good practice to identify gaps; Make suggestions for filling the gaps	25 November
Draft recommendations for delivering the Calls to Action which have been identified as Priorities for libraries	16 December
Draft chapter for final report	6 January
Edit the final report	13 January

I would like to acknowledge the energy, commitment and dedication of the Team White members:

- Jenna Walsh: Alt Team Leader – Indigenous Initiatives Librarian, Simon Fraser University
- Paul Takala (Board Liaison) – Chief Librarian / CEO Hamilton Public Library
- Ben Gosling (Nunavut) — Baker Lake, Nunavut Public Library Services
- Joellë Samson (BCLA) – Head of Outreach Services, Thompson-Nicola Regional District Library System
- John Mutford (NWT) – President, NWT Library Association
- Megan Langley (CULC) – Manager of Neighbourhood Services at VPL
- Michael Ciccone (National) - Executive Director, Centre for Equitable Library Access;
- Karen Hoffman (CULC) – Board Member, Vancouver Public Library
- Monique Désormeaux (CULC) – Deputy Chief Executive Officer, Ottawa Public Library

I would also like to acknowledge the guidance, wise counsel, and leadership of Camille Callison, and the inspiration and support from my fellow Team Leaders who were very willing to share the work of their teams with Team White.

Team Leader John Pateman, CEO Thunder Bay Public Library

After a process of identification, analysis and prioritisation Team White identified:

- Activities for 72 of the 94 Calls to Action (76.5%)
- 174 Activities were suggested based on current or potential good practice
- This good practice can be either Direct Delivery or Supporting the delivery of the Calls to Action
- For 46 of the 94 Calls to Action (48.9%) a priority was identified for library services
- Of these 46 Calls to Action, five were identified as High Priority (Level 1), fifteen were identified as Medium Priority (Level 2), and twenty-six were identified as Low Priority (Level 3)

Team White focused on the Level 1 and Level 2 Priorities and produced the following recommendations:

Priority 1 Recommendations

Calls to Action – Relevant Areas Highlighted	**Activities**
10. We call on the federal government to draft new Aboriginal education legislation with the full participation and informed consent of Aboriginal peoples. The new legislation would include a commitment to sufficient funding and would incorporate the following principles: i. Providing sufficient funding to close identified educational achievement gaps within one generation. ii. Improving education attainment levels and success rates. iii. Developing culturally appropriate curricula. iv. Protecting the right to Aboriginal languages, including the teaching of Aboriginal languages as credit courses. v. Enabling parental and community responsibility, control, and accountability, similar to what parents enjoy in public school systems.	1. Provide support through Public Libraries and School Libraries; 2. Work with local Aboriginal community groups in homework help; 3. Provide support to conversation groups; 4. Ensure culturally, and age-appropriate collections are made available; 5. Provide culturally appropriate programming, involving parents and elders; 6. Develop relevant collections with a focus on local collections and language specific materials; 7. Protect the right to Aboriginal languages including: programming (for example – story time); translation of websites; subject headings & analysis in language(s); 8. Use the principles and approaches of Community-led librarianship to ensure that community needs are identified, prioritized and met; 9. Provide culturally appropriate/relevant information literacy workshops. **Good Practice**

Calls to Action – Relevant Areas Highlighted	Activities
vi. Enabling parents to fully participate in the education of their children. vii. Respecting and honouring Treaty relationships.	1. Winnipeg Public Library - LibGuide to resources about MMIWG can be found at http://guides.wpl.winnipeg.ca/aboriginalservices 2. WPL - Programming is always evolving but includes everything from Ojibway and Cree language learning, lectures by National Centre for TRC staff, to Elder teachings, and more 3. WPL - A mobile library service – while not designated as Indigenous-specific – goes a long way to providing access to collections and programming in neighbourhoods with higher Indigenous populations 4. WPL - maintains separate collection statement documents for Indigenous-focused collections, etc. 5. Thunder Bay Public Library and Ottawa Public Library – an Aboriginal Advisory Group gives input for First Nations into collections, programs and services 6. Ottawa Public Library - created an online Indigenous Authors book club for employees (using Yammer) to learn about new writers and their books, thus providing a great way to become more familiar with the history and culture of Aboriginal Peoples. It is exploring how to bring this concept to library customers.
12. We call upon the federal, provincial, territorial, and Aboriginal governments to develop culturally appropriate early childhood education programs for Aboriginal families.	1. Provide support through Public Libraries and School Libraries; 2. Ensure that storytimes support early childhood education programs for Aboriginal families; 3. Offer programming (other than story time) in multiple languages. **Good Practice** 1. Granny Grandpa Connections Box programs (created by Success By 6 – implement in public libraries, includes training) 2. Cambridge Bay, Nunavut - Inuinnaqtun toddler (et al.) programming

Calls to Action – Relevant Areas Highlighted	Activities
62. We call upon the federal, provincial, and territorial governments, in consultation and collaboration with Survivors, Aboriginal peoples, and educators, to: i. Make age-appropriate curriculum on residential schools, Treaties, and Aboriginal peoples' historical and contemporary contributions to Canada a mandatory education requirement for Kindergarten to Grade Twelve students. ii. Provide the necessary funding to post-secondary institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms. iii. Provide the necessary funding to Aboriginal schools to utilize Indigenous knowledge and teaching methods in classrooms. iv. Establish senior-level positions in government at the assistant deputy minister level or higher dedicated to Aboriginal content in education.	1. Public and School Libraries to provide school curriculum support; 2. Provide resources which teachers and student teachers can incorporate into Indigenous knowledge and teaching methods. **Good Practice** 1. VPL - Create subject guides to help library users access a variety of resources related to the history of Indigenous Peoples in Canada, the impact of residential schools and colonization, and themes of reconciliation 2. VPL - Identify residential school images within historical photograph collections and add the subject 'Natives – Canada – Residential Schools' so that images that were previously hidden under more generic subject headings, like 'schools' or 'Indians – education' will be easier to find and match terminology used by the Truth and Reconciliation Commission and Indigenous Peoples 3. SFU - several information literacy instruction and workshops incorporate Indigenous knowledge sharing practice, especially Indigenous Research Methodologies for Indigenous and non-Indigenous grad students 4. TNRD Library System - partners with the Secwepemc Museum and Heritage Park to give presentations to the public on local history, ethnobotany and archaeology.
69. We call upon Library and Archives Canada to: i. Fully adopt and implement the United Nations Declaration on the Rights of Indigenous Peoples and the United Nations Joinet-Orentlicher Principles, as related to Aboriginal peoples' inalienable right to know the truth about what happened and why, with regard to human rights violations committed against them in the residential schools. ii. Ensure that its record holdings related to residential schools are accessible to the public.	1. Support LAC in these initiatives; 2. Collections development; continue with programming, displays; links on library websites. **Good Practice** 1. VPL - Update Collection Profiles to reflect the impact of residential schools and the theme of reconciliation 2. VPL - Offer Aboriginal Storyteller in Residence Program 3. VPL - Create a link on website directing patrons to both the TRC report and the

Calls to Action – Relevant Areas Highlighted	Activities
iii. Commit more resources to its public education materials and programming on residential schools.	'National Centre for Truth and Reconciliation'.
70. We call upon the federal government to provide funding to the Canadian Association of Archivists to undertake, in collaboration with Aboriginal peoples, a national review of archival policies and best practices to: i. Determine the level of compliance with the United Nations Declaration on the Rights of Indigenous Peoples and the United Nations Joinet-Orentlicher Principles, as related to Aboriginal peoples' inalienable right to know the truth about what happened and why, with regard to human rights violations committed against them in the residential schools. ii. Produce a report with recommendations for full implementation of these international mechanisms as a reconciliation framework for Canadian archives.	1. Support CAA in these initiatives; 2. Many Public Libraries have local history collections that may be of use; 3. Consider the North (and mountainous BC) and issues of connectivity. **Good Practice** 1. Nunavut Public Library Services - exploring ways to share resources and local collections with minimal broadband connectivity and/or physical transport; for example – using LibraryBox(s); this is applicable to multiple calls to action 2. Thunder Bay Public Library – hosted public screenings of the 'Walk A Mile' film project. The overall objective of this project is to strengthen relationships between the community at large and Urban Aboriginal Peoples. In particular, this film series is a means to bring discussions on diversity and relationship-building into sharper focus in a way that will encourage all our community members, no matter where they come from, to fully understand historical Aboriginal and community issues in their current context so that we can have discussions that are both informed as well as welcoming and respectful. See http://www.thunderbay.ca/City_Government/News_and_Strategic_Initiatives/Aboriginal_Relations/Walk_A_Mile_Film_Project.htm

Priority 2 Recommendations

Calls to Action – Relevant Areas Highlighted	Activities
1. We call upon the federal, provincial, territorial, and Aboriginal governments to commit to reducing the number of Aboriginal children in care by: i. Monitoring and assessing neglect investigations.	1. Provide library programming which reflects the community it resides in; 2. Promote Public Libraries as safe spaces within those environments and the value of having a social worker train library staff;

Calls to Action – Relevant Areas Highlighted	Activities
ii. Providing adequate resources to enable Aboriginal communities and child-welfare organizations to keep Aboriginal families together where it is safe to do so, and to keep children in culturally appropriate environments, regardless of where they reside. iii. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the history and impacts of residential schools. iv. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the potential for Aboriginal communities and families to provide more appropriate solutions to family healing. v. Requiring that all child-welfare decision makers consider the impact of the residential school experience on children and their caregivers.	3. Support training of social work students at academic institutions through collection development of academic libraries. **Good Practice** 1. Thunder Bay Public Library – First Nations family lounge at Waverley Library 2. Thunder Bay Public Library – social worker available at Brodie Library.
5. We call upon the federal, provincial, territorial, and Aboriginal governments to develop culturally appropriate parenting programs for Aboriginal families.	1. Libraries could offer space for these programs and train library staff in co-facilitating these programs; 2. Libraries should work with local associations, community groups, and city partners in partnering in parenting programs; 3. Libraries have spaces and collections to support such initiatives. **Good Practice** 1. Granny Grandpa Connections Box programs (Success By 6 – implement in libraries) 2. TNRD Library System - Has an Early Literacy Kit collection that includes books, flannel board story and board, a CD, a puppet, a puzzle, etc. Each kit has a different theme, one of which is Aboriginal (First Nations, Métis and Inuit) and was created with input from various Aboriginal organizations. Parents and daycare providers take the kits home and have them for 6 weeks.

Calls to Action – Relevant Areas Highlighted	Activities
7. We call upon the federal government to develop with Aboriginal groups a joint strategy to eliminate educational and employment gaps between Aboriginal and non-Aboriginal Canadians.	1. Libraries could offer programming to support these efforts; 2. Review with HR departments means by which to eliminate barriers to hiring practices; 3. Participate in local job fairs seeking to hire Aboriginal employees, and go to on reserve schools to talk about all types of library careers; 4. On a library level, have management empower and coach staff; promote from within; offer additional education; consider experience (when educational boundaries are in place); 5. Advocate for more library funding at public libraries and schools that support large Indigenous populations (especially on reserves); 6. More scholarships and grants to Indigenous students pursuing library education. **Good Practice** 1. Thunder Bay Public Library – First Nations Development Intern position 2. TNRD Library System - summer student job postings are advertised at Nicola Valley Institute of Technology (British Columbia's Aboriginal public post-secondary institute) and at Thompson Rivers University's Aboriginal Student Services. Priority hiring is given to Aboriginal students, along with students who are members of a visible minority or with disabilities 3. Indigenous Internship programs at the University of Alberta Libraries and University of Saskatchewan Library (tuition and employment for Indigenous library school students).
9. We call upon the federal government to prepare and publish annual reports comparing funding for the education of First Nations children on and off reserves, as well as educational and income attainments of Aboriginal peoples in Canada compared with non-Aboriginal people.	1. Libraries can provide access to reports; 2. Libraries can make available copies of this annual report in all languages.

Calls to Action – Relevant Areas Highlighted	Activities
13. We call upon the federal government to acknowledge that Aboriginal rights include Aboriginal language rights.	1. Ongoing language initiatives - for example, in-house Inuktitut / Inuinnaqtun cataloging and subject headings; 2. Offering programming in multiple languages; 3. Multi-language collections; 4. Individual language code / designation for individual language – INU for Inuktitut for example; 5. Clearly separate language from categories where it may otherwise be lost – for example, some libraries in the North classify all materials related to the North – including Inuktitut language materials – as 'NOR' or 'Northern'. **Good Practice** 1. Nunavut Public Library Services' new website (that is nearly ready to roll out) is available in all 4 of the territory's official languages.
14. We call upon the federal government to enact an Aboriginal Languages Act that incorporates the following principles: i. Aboriginal languages are a fundamental and valued element of Canadian culture and society, and there is an urgency to preserve them. ii. Aboriginal language rights are reinforced by the Treaties. iii. The federal government has a responsibility to provide sufficient funds for Aboriginal-language revitalization and preservation. iv. The preservation, revitalization, and strengthening of Aboriginal languages and cultures are best managed by Aboriginal people and communities. v. Funding for Aboriginal language initiatives must reflect the diversity of Aboriginal languages.	1. Provide language collections; 2. Acknowledge that First Nations, Métis, Inuit are key stakeholders and involve them in developing new facilities, developing library related strategies, programming, and policies; 3. Explore potential partnership opportunities with universities and LAC. **Good Practice** 1. TNRD Library System - currently has a Secwepemctsin collection and is continuing work on this in partnership with local Secwepemc organizations 2. Ottawa PL - seeking to acknowledge, via plaques in library locations, that buildings are on ancestral lands (e.g. in Ottawa, that our locations are on un-ceded lands of the Algonquin Nation) 3. SFU Library - works with several community partners to provide storage, access, and preservation of digital language data and learning materials, while ensuring it is owned and controlled by the communities and organisations 4. SFU - works with the communities to develop culturally relevant metadata and ensure access protocols are supported. An

Calls to Action – Relevant Areas Highlighted	Activities
	indigenous data licence agreement template has been developed 5. VPL - Partner with and support language immersion schools, language nests and adult language classes whether established or new (Ex: Chief Atahm School - Chase BC, Haahuupayak - Tseshaht, BC) - through collections, space, programming.
36. We call upon the federal, provincial, and territorial governments to work with Aboriginal communities to provide culturally relevant services to inmates on issues such as substance abuse, family and domestic violence, and overcoming the experience of having been sexually abused.	1. In collaboration with Public Health departments, and local Aboriginal Community groups, promote Aboriginal Health practices through collections and programming; act as a bridge to bring community partners together; 2. Have patrons that reside in detention/correctional facilities borrow materials at times outside regular library hours. **Good Practice** 1. CLA - there is a loose network of librarians across the country involved in prison libraries work (this is left over from the old CLA network structure). Kirsten Wurmann (KWurmann@winnipeg.ca) coordinates that network, whose work includes developing a right to read statement (which mentions Indigenous peoples). Kirsten is also the chair of the MLA's Prison Libraries Committee. 2. Manitoba Library Association – the Prison Libraries Committee is made up mostly of library workers from public and academic libraries in Winnipeg. See: http://www.mla.mb.ca/content/prison-libraries-committee 3. MLA - New programming being piloted is a book club in the provincial women's facility. The Pas Public Library also works with the correctional facility there and this is part of that library's formal operations 4. MLA - an overview of the prison library situation in Manitoba – including a good toolkit for starting service (applicable across the country) can be found here: https://librarytoolshed.ca/content/library-

Calls to Action – Relevant Areas Highlighted	Activities
	outreach-inside It was produced by the Province of Manitoba. 5. VIRL- Nanaimo Correctional Center partnership - Prison Libraries (transition/partnership to Public Libraries) 6. Iqaluit Centennial Library / Nunavut - offers outreach services to those unable to physically make it to the library; ICL has multiple weekly times when correctional facilities staff and those currently incarcerated (in multiple separate institutions) can visit the library outside of regular open hours to make use of the library (to borrow materials, use the computers, as reference questions, etc.) 7. GELA (Greater Edmonton Library Association) Prison Project - Bookclubs and Storybook Project, along with a partnership with EPL - http://gela.ca/gela-prison-project-2/
53. We call upon the Parliament of Canada, in consultation and collaboration with Aboriginal peoples, to enact legislation to establish a National Council for Reconciliation. The legislation would establish the council as an independent, national, oversight body with membership jointly appointed by the Government of Canada and national Aboriginal organizations, and consisting of Aboriginal and non-Aboriginal members. Its mandate would include, but not be limited to, the following: i. Monitor, evaluate, and report annually to Parliament and the people of Canada on the Government of Canada's post-apology progress on reconciliation to ensure that government accountability for reconciling the relationship between Aboriginal peoples and the Crown is maintained in the coming years. ii. Monitor, evaluate, and report to Parliament and the people of Canada on reconciliation progress across all levels and sectors of Canadian society, including the implementation of the Truth and Reconciliation Commission of Canada's Calls to Action.	1. Provide input to and support for a multi-year National Action Plan for Reconciliation, which includes research and policy development, public education programs, and resources; 2. Provide space, resources and facilities to enable public dialogue, public / private partnerships and public initiatives for reconciliation.

Calls to Action – Relevant Areas Highlighted	Activities
iii. Develop and implement a multi-year National Action Plan for Reconciliation, which includes research and policy development, public education programs, and resources. iv. Promote public dialogue, public/private partnerships, and public initiatives for reconciliation.	
57. We call upon federal, provincial, territorial, and municipal governments to provide education to public servants on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.	1. Introduce core training for all staff to ensure awareness of the Intergenerational impact of Residential School and Colonization; 2. Provide language training for staff – to serve people in their official language; 3. Form staff working group to focus on furthering Reconciliation within the Library, enhancing staff supports and knowledge, and developing and sharing ideas. **Good Practice** 1. The City of Ottawa has been hosting a yearly Aboriginal Awareness Day, set up conference style, free of charge for all municipal employees – last year we were honoured to hear from Justice Sinclair, speak with elders, and hear from one of the founders from APTN. On the cultural side, we ate traditional foods and were treated to Aboriginal dancing and throat signing. 2. VPL – staff received cultural competency training 3. VPL – TRC Working Group formed 4. VPL – intranet page launched focusing on T&R. 5. Yellowknife Public Library - All staff to receive Residential School sensitivity training
63. We call upon the Council of Ministers of Education, Canada to maintain an annual commitment to Aboriginal education issues, including: i. Developing and implementing Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal peoples in Canadian history, and the history and legacy of residential schools.	1. Provide collection and programming in support of mutual understanding, empathy and mutual respect; 2. Provide curriculum support.

Calls to Action – Relevant Areas Highlighted	Activities
ii. Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history. iii. Building student capacity for intercultural understanding, empathy, and mutual respect. iv. Identifying teacher-training needs relating to the above.	
66. We call upon the federal government to establish multi-year funding for community-based youth organizations to deliver programs on reconciliation, and establish a national network to share information and best practices.	1. If partners are required for funding submissions, libraries can provide gifts in kind; 2. Programming; 3. Project work; 4. Hiring students.
67. We call upon the federal government to provide funding to the Canadian Museums Association to undertake, in collaboration with Aboriginal peoples, a national review of museum policies and best practices to determine the level of compliance with the United Nations Declaration on the Rights of Indigenous Peoples and to make recommendations.	1. Libraries with Special Collections should adopt any recommendations and best practises that come out of the national review in relation to their collections; 2. Libraries can build collections that address issues of repatriation of Indigenous human remains and cultural material, as well as representation of Indigenous peoples in museums; 3. Library schools should incorporate education regarding museum policies and practice in relation to the United Nations Declaration on the Rights of Indigenous Peoples. **Good Practice** 1. Virtual museum collections that have involved Indigenous peoples direct contribution can also be highlighted and shared (for example http://www.virtualmuseum.ca/sgc-cms/expositions-exhibitions/danewajich/english/index.html and http://www.inuvialuitlivinghistory.ca/about)
68. We call upon the federal government, in collaboration with Aboriginal peoples, and the Canadian Museums Association to mark the 150th anniversary of Canadian Confederation in 2017 by	1. Libraries can offer letters of support for call for funds; 2. Commemorate Canada 150+ rather than Canada 150. Utilize the anniversary as a

Calls to Action – Relevant Areas Highlighted	Activities
establishing a dedicated national funding program for commemoration projects on the theme of reconciliation.	time for Indigenous recognition and celebration. Work with First Nations and Urban Aboriginal peoples on this project; 3. Museum libraries can provide supportive resources; 4. Public and academic libraries could partner with museums/cultural centres on displays, and share resources; 5. Libraries should search for and apply on any available grants for Canada 150 Years of Confederation commemoration projects and use funding for reconciliation projects.
73. We call upon the federal government to work with churches, Aboriginal communities, and former residential school students to establish and maintain an online registry of residential school cemeteries, including, where possible, plot maps showing the location of deceased residential school children.	1. Look to see if these registries can be accessible through library websites; 2. Some libraries may hold these or related records in their local history collections.
83. We call upon the Canada Council for the Arts to establish, as a funding priority, a strategy for Indigenous and non-Indigenous artists to undertake collaborative projects and produce works that contribute to the reconciliation process.	1. High potential for library partnership in this effort.

I. Red Chapter – Work IN-PROGRESS "Living" Bibliography

This is a living document and a work in-progress. Entries will be added to and updated on a regular basis and some categories may be revised. Please visit www.cfla-fcab.ca for the most recent version.

It is very much a work in progress that we encourage recommendations for additions to.

We apologize in advance for any omissions, incorrect entries and non-working links.

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Australia

Guidelines for Ethical Research in Australian Indigenous Studies (2011) Australian Institute of Aboriginal and Torres Strait Islander Studies http://www.aiatsis.gov.au/research/docs/ethics.pdf

New Zealand

Decolonizing Methodologies: Research and Indigenous Peoples (1999) by Linda T. Smith

Handbook of Critical and Indigenous Methodologies (2008), edited by Norman K. Denzin, Yvonna S. Lincoln and Linda Tuhiwai Smith

Te Ara Tika Guidelines for Maori Research Ethics: A Framework for Researchers and Ethics Committee Members (2010)
http://www.fmhs.auckland.ac.nz/faculty/tkhm/tumuaki/_docs/teara.pdf

Language Archives and Websites

Endangered Languages: Revitalizing Native American Languages
http://www.culturalsurvival.org/programs/elc/program

First People`s Cultural Council http://www.fpcc.ca/language/

How to begin an Indigenous language initiative
http://www.fpcc.ca/language/toolkit/begining_an_Indigenous_Language_Initiative.aspx

The Ojibwe People`s Dictionary http://ojibwe.lib.umn.edu/

Yukon Native Language Centre http://www.ynlc.ca/

Alaska Native Language Archive http://www.uaf.edu/anlc/

Digitization

Indigitization Toolkit for Digitization of First Nations Knowledge http://www.indigitization.ca/

Sustainable Heritage Network http://sustainableheritagenetwork.org/

A variety of resources regarding digitization
http://www.widernet.org/portals/index.php?PortalID=86&PortalPageID=5676&view=public

Gibson, Jason. (2009) "Managing Indigenous Digital Data: An Exploration of the Our Story Database in Indigenous Libraries and Knowledge Centres of the Northern Territory"
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J. Traditional Territory Acknowledgements Suggestions

1) Always ask the local Indigenous people how it is done there! If you follow #1, you won't go wrong!
2) Have an Elder/Traditional Teacher from the geographic-specific area that the conference is being held give a welcome to the conference delegates.
    a) The Elder/Traditional Teacher should be asked traditionally (usually with tobacco but not always – ask the local Indigenous people how it is done there)
    b) The Elder/Traditional Teacher must be given an honorarium (ask the local Indigenous people how much)
    c) Always ask and see if you need to make arrangements for their transportation – (universities are colonial institutions that are hard for many to navigate not just people from another culture).
    d) Some Elders/Traditional Teachers will stay with you for the conference and give feedback throughout. You may want to ask them to say a prayer at lunch if that occurs or a safe journey prayer at the end. It is especially meaningful for the conference participants when an Elder/Traditional Teacher stays but not all are able to be this involved so leave it up to them. Some will have other commitments and others won't do the "blessing and leave" but they want to know more about the conference and are usually incredible sources of knowledge if they stay.
3) If you can't find an Elder/Traditional Teacher from the geographic-specific area, it is okay to have an Elder that is the University Elder/Traditional Teacher.
4) If you have someone attending the conference that is from the traditional territory, always acknowledge them. They may want to be up front with the Elder/Traditional Teachers.
5) Make sure (even if you are paying them) to have tobacco to give them and if possible a gift with the money – sometimes a blanket or something handmade – again ask the local Indigenous people.
6) Remember everything changes depending on what area of Canada you are in. What works for Toronto won't work for Vancouver or Montreal, etc.
7) Then the hosts should also **always** do an acknowledgement:
   Sample acknowledgement
   "I would like to acknowledge that we are gather for _____ on the [*unceded] traditional territories of the _____ (and the _____) [*in Treaty # territory]. _____ acknowledges it is the Indigenous (First Nations, Métis and Inuit) that Canada is found on. We dedicate ourselves to moving forward in the spirit of partnership, reconciliation and collaboration during this conference (and gathering). [*it will be one or the other]
8) There are numerous territorial acknowledgments on the Internet you can look at. Some of the most helpful sources explaining the reasons for these protocols and their importance include:
    a) First Nations Protocol on Traditional Territory by Bob Joseph http://www.ictinc.ca/first-nation-protocol-on-traditional-territory
    b) Beyond Territorial Acknowledgements by âpihtawikosisân http://apihtawikosisan.com/2016/09/beyond-territorial-acknowledgments/