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Aims and Scope

IFLA Journal is an international journal publishing peer reviewed articles on library and information services and the social, political and economic issues that impact access to information through libraries. The Journal publishes research, case studies and essays that reflect the broad spectrum of the profession internationally. To submit an article to IFLA Journal please visit: journals.sagepub.com/home/ifl

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Editorial

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The main purpose of the IFLA Indigenous Matters Section is to support the provision of culturally response and effective services to Indigenous communities throughout the world. The main objective is to promote international cooperation in the fields of library, culture, knowledge, and information services to Indigenous communities that meet their intergenerational, community, cultural, and language needs. The Indigenous Matters Section encourages Indigenous leadership within the sector and the exchange of experiences, education, training, and research by connecting, collaborating, and working cooperatively with other IFLA Sections, national Indigenous library associations, the International Indigenous Librarians Forum, and Indigenous cultural memory professionals.

During the World Library and Information Congress in 2019, the idea for a special issue of *IFLA Journal* focused on Indigenous issues in libraries and librarianship was born. When the IFLA Indigenous Matters Section was approached about such a task, the committee discussed the idea and agreed to take on the task with great enthusiasm for sharing Indigenous knowledges and ways of knowing. Therefore, it is with great pleasure that we bring this unique collection of articles to contribute to the ongoing conversation surrounding Indigenous knowledge and its intergeneration transmission within libraries and cultural memory institutions.

The members of the Indigenous Matters Section are often asked: “What do you mean by Indigenous?” Or “Who exactly is Indigenous?” Although different countries recognize different definitions for the term, the United Nations agreed on the following definition, as given by José R Martínez Cobo in 1987:

Indigenous communities, peoples, and nations are those which, having a historical continuity with pre-invasion

and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of the societies now prevailing on those territories, or parts of them. They form at present non-dominant sectors of society and are determined to preserve, develop and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal system. (Martínez Cobo, 1987: 29)

Indigenous people have distinct ways of knowing the world that are unique. Therefore, libraries and librarianship will be conceived differently when seen through the lens of an Indigenous world view and ways of knowing. Ulia Gosart starts off this issue by defining the field of Indigenous librarianship with theoretical and applied components. She also explores the advocacy components of the field. Spencer Lilley then explores the effects that colonization has had on Indigenous knowledge systems and the issues that arise with serving Indigenous peoples. He urges for a transformation of libraries through decolonization or indigenization. Millicent Fullmer then gives us a look at Indigenous images and discusses the representation, access, and organization of digital images, and importance of visual literacy in libraries.

In an essay on the state of library services for Indigenous people in Latin America, Edgardo Civallero urges immediate discussion and action on many issues affecting libraries across the region. Kawena Komeiji, Keahiahi Long, Shavonn Matsuda, and Annemarie Paikai give us a new way to think about Indigenous librarianship by using the traditional Hawaiian

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resource management system and applying those concepts to librarianship. A model of Hawaiian librarianship grounded in Hawaiian values is set forth quite nicely. Kirsten Thorpe explores the dangers of libraries and archives for Indigenous Australian library workers. She presents work from her doctoral dissertation on the struggle to make Indigenous information safe and available. The issues will open the eyes of people unfamiliar with the topics of Indigenous archiving and cultural safety.

Jayshree Mamtora explores the reconciliation process in Australia through the activities of the library at James Cook University in Queensland. Several steps of the reconciliation process taken at the library are discussed, including naming the library after an Indigenous former employee who helped start the library. Omer Abbas El Sharief, Mohamed Salah Eldin Mudawi, and Radia Adam Mohamed share a study exploring the awareness of librarians in Sudan of Indigenous knowledge and the roles that Sudanese libraries can play in the growing area of Indigenous knowledge. Maned Mhlongo shares a study of South African public libraries and the lack of progress in integrating Indigenous knowledge despite a stated need.

Tara Million discusses the Saskatchewan Aboriginal Storytelling project in Canada. Readers will be able to see the growth of the festival over time and learn how the festival celebrates the people, culture, and stories of the First Nations. Nicola Andrews teaches us about the Burke Museum of Natural History and Culture in Seattle, USA, which holds a collection of Maori photographs that Andrews discovered while a student at a local college. She began the process of

working with the museum to identify the people in the images, as the Burke knew almost nothing about the images. Readers are guided through the steps that Andrews took in changing the descriptions of the images and locating the names of the people in them to honor the Maori ancestors. Wrapping up the issue, Ngozi Perpetua Osuchukwu and Nkechi Sabina Udeze give us an insight into cultural spaces in Nigerian public libraries and the important role they play in sustaining Indigenous culture there.

Our thanks go to the authors featured in this issue of *IFLA Journal*; we are honored that they have shared their unique perspectives and expressions, which have resulted in a dynamic and eclectic special issue. We are grateful for the dedication and committed efforts of the editorial committee who helped draft a call for papers and shouldered a good bit of work—Rashidah Bolhassan, Mohit Garg, Raj K Bhardwaj, Martha Attridge Bufton, and Rebecca Bateman—and Steven Witt, executive editor of *IFLA Journal*, over the last few years in bringing this special issue to fruition. Finally, we want to thank and encourage all the librarians around the world working with Indigenous peoples and materials. We hope that you find this collection of articles to be useful and a learning adventure.

Reference

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Indigenous librarianship: Theory, practices, and means of social action

Ulia Gosart

Abstract

This study maps the domain of indigenous librarianship. It conceives this field as constituted by theoretical, applied, and advocacy components. Indigeneity is theorized as an instrument that advances principles of indigenous rights in professional fields such as librarianship.

The study offers the prospect of a revision of the traditional theory of librarianship by applying to this theory a notion of “living knowledge,” which is prominent in indigenous scholarship. It overviews culturally sensitive practices of knowledge organization and management that constitute an applied component of indigenous librarianship.

Keywords

Indigenous librarianship, culturally sensitive collection management, indigenous theory of knowledge, indigenous rights and advocacy

Introduction

The practices of librarianship within any culture are not universal, though they may be normative within that culture. They reflect culturally conditioned notions of knowledge and its representations. When it comes to decisions regarding the representation of indigenous knowledge in the libraries of the cultures to which indigenous people have been subordinated, differences in theories of knowledge between the cultures can come into conflict. At the moment, there is a pressing need in traditional librarianship practices of dominant cultures to develop theories and practices corresponding to the interests of diverse indigenous communities in representing indigenous knowledge and culture.

Indigenous librarianship is a developing branch of library and information science (LIS) (Brown, 2017; Burns et al., 2015), and addresses this requirement. It emerged in the 1970s in response to indigenous advocacy movements and the reconciliation efforts of states' governments, primarily in the USA, Canada, New Zealand, and Australia. As a theory, indigenous librarianship examines how the cultural practices, empirical conditions, and political aspirations of indigenous communities shape the notion of knowledge, and the practices of knowledge organization and management that rest on this notion. It utilizes the categories and research procedures developed by LIS, and extends these using insights regarding the origins and

forms of knowledge derived from indigenous scholarship. This combination enables indigenous librarianship to “unite” the librarianship field and indigenous perspectives on knowledge, theory, and methods (Burns et al., 2015). Indigenous librarianship is also a political project—a form of social action supporting the interests and aspirations of indigenous communities. Indigenous librarianship seeks to advance the rights of indigenous communities to knowledge and, by so doing, supports the struggle of these communities' developments toward self-government, stewardship of land, and revitalization of languages.

As a set of practices, indigenous librarianship operates along two parallel tracks. The first focuses on preserving and revitalizing indigenous library institutions and knowledge systems. The second fosters procedures and norms to guide responsible and respectful care for materials with indigenous content that are preserved outside of indigenous communities.

This study explores the origins of indigenous librarianship and maps its domain. It builds on the bodies of literature produced by scholars with expertise in two fields—namely, LIS research and studies examining the contemporary issues of indigenous

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communities. This literature is produced by authors from English-speaking countries, specifically the USA, Canada, Australia, and New Zealand. Therefore, the findings of this study are limited to the socio-historical conditions of these countries, with a primary focus on North America. At the same time, this study constructs an analytical framework to support research across geopolitical and linguistic spaces. By so doing, it aims to stimulate more research in this area from non-English-speaking countries.

Background: indigeneity defined

In the contemporary LIS field, comprehensive theoretical accounts of indigeneity remain rare. The available accounts have been compiled primarily by scholars examining LIS services to disadvantaged populations, ethnic communities, and racial minorities. These scholars tend to classify diverse indigenous communities as groups and/or populations constituting an ethnic or racial minority, and attribute to indigenous communities a homogeneity that does not exist (for further critique, see Doerksen and Martin, 2015). These scholars also omit examination of a legal notion of indigeneity and the ways in which it shapes the individual and collective identities of indigenous women and men. While the prominence of addressing indigenous issues suggests a pronounced “indigenous turn,” leading the LIS community to recognize and appreciate indigeneity, theoretical accounts of this phenomenon are rare, incomplete, and confusing. This study attempts to provide some clarity on the subject. It draws from legal studies and indigenous scholarship.

Discussion of the content of the idea of indigeneity is controversial. On the one hand, indigeneity captures the personal identities of peoples. These identities are products of diverse experiences that originate in specific sociohistorical, political, economic, and linguistic circumstances, and cannot be generalized under one category. At the same time, indigenous women and men experience similarities in how they view and experience the world, despite the linguistic and sociohistorical particularities among and within their communities. For example, the situatedness of indigenous communities in contemporary scholarly, political, and economic spaces makes indigenous identity a tool of struggle, unfolding in defiance to the mainstream cultural, political, and educational realities. As a result, a number of North American scholars emphasize the meaning of indigeneity as an inherently political form of existence (Alfred and Corntassel, 2005; Callison, 2014; Duarte and Belarde-Lewis, 2015; Littletree, 2018; Roy, 2015,

2016). A number of North American scholars also emphasize the significance of a person’s relationships with community, land, and language as a core component of indigenous identity (Champagne, 2010; Roy, 2016). These scholars recognize the significance of communities’ connections with “plants, animals, stones, trees, mountains, rivers, lakes and a host of other living entities” (Alfred and Corntassel, 2005: 609), which for a number of communities function as kinship networks, shaping understanding of how the world works.

Indigeneity also and simultaneously captures the collective identities of communities, which in turn influences the choices indigenous women and men face. For example, a legal notion of “indigenous peoples,” which originates in international law, affords communities falling under an “indigenous” category the right to a self-determined existence (see Kingsbury, 1998; Martínez Cobo, 1986; United Nations, 2019). This right and the privileges associated with it are unobtainable by other ethnic or racial minorities. At the same time, international law (or, more specifically, human rights instruments affording indigenous communities this bundle of special rights) does not provide a detailed, globally applied definition of indigeneity. Instead, it functions to guide the relationship between state governments and communities claiming indigenous status or recognized by governments as eligible to benefit from the rights and privileges associated with indigenous status (Kingsbury, 1998). The most recently published estimate approximates the total population of indigenous peoples at 370 million globally, living in about 90 countries (United Nations, 2019).

At the level of individual states, state governments decide on the criteria that differentiate indigenous communities from the rest of the state’s population. In the USA, for example, indigenous peoples are communities falling within a category of “Indian Tribe.” In Canada, indigenous peoples are populations with the status of “Aboriginal” communities. In Russia, the “indigenous” category comprises communities with the status of *korennie malochislennye narodi* (“indigenous small-numbered peoples”) in the north, Siberia, and the Far East (Russian Federation, 1999, 2000). Within non-federal and/or unitary states, indigenous communities may constitute one group of people, such as the Ainu in Japan or the Māori in New Zealand. Some indigenous nations may have settled across multiple states, such as the Sami, who live across the borders of three Nordic states and in Russia.

The functioning of indigeneity as a marker of state recognition shapes the political aspirations and

realities of contemporary communities. In the USA, for example, federally recognized entities comprise 574 communities of Native Americans, Alaska Natives, and Native Hawaiians (United States Bureau of Indian Affairs, 2020). Members of these communities receive benefits provided by the federal government, and may practice the right of self-determination within their territories, though to a limited degree. More than 300 communities in the USA are currently seeking such recognition. While under international jurisdiction these communities may fall into the “indigenous peoples” category, they do not enjoy the benefits allocated to federally recognized tribes. In Russia, likewise, out of more than 120 cultural groups, only 40 communities qualify for the benefits that the Russian federal government guarantees for communities falling under the “indigenous” category or, to use the legal term, considered as *korennye malochislennye narodi*. The political potential of indigeneity helps advance local communities’ political projects. These projects differ, depending on the specificity of the history of the relationship between the state government and the community advancing these struggles. Indigenous sovereignty struggles in the USA, for example, target recognition of tribes as independent political units with their own systems of governance. In Russia, since the dissolution of the Soviet Union, indigenous struggles have primarily focused on attaining a greater degree of representation in the state system of politics and the promotion of indigenous institutions of governance (Gosart, 2017).

Indigeneity offers an advocacy framework for LIS professionals to advance principles of human rights and the norms codified in state laws in LIS discipline and practice. For example, the right of communities to adequate library services is a fundamental obligation of federal governments to tribal communities, and is codified in treaties that, in turn, recognize tribal self-determination. Hence, indigenous librarianship offers an opportunity for LIS professionals to revisit federal obligations to tribal communities and advocate advancing the state of tribal libraries, most of which continue to face hardship (see Burns et al., 2009; Jorgensen, 2012). Indigeneity also offers an opportunity to assess current LIS theories and practices from an indigenous perspective. Indigenous librarianship, therefore, may be conceptualized as a space to conduct a critical assessment of contemporary LIS ideas and practices, and also an opportunity to develop new practices informed by indigenous values and perspectives, and supporting indigenous patrons and scholars. The remainder of this article offers a framework supporting this development.

Indigenous librarianship: theory

As a theory, indigenous librarianship builds on the fundamentals of the traditional theory of librarianship. The traditional theory, as captured by Margaret Egan and Jesse Shera (1952: 133) in their classic work, is an inquiry that seeks to understand both the processes and the tools of “the production, distribution, and utilization of intellectual products” (see also Van der Veer Martens, 2015: 321–325). The traditional theory draws from the idea of knowledge as representations of mental and/or linguistic processes illustrated/captured as units of content. Knowledge as *representation* can be examined, developed into a product, and utilized.

Similarly to the traditional theory, indigenous librarianship seeks to understand how specific qualities of knowledge shape the generation, dissemination, and preservation of knowledge. Unlike the traditional theory, indigenous librarianship applies a conception of knowledge as *events or processes*. Indigenous librarianship scholars treat knowledge as happenings, as “coming to knowing” (Aikenhead, 2001) or “ways of knowing” (Little Bear, 2000). Some scholars use a conception of relational knowledge as specified in Shawn Wilson’s explanation below. This notion, however, should not be confused with the idea of “relational knowledge,” which is prominent in computer sciences and has a different meaning (as theorized in Halford et al., 2010):

Knowledge is shared with all creation. It is not just interpersonal relationships... but it is a relationship with all of creation. It is with the cosmos; it is with the animals, with the plants, with the earth that we share this knowledge. It goes beyond the idea of individual knowledge to the concept of relational knowledge... [hence] you are answerable to all your relations when you are doing research. (Wilson, 2001: 177)

The concept of knowledge as *events or processes* originates with a notion of reality being alive or, to quote the Potawatomi scholar Robin Kimmerer (2017: 132), “imbued with spirit.” All the realms and entities constituting reality thus defined are interconnected and in a process of continuous transformation (Bastien and Kremer, 2004; Graham, 2002; Hart, 2010). This perception of reality yields a conception of knowledge as being fluid and changing. When applied to LIS practices, this conception leads some scholars to describe records, collections, and databases as “physically and metaphorically” living entities, to quote Tahltan scholar Camille Callison (2017).

Living knowledge

It is worth examining the concept of “living knowledge” a little further to explicate its potential to revise traditional LIS theory. The origins of this concept can be traced to indigenous world views when articulated in indigenous languages. For example, the Potawatomy and Blackfoot languages of the Algonquian family (North America) allow the representation of reality unfolding as happening in a state of continuous transformation. These languages, unlike English where only 30% of the words are verbs, are verb-rich and verb-dependent. Nouns are also present in these languages. However, instead of providing objects with a stable identity, as nouns do in English, nouns in Potawatomy and Blackfoot function to represent temporary states or aspects of processes constituting the world (Peat, 1994: 237). Given these differences, there is a fundamental mismatch between the picture of reality when articulated in English and when the same reality is represented in Potawatomy or Blackfoot, as Kimmerer explains:

A bay is a noun only if water is dead. When bay is a noun, it is defined by humans, trapped between its shores and contained by the word. But the verb *wiikwegamaa*—to be a bay—releases the water from bondage and lets it live. “To be a bay” holds the wonder that, for this moment, the living water has decided to shelter itself between these shores, conversing with cedar roots and a flock of baby mergansers. Because it could do otherwise—become a stream or an ocean or a waterfall, and there are verbs for that, too. To be a hill, to be a sandy beach, to be a Saturday, all are possible verbs in a world where everything is alive. (Kimmerer, 2013: 55)

The languages of the Finno-Ugric peoples living in Siberia and northern Europe also allow for the representation of some aspects of reality as “imbued with spirit” (Kimmerer, 2017: 132) or as having an ability “to breeze.” Prominent across the Finno-Ugric languages, the lexeme *löyly*—*lul* in Udmurt, *liew’lä* in Sami, *lov* in Komi, and *lili* in Mansi (Siikala, 2002: 22)—when used to construct words, imbues these words with vitality or, more precisely, a “breezing soul,” as one scholar of Udmurt culture interprets the meaning of this lexeme (Dushenkova, 2015: 136). Words that use *lul* as a root word in Udmurt include the names of plants, animals, and medicinal processes, and terms describing natural phenomena or spiritual practices (Dushenkova, 2015: 136).

Examination of the practices of knowledge preservation of certain communities provides further insight into the notion of “living knowledge.” In a number of indigenous communities, oral methods of preserving

knowledge continue to be prominent, although not exclusive. Scholars associate oral means of preserving knowledge with safeguarding traditional knowledge, especially sacred creation stories (Bastien and Kremer, 2004: 15). Creation stories constitute the foundational corpus of communities’ living history primarily because of their role in forging a sense of communal identity. These stories narrate in symbolic terms the place of people in the universe, helping a community to heal by renewing and revitalizing the values of being a community (Champagne, 2010: 2, 39–40). For the Navajo, for example, healing ceremonies function as a framework for repairing the poor health of a community and of its individual members (Zion, 2002: 578).

Creation stories are handed down to the next generations during ceremonial gatherings (Bastien and Kremer, 2004: 5; Lyons, 2016). Their meaning cannot be documented because, similar to that of panultimate truth, it is beyond representation. The Cherokee scholar Christopher Teuton (2010: xiii) terms the Cherokee creation story an allegory that is open to interpretation, where one of its meanings captures a process of creation of new knowledge for a community “to stand, grow and live.” The ceremony of reciting a creation story invokes and weaves together the diverse experiences, knowledge(s), and memories of individual community members, yielding different interpretations of this story for each person participating in the event. The knowledge generated during this event is manifested in what may be better described as “rotation in consciousness,” to borrow from a medical practitioner (Kabat-Zinn, 2013: 191). It is revealed in the manner of physiological and physiological changes in a person’s body that are conducive to healing, functioning as part of the emotional and bodily experiences of a living organism (Gallagher, 2005; Ignatow, 2007), and cannot be fully articulated in (or needs to) to gain its healing power.

Scholars have attempted to document the knowledge associated with the rituals of the Navajo and have categorized some components of the ceremony as “taboo” (secret knowledge), others as “ritual” (sacred knowledge), and the remainder as “synthetic knowledge” (i.e. information content extracted from the event; Zion, 2002: 597). By so doing, these scholars have misrepresented the factors shaping ceremonial knowledge because these factors go beyond classification as social, cultural, spiritual, political, personal, or communal, or factors related to the time, place, and history of the ritual. These factors depend on the specificities of the unique changing contexts of a ceremonial event, which cannot be frozen in time

and space. Such documentation practices are resented and resisted by the Navajo (Zion, 2002: 597).

Examination of certain indigenous record-keeping practices provides additional means of illuminating the notion of “living knowledge.” The Haudenosaunee (North America) practices of using wampum belts and strings provide a good example here. Historically, wampum remained prominent among the Haudenosaunee for record-keeping. Wampum records derive their living character in part from their materiality; they are made of living beings: clams. The processes of making wampum and their use add to their identity of bringing living evidence of Haudenosaunee history. To commemorate a treaty agreement, for example, the people entering into this agreement weaved a piece of clam shell into a belt, using the shell as a means to carry their words and intentions into the future (Onondaga Nation, n.d.). This ritual solidified a person’s consent to the terms of an agreement by literally and symbolically binding their will and their promise to the terms of the agreement. This ritual also made the belt more than a record; it was a materialized form of the agreement itself, which would live as long as people remembered how to read the message embedded in the belt. The belt would be reread when the time came to renew the terms of the agreement and to share it with the next generation (Teuton, 2010: 49). Today, wampum belts continue to function as components of the living history of the Haudenosaunee (Onondaga Nation, n.d.). Amongst the most well-known wampum belts are the Hiawatha belt and the Two Row Wampum belt. The Hiawatha belt commemorates the creation of the Haudenosaunee Confederacy (also known as the Iroquois Confederacy) and was recently returned by the State of New York to the Onondaga nation (Hamer, 2016). The Two Row Wampum belt records the moment of the establishment of the relationship between the Haudenosaunee and the Europeans (Haudenosaunee Confederacy, n.d.).

The Iroquoian terms signifying wampum belts further reveal the living character of these records. A Mohawk term for “wampum belt” is *kayó: ni* or *kahionni*. While scholars often use *kayó: ni* to refer to a belt as an object, this term is rooted in a verb—*yQni*—signifying a process of something being stretched out (Michelson, 1991: 111) or existing in a state of change. One of the better interpretations of *kayó: ni* is Jean André Cuoq’s 1882 translation as “a navigable water course which facilitates mutual relations among nations” in the *Lexique de la Langue Iroquoise* (quoted in Johnston, 2004: 43). This reading captures the materiality and the water origins of

the wampum, and its social function of capturing the process of the unfolding of diplomatic relations. Similarly, a specific term signifying the Two Row Wampum treaty—*guswenta* (or *kaswentha*)—captures the process of continuous negotiation or, as interpreted by one scholar, signifies “one mind, many paths in a circle of life” (Eastham, 2016: n427). This interpretation corresponds to the pattern of the belt, weaved as two parallel lines of beads resembling the movement of waves and ripples (Parmenter, 2013: 84). It also emphasizes how the meaning of the message unfolds with time. Instead, it continues to be revealed in response to changes in the relationships between the Haudenosaunee and the Netherlands, traveling down the River of Life together.

Indigenous librarianship: toward constructing a theory

The notion of “living knowledge” is specific to the experiences of indigenous speakers, similar to the notion of knowledge as representation constituting a product of the theorizing of western scholars. Both concepts, however, capture the same phenomenon, only from different perspectives. Given their similar focus, it may be possible to apply indigenous perspectives on knowledge to revising and expanding traditional LIS theory and practices. One potential area explored in this study deals with the field of knowledge organization.

Current schemes of knowledge organization used in Library of Congress and Dewey Decimal classification systems represent knowledge as existing in a fixed form—that is, recorded on paper or digitally. Despite their functionality, these schemes obscure the process of assigning meanings to specific terms that describe and represent their content. As a result, indigenous realities continue to be catalogued under subject headings that are irrelevant and/or inappropriate for describing indigenous intellectual and cultural legacies. The indigenous notion of knowledge suggests the possibility of organizing content by focusing on the contexts of meaning-making (rather than depending on a predetermined set of terms). Such a system, if created, could emphasize the relationship between a specific meaning associated with a term and the contexts within which the meaning originated. Such a system may be able to capture the diversity of the possible meanings associated with a word or a concept in correspondence with the factors or forces that shaped them, leading to more fruitful and less discriminatory search processes. The following section shares a few examples of how this insight may be put into practice.

Indigenous librarianship: practices

Practices that employ indigenous insights in the setting of contemporary libraries constitute an applied component of indigenous librarianship. Two interrelated sets of factors contribute to the development of these practices: (1) those related to the sociohistorical, legal, political, and linguistic realities of indigenous communities and (2) those arising from issues surrounding the management of indigenous collections in non-indigenous institutions. This section provides an overview of the two major types of practices: the construction of models of knowledge organization and culturally sensitive collection management. Services for indigenous populations and indigenous libraries demand a separate discussion, which cannot be offered in this study. Among the substantive studies on this subject are the report of the Association of Tribal Archives, Libraries and Museums (2014) and Sandra Littletree's (2018) PhD thesis.

Indigenous knowledge organization

The development of instruments to organize indigenous knowledge began in the 1970s. This time marked the emergence of critique of the major LIS classification systems—the Library of Congress and the Dewey Decimal classifications—as instruments that misrepresent indigenous content. Since then, scholars (Bone and Loughheed, 2018; Littletree and Metoyer, 2015; Reyes-Escudero and Cox, 2017; Roy, 2017; Webster and Doyle, 2008) have identified four major categories of problems associated with the application of the Library of Congress and/or Dewey Decimal schemes in classifying indigenous knowledge:

- Misplacement of indigenous content, leading to representing diverse communities as parts of a homogenous population and/or relics of the past;
- Application of inaccurate, inappropriate, and/or discriminatory subject headings;
- Exclusion of aspects of indigenous realities that are impossible to represent in the English language and/or outside of community contexts; and
- Incorrect spelling.

These problems continue to affect access to and the organization of indigenous knowledge in non-indigenous libraries. In response, indigenous librarianship professionals have devised and continue to develop mechanisms that help to remedy these difficulties. Their efforts may be categorized as falling within three major types:

1. The construction of instruments that aim to balance diverse collections as a part of one repository, with prominent examples being the Māori Subject Headings Thesaurus and the Aboriginal and Torres Strait Islander Thesaurus.
2. The creation of in-house systems targeting the organization of the local indigenous collection, with a prominent example being the Brain Deer Classification System.
3. Devising instruments that capture the indigenous theory of knowledge, with a prominent example being the Mashantucket Pequot Thesaurus of American Indian Terminology (for a detailed categorization of these systems, see Doyle, 2013).

The instruments falling under the first category have been constructed in response to the difficulties surrounding the management of indigenous content in non-indigenous settings. They rest on existing LIS and/or institutional standards while also expanding and/or revising existing files by introducing indigenous topics, places and people's names, and terminology related to indigenous realities in order to improve access to the content. Prominent examples include the Aboriginal and Torres Strait Islander Thesaurus and the Māori Subject Headings Thesaurus. The application of both thesauri has helped to improve access to and the organization of indigenous materials in Australia and New Zealand. These thesauri also complement the Library of Congress Subject Headings, supporting global access to materials associated with Australian and New Zealand indigenous communities. The application of the Aboriginal and Torres Strait Islander Thesaurus has also shaped the construction of protocols supporting bicultural practices in Australian libraries (Doyle, 2013). Projects falling within this category may begin with the reclassification of local collections. The well-documented cooperative revision of archival descriptions by members of the Association for Manitoba Archives (Bone and Loughheed, 2018) and collaborative cataloging between University of Hawai'i Libraries and the Library of Congress (Matsuda, 2015) offer guidance on how to start a similar initiative on a level of more than one institutional collection.

The creation of the instruments of the second category originates in an objective of organizing materials pertinent to a particular indigenous community. The pioneering work of a Mohawk librarian, Brian Deer, remains a prominent example and provides guidance on how to conduct a similar initiative. Deer devised a few schemes during his library career. His schemes,

which were revised and widened, provided the foundation for the Brian Deer Classification System, which is currently being used by the University of British Columbia's Xwi7xwa Library, the Cree Cultural Institute in Quebec, and the Union of British Columbia Indian Chiefs Resource Centre (Cherry and Mukunda, 2015; Lee, 2008). The system uses local names and community spelling and vernacular, and emphasizes the issues surrounding land claims, treaty rights, resource management toward supporting communities' political struggles, and economic development. It applies a collocation order responding to the geographical and cultural specifics of the categorized communities (Cherry and Mukunda, 2015: 552–554). While prominent in Canada, the Brian Deer Classification System may be difficult to adapt outside of Canadian settings, given the specifics of the content. Nevertheless, the experiences of the construction and application of this scheme may help other indigenous communities that are unable to hire a trained professional to make useful the collections they possess.

The creation of the third type of instruments originates in the objective of classifying indigenous content in accordance with the indigenous notion of knowledge. While the instruments addressing this objective remain in development, a revolutionary step in this direction has been the construction of the Mashantucket Pequot Thesaurus of American Indian Terminology. Originally, the thesaurus was envisioned as an instrument that would represent the history of the Mashantucket Pequot communities. It grew to become an effort to support the development of the Library of Congress's classification of indigenous content and was constructed in compliance with national and international standards, similarly to the Australian and New Zealand thesauri. At the same time, Cheryl Metoyer, a Cherokee scholar who led the construction of the thesaurus, departed from the Library of Congress's hierarchical schemes and constructed a scheme of knowledge organization using the Medicine Wheel model (Littletree and Metoyer, 2015).

The Medicine Wheel model, which is prominent across communities of North America, graphically represents the core elements of indigenous world views, with the wholeness and interrelated nature of all beings constituting reality. The Wheel is prominent in indigenous healing ceremonies (Mazzola, 1988) as it suggests the circular shape of the Medicine Lodge structure (Figure 1) and the shape of the Big Horn Medicine Wheel sacred site in Wyoming (Figure 2; Eddy, 1974: 1035–1037; Portman and Garrett, 2006: 457) and its application in medical practices. Recently, the Wheel was applied to guide the writing of the Canadian Federation of Library

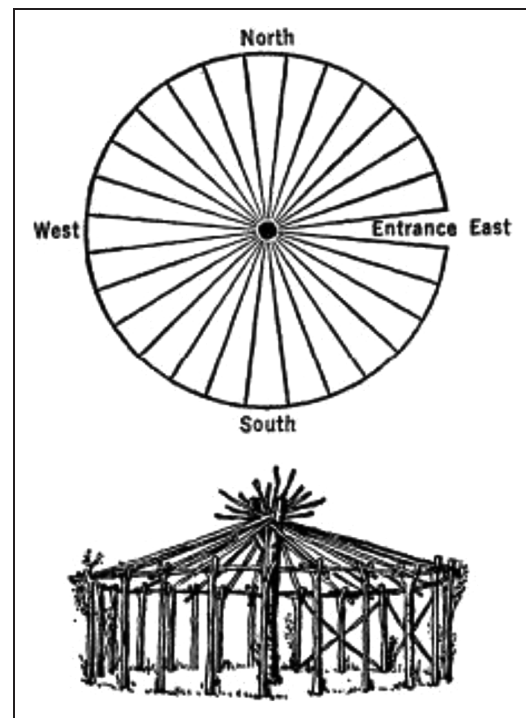


Figure 1. The floor plan of the Medicine Lodge, and the drawing of Medicine Lodge. The original image is from “The Sacred Pipe: Black Elk’s Account of the Seven Rites of the Oglala Sioux” edited by Joseph Epes Brown, and published in 1953 by the University of Oklahoma Press. The image was reproduced by Eddy, 1974; 1037 as the image was adapted for this study.

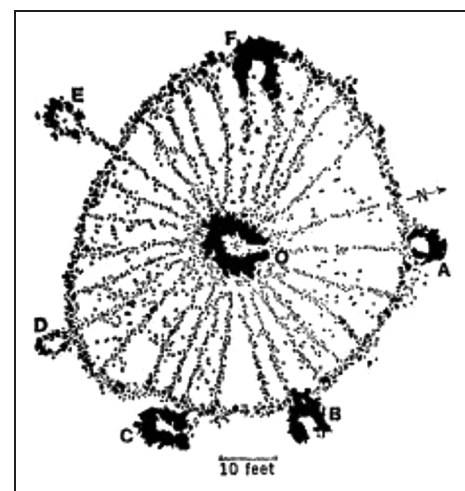


Figure 2. Plan of the Big Horn Medicine Wheel (Big Horn Mountains, Wyoming, USA) by D. Grey (1958) as reproduced by Eddy, 1974; 1037.

Associations’ “Truth and Reconciliation report and recommendations,” serving as a LIS research instrument (Callison, 2017: 4–5).

The authors of the Mashantucket Pequot Thesaurus developed its structure by replicating the four domains of the Medicine Wheel—south, north, west,

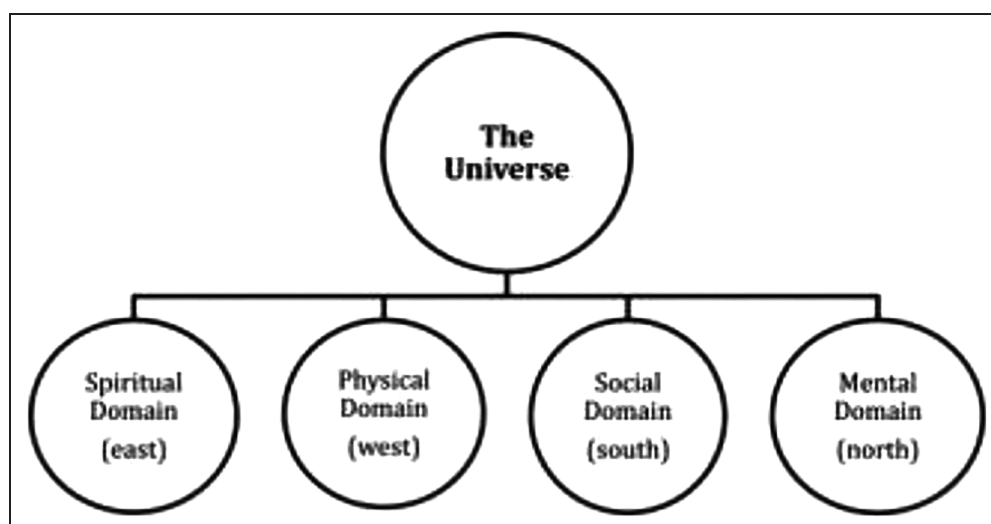


Figure 3. The four domains of the Thesaurus, by Littletree and Metoyer 2015; 644.

and east—which correspond to the domains of personal being (Figure 3). By so doing, they represented knowledge as having more than one manifestation and meaning, which exist as parts of one whole. For example, tobacco, when placed within the Physical Domain, gains the identity/meaning of being a plant. When the term enters the Spiritual Domain, it becomes a manifestation of sacredness while retaining its identity as a plant. An association of a specific meaning with a particular point on the circumference of the Wheel captures the notion of knowledge as “getting to know.” The revolving nature of the Wheel further represents the process of knowing as events of associating specific terms with the contexts of their origination. The model emphasizes the functioning of contexts as meaning-making mechanisms and locations and, by so doing, articulates graphically the relational and fluid identity of knowledge as processes. While the usefulness of the Mashantucket Pequot Thesaurus is still to be seen, it offers an exciting perspective in the area of knowledge organization.

Culturally sensitive collection management

Culturally sensitive (and/or responsive) collection management constitutes the second category of practices of indigenous librarianship. Culturally sensitive collection management targets the management of indigenous collections housed in non-indigenous settings in light of the values and interests of the source communities. Similar to the revision of the instruments of classification of indigenous content, culturally sensitive collection management practices emerged in response to the implications of the inappropriate care of indigenous content in non-indigenous institutions. These problems are manifold

and range from placing materials in the public domain, and, by so doing, enabling the misappropriation of indigenous cultural and intellectual heritage, to services for indigenous patrons, who continue to feel unwelcome in non-indigenous libraries (Callison et al., 2016; Cherry and Mukunda, 2015; Duarte and Belarde-Lewis, 2015; Garwood-Houng and Blackburn, 2014; Gilman, 2006; Hurley et al., 2017; Moulaison and Bossaller, 2017). The efforts of dedicated professionals suggest a path toward change.

A pioneering project at the Arizona Libraries Special Collections is a particularly well-documented effort that sets an excellent precedent in culturally sensitive collection management. This project helps to identify the major areas constituting culturally sensitive collection management practices and the difficulties associated with these practices. Verónica Reyes-Escudero and Wendel Cox, who led the project, suggested three interrelated steps associated with culturally sensitive collection management: the critical assessment of a collection; the documentation of indigenous content; and the steps toward engaging communities with culturally sensitive collection care. Given that each of these steps demands specific expertise, and raises particular kinds of concerns and difficulties, they may be identified as the core components of a culturally sensitive collection management methodology. The primary issue with the first step—the assessment—is related to the lack of mechanisms to locate indigenous content across multiple disciplines and sources of information. Reyes-Escudero and Cox (2017) worked with catalogs and finding aids. They applied varied ethnonyms associated with different communities to find material and conducted searches within texts. They reported that

their approach was laborious and complicated by the difficulties of documenting their findings.

The difficulties surrounding the second step—the documentation of indigenous content—reveal a different set of issues. For example, what, the authors asked, would be the best strategy to represent thematic diversity and the interrelatedness of the themes constituting indigenous content? What would help with the sharing of the description of indigenous content thus constructed with other institutions that might be holding copies of the materials examined? What can serve as a set of standards for identifying a source community given the historical changes a community might have gone through since the moment of publication of a specific source, and the complexities of the sociopolitical organization of communities? If, for example, one is to classify the content by using a community's status, how would it be possible to organize materials of federally non-recognized tribes? On the other hand, what would be a solution to organizing the materials of communities constituted by diverse groups, such as the Colorado River Indian Tribes, consisting of the Mohave, Chemehuevi, Hopi, and Diné (Reyes-Escudero and Cox, 2017)?

Finally, with regard to the last step—engaging and collaborating with communities—what would be the best strategies to reach out to communities? For example, an institution may have no previous relationships with tribes, and no funds to invest in fostering and supporting partnerships, and offer no training to staff in this area. While Reyes-Escudero and Cox (2017) did not provide responses to these questions, the experiences in Australia suggest that one way of addressing these issues is approaching them from a position of revising institutional policy (Garwood-Houng and Blackburn, 2014) toward fostering inter-institutional collaboration. If a collection is a part of a US academic institution, it might be appropriate to approach a NAGRPA (Native American Graves Protection and Repatriation Act [1990]) officer who may already be collaborating with tribal communities.

Fundamentally, culturally sensitive collection management is a norm-setting project toward conducting indigenous knowledge management by prioritizing source communities' interests and norms over the institutional and/or legal standards shaping professional practice. At present, two major professional instruments support the implementation of this goal: the Aboriginal and Torres Strait Islander Protocols for Libraries, Archives and Information Services, adopted by the Australian Library and Information Association in 1995 (Australian Library and Information Association, n.d.; Garwood-Houng and Blackburn, 2014), and the Protocols for Native American

Archival Materials (originally drafted in 2006), endorsed by the Society of American Archivists in 2018 (Christen, 2011; O'Neal, 2015; Society of American Archivists, 2018). The status of these protocols as ethical/moral provisions affects the scope of their application (Callison et al., 2016; Joffrion and Fernandez, 2015; Roy and Frydman, 2013). Australian experiences also suggest that the country-wide enforcement of protocols is directly related to states' reconciliation efforts (Garwood-Houng and Blackburn, 2014). Thus, in states like Russia, where infringement of indigenous rights remains a reality, the implementation of these standards would be unlikely. The available scholarship from Russia supports this suggestion (e.g. see Russian Academy of Sciences, 2019).

Nevertheless, some professionals are pioneering the application of human rights norms at their institutions and, by so doing, are setting standards for best practice in the culturally sensitive collection management of indigenous materials. For example, the archivists at the American Philosophical Society have been partnered with representatives from indigenous communities since the early 2000s, to the benefit of the communities, scholars, and the American Philosophical Society's library. This collaboration has allowed for the more accurate description of the Society's indigenous content. It has helped to identify culturally sensitive materials and manage access to them according to tribal norms and wishes, and the library has produced its own protocols shaping the management of indigenous content (see Carpenter, 2019). Given the public access of this document, it may potentially instruct other institutions on the issues of balancing professional responsibilities, indigenous rights, and institutional priorities.

Another pioneering effort constituting culturally sensitive management of indigenous content presents a strategy of non-collecting. For Joy Holland, a steward of the indigenous collections at the American Indian Studies Center at the University of California, Los Angeles, this strategy allows for supporting the aspirations and needs of communities. Non-collecting efforts are an exception to traditional LIS practices that center on acquisition and access. However, they support adequate care of indigenous content because they help to avoid the violation of indigenous rights to knowledge and privacy, and the issues surrounding disrespect of indigenous cultural agency. Non-collecting may also allow for investment in forging relationships with communities toward the stewardship of collections that already exist within an institution. This strategy must be considered by professionals when faced with limited funds for

managing indigenous content (Joy Holland, personal communication, May 2020).

These indigenous librarianship practices introduce innovative measures for organizing and managing collections in contemporary libraries. While developed in response to the difficulties of managing indigenous content, they can be applied as instruments for caring for other types of materials. These practices also suggest venues for collaborative, community-led librarianship, where services to communities require librarians to escape the confinement of their library walls and enter communities for collaborative planning to grow collections and consider how knowledge should be represented within and by these collections.

Conclusion

The research presented in this study is an effort to comprehend a variety of projects as components of one domain: indigenous librarianship. It conceives of indigenous librarianship as constituted by theoretical, applied, and advocacy components. It reveals a powerful dynamic between contemporary indigenous self-determination struggles and the strategies indigenous librarianship scholars use to assert their position within the professional and scholarly spaces that are not of their own making.

This research also reveals the potential of indigenous librarianship to function as a critical methodology. Indigenous librarianship questions the major proposition of LIS, supporting a notion of knowledge as “units of content,” and introduces a notion of knowledge as practices in response to indigenous perspectives. Indigenous librarianship promotes the significance of instruments that recognize the rights and interests of communities and, as such, is a step toward developing the collaborative management of content and community-based librarianship. Fundamentally, indigenous librarianship offers a way to revolutionize LIS to become a discipline that serves communities’ interests and needs as defined by them, and not by the state or an institution or professional body.

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Author biography

Ulia Gosart is a descendent of Udmurts, indigenous people of south-eastern Siberia (Russia), and was born in the former Soviet Union. She holds advanced degrees in Library Science and has training in indigenous human rights through her postdoctoral studies. Her scholarly work emerged from her advocacy, beginning with her service to an indigenous organization from Russia, and her ongoing collaboration with indigenous politicians and scholars from North America and former Soviet states.



Transformation of library and information management: Decolonization or Indigenization?

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Abstract

This article considers how colonization has impacted on Indigenous knowledge systems. It discusses the issues that need to be addressed by institutions, library and information professionals, and professional associations to ensure that they are able to meet the needs of the Indigenous people in their communities. The article addresses why this transformation is required and outlines the issues that will need to be changed through a decolonization or indigenization process.

Keywords

Indigenous knowledge systems, library and information science, profession, education

The concepts of a library and an archive were foreign constructs to Indigenous peoples when these institutions were first introduced into their traditional lands. As pre-literate societies, Indigenous peoples placed their emphasis of knowledge retention primarily on oral transmission. Knowledge creation and its organization and methods of retention were managed using a variety of methods, including naming people, places and individuals after important events; the transmission of stories that included memories of prodigious achievements and feats over the course of history; and artworks and performing arts. Although libraries and archives had their origins in the area we now commonly refer to as the Middle East, the Indigenous peoples of Alaska, Australia, Canada, New Zealand and the USA view these institutions as an instrument of colonization (of European origin) and an assertion by colonizers of the superior nature of western knowledge. The concept of a library in an Indigenous context can therefore be considered a colonial construct.

As the library and information professions seek to determine how best to address the impact of colonization on Indigenous knowledge paradigms, it is opportune to consider whether the focus should be on strategies or agendas associated with decolonization or the indigenization of libraries and other cultural heritage institutions. This article firstly introduces and defines these concepts and identifies the relevant

academic literature. It then identifies why the author believes that indigenization provides a clearer and more inclusive pathway to be explored. As an Indigenous librarian and researcher of Māori descent, the author draws on his 30 years of experience to identify the critical steps that need to be addressed to enable a transformation process to occur. In the final part of the article, there is a discussion of the challenges and opportunities that indigenization poses for professionals, institutions and professional associations.

Decolonizing

Decolonization, once viewed as the formal process of handing over the instruments of government, is now recognized as a long-term process involving the bureaucratic, cultural, linguistic and psychological divesting of colonial power. (Smith, 2012: 101)

Decolonizing Methodologies (Smith, 1999) is now in its second edition (Smith, 2012). Although there were other works on decolonization before Smith's, there is

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little doubt that her book has become the seminal text on the relationship between Indigenous research and western research. Her work has empowered Indigenous communities to take control of the research agenda and demand not only greater transparency, but also higher degrees of accountability from the academy, government, funding agencies and professions. There has been an extensive range of academic literature focusing on how individual disciplines or research areas can be decolonized. Examples include *Decolonizing Education* (Battiste, 2013), *Decolonizing Museums* (Lonetree, 2012), *Decolonizing Social Work* (Gray et al., 2013), *Decolonising the Intellectual* (Hiddleston, 2014), *Decolonizing Solidarity* (Land, 2015), *Decolonizing Feminisms* (Donaldson, 1992) and *Decolonizing Feminism* (McLaren, 2017), *Decolonizing Trauma Work* (Linklater, 2014) and *Decolonizing Employment* (MacKinnon, 2015). The literature in this area unpacks the hegemonic reach and what is framed as ‘epistemic violence’ (Spivak, 1994), and aims to empower Indigenous peoples to restore values, beliefs and practices that legitimize their indigeneity and the knowledge systems that underpin this. Decolonization restores an Indigenous world view as the basis for the organization and transmission of knowledge. In New Zealand, Graham Hingangaroa Smith developed *kaupapa Māori* (‘Māori-focused’) as a framework that captures the essence of decolonization from a Māori perspective (Smith, 2012). This framework is built around six core cultural principles that draw on Māori customary practices and values. The application of these principles in a decolonization environment asserts the legitimacy of Māori knowledge and validates its epistemological application in Māori contexts.

In a broader Indigenous context, the application of decolonizing practices can be described as involving the process of restoring status to Indigenous knowledge and society by rediscovering indigeneity and identity from the obscurity enforced by colonization (Smith, 2012; Tuck and Yang, 2012). The validation process involves evaluating aspects of an Indigenous culture and identifying how it can be returned to a state that is in keeping with traditional practices. This is further strengthened by identifying and reclaiming Indigenous truths rather than accepting the constructs and interpretations formed from western knowledge perspectives. This will then lead to the reconstructing of this knowledge by using a lens that privileges Indigenous perspectives. The whole process can be summed up as ‘being empowering’ and, in New Zealand, this is clearly articulated through the development of the *kaupapa Māori* framework, which has restored the *mana* (‘prestige’) of Māori knowledge.

Although the references in this section relate to other disciplines, they demonstrate that the issues being discussed in this article are not new, and they provide a foundation for the library and information studies profession to consider if it embarks on a decolonization journey.

Indigenizing

A dictionary definition of ‘indigenization’ provides the following: ‘The act or process of rendering indigenous or making predominantly native; adaptation or subjection to the influence or dominance of the indigenous inhabitants of a country; spec. the increased use of indigenous people in government, employment, etc.’ (*Oxford English Dictionary*, 1989).

To those who are unfamiliar with the concepts of decolonization and indigenization, the definitions provided of the two terms might look very similar, with many overlapping ideas. However, there are distinct differences in how they are applied; critical to the indigenization process is how ‘Indigenous constructs’ become part of the core structure of an institution or organization.

Like decolonization, there is a broad range of scholarly literature that has been published on the practice of indigenization that the library and information profession should draw on to assist in determining a pathway towards indigenizing practices. This includes *Indigenizing the Academy* (Miheuah and Wilson, 2004), ‘Indigenizing the curriculum’ (Armstrong, 2013), *Indigenizing the museum* (Boxer, 2008), *Museum Pieces* (Phillips, 2011), ‘Indigenizing psychology’ (Sinha, 1997; see also Kim et al., 2006), ‘Indigenizing mental health services’ (Durie, 2011) and ‘Indigenizing counselor education’ (Guenette and Marshall, 2008).

Like the status of Smith’s (1999, 2012) *Decolonizing Methodologies* in the literature on decolonization, the work by Miheuah and Wilson (2004) can be viewed as a seminal text in the indigenization-focused literature in that it set a benchmark for how indigeneity, structures, disciplines and professions intersect within a western academic institution. The literature in this area focuses heavily on culture, education and psychological applications.

The library and information studies literature

The most noticeable aspect of the literature on the application of decolonization and indigenization discussed so far is the lack of discussion of either concept in relation to library and information institutions and/or professionals. It is acknowledged that this is an

emerging area within the library and information science literature, and it is hoped that this article can provide a stronger contextual discussion of the critical issues that need to be considered. One area that has received strong attention has been that of cataloguing and classification. The inadequacies of the Dewey Decimal System and Library of Congress Classification, and subject headings for organizing collections and providing intellectual access to Indigenous knowledge, have been well documented (Cherry and Mukunda, 2015; Duarte and Belarde- Lewis, 2015; Holloway, 2018; Laroque, 2018; Lilley, 2015). These articles identify the need to design and assign in partnership with Indigenous people classification systems that are based on Indigenous knowledge structures. Other studies have looked at how libraries can be transformed to meet the needs of Indigenous communities through collection development, including the development of curated collections (Kostelecky et al., 2017; Lilley, 2019a, 2019c). The importance of providing services focused on Indigenous needs is addressed by several authors (Doyle et al., 2015; Lilley, 2019b; Roy and Hogan, 2010; Thorpe, 2019; Thorpe and Galassi, 2018). These articles all describe the transformational effect that libraries can have on how Indigenous knowledge is organized, managed and disseminated, and how this needs to be negotiated with Indigenous peoples to ensure that their needs are being addressed.

The 'academy'

Critical to our consideration of indigenizing practices is a recognition that Indigenous knowledge and perspectives have validity in the 'academy' and the institutions to which library and information professionals are affiliated. A vital aspect of this is identifying and articulating clear pathways for embedding indigeneity in the library and information sciences academy. This involves applying an Indigenous lens to curricula, including the creation of Indigenous research, learning and teaching agendas, and facilitating Indigenous participation at faculty and student levels. Library and information educational providers need to avoid offering these as extras and place an emphasis on the integration of Indigenous elements throughout and within each of the courses that contribute to the qualifications on offer, so that all students gain the requisite knowledge about Indigenous matters. This would require not only a rethink about the content of these courses, but also stronger connections to be made with Indigenous communities within and outside the traditional academy, including members of the profession who have a stake in this area. Developing

these relationships will be mutually beneficial to all parties involved. These relationships might require a considerable effort to establish and a strong commitment to making them durable.

Is the decolonization of libraries a possibility?

Before embarking on an in-depth discussion about the merits of decolonization or indigenization, it is necessary to consider the different approaches to knowledge organization, storage and dissemination by non-Indigenous and Indigenous peoples.

For non-Indigenous communities, this is represented by the development of libraries in newly colonized territories. Early libraries in colonized countries such as Australia, Canada, New Zealand and the USA were initially either private or associated with adult working-class educational institutions. In Australia, Canada and New Zealand, these were known as mechanics' institutes. Public libraries started to make an impact in the latter part of the 19th century, which was advanced further through the philanthropic efforts of Andrew Carnegie, who was intent on making libraries freely available. Major public library collections were further enhanced through endowments and/or bequests from prominent citizens and collectors of books. In New Zealand, this is evidenced by the donations of Sir George Grey, who donated his collection of Māori manuscripts and books to the Auckland City Library, and in Wellington where Alexander Turnbull's collection forms the basis of a major research library and is attached to the National Library of New Zealand.

The development of libraries in these colonized countries was the antithesis of the Indigenous approach to the sharing, storage and organization of knowledge. Traditional Indigenous societies placed significant emphasis on the oral transmission of knowledge. Unlike western approaches, which were focused on individualism, Indigenous knowledge was used for the benefit of all individuals within their society and had layers of protection to ensure that those receiving the knowledge had the right skills to use it for the advantage of all in their community. For example, in traditional Māori society, an individual's place in society determined their access to knowledge and their entitlement to learn the higher levels of knowledge. This access provided them with the skills that legitimized their positions of leadership. In the Māori world view, it is believed that knowledge was acquired from the *atua* ('gods'), thus requiring a need for it to be protected and applied carefully. This knowledge included an explanation of the genealogical relationship between the *atua*, humans and all other

living things. Understanding this connectedness was critical to understanding the value of knowledge and using it for the benefit of the health and well-being of the wider *whanau* ('family unit'). The knowledge required to perform everyday functions was shared in a *tuakana-teina* ('senior'-'junior') relationship, like modern-day apprenticeships. Knowledge was also retained in *whakairo* ('carvings'), *tukutuku* ('woven panels'), *waiata* ('sung poetry'), *karakia* ('incantations') and place names.

Given the contrasting means of knowledge organization, it is highly questionable whether libraries and other information management agencies can be decolonized. The concept of decolonization would involve deconstructing institutions that were colonial constructs in the first place and not representative of Indigenous approaches to knowledge. Decolonization in this context simply does not make sense. However, if a decision were made to decolonize, it would involve an extremely complex set of negotiations between the institution and its local Indigenous community. Examples of some of the issues to be resolved would be ownership and access to materials, and whether this would be restricted to discussions around resources identified as being the cultural and intellectual property of that community; where these resources would be stored or exhibited; who would have curatorial jurisdiction over them; what would happen to resources associated with other Indigenous communities and who would be responsible for those items; and how would intellectual access to Indigenous materials be organized and who would determine how these materials were described and in what language. Interpretation of these issues would have to be negotiated institution-to-institution, and the degree of complexity would be dependent on the respective approaches of the institution and the local Indigenous community. The consistency of approach would likely be highly variable from one locality to the next, and although institutions could collaborate with each other to identify what decolonization would work for them, to be truly committed to a decolonization agenda, the decision would be ultimately in the hands of the Indigenous community. Relinquishing these decision-making powers would not sit well with some institutions or their parent organizations (e.g. city or municipal councils, state or provincial governments, or universities). Any such reluctance could lead to tension between institutions and their Indigenous community, and a situation where some institutions are decolonized but others are not. This level of inconsistency might cause confusion for users and could result in collections and structures not fulfilling the needs of the Indigenous community.

Choosing indigenization

In contrast, an indigenization option gives libraries and information management agencies an opportunity to incorporate and integrate Indigenous knowledge systems, values and practices into existing institutions and tailor these to meet the needs of their Indigenous community. If an indigenization agenda is chosen, it becomes an interdependent process, which makes a collective approach from across the profession possible. For indigenization to be fully effective, it would involve institutions, organizations and individuals all undergoing a transformative process. Although this would still require similar levels of negotiation as the decolonization process, the focus of an indigenization agenda would be predominantly on transforming existing structures to be inclusive and meet the needs of Indigenous communities.

Institutions

In this context, institutions include libraries, archives and other information agencies that collect resources and provide services relevant to Indigenous peoples. In undergoing a process of indigenization, there are three key areas that these institutions need to focus on: staffing, organizational structure and community engagement.

From a staffing perspective, institutions need to focus on recruiting Indigenous staff members, and not only to specialist Indigenous positions. To make the transition to an indigenized workplace, these staff need to be employed across the breadth of the institution and in professional and non-professional positions. The recruitment process might require some proactive approaches to be made to local communities to ensure that Indigenous individuals apply for vacant positions. Institutions also need to ensure that they provide opportunities for Indigenous staff members to advance, and that appropriate support structures are in place to retain Indigenous staff members, as highly competent Indigenous staff are likely to have offers from other institutions and other professions. In New Zealand, Māori staff with high skill levels, knowledge of *tikanga* ('culture') and fluency in Te Reo Māori (the Māori language) are highly sought after by other professions and organizations. Without enhanced retention strategies in place, a revolving door occurs where these staff leave as quickly as they come in. Part of this retention strategy, and a key role for allies, is to make sure that support mechanisms are put in place to ensure that Indigenous staff are not overburdened by their workload. Non-Indigenous staff members need to have their cultural capacity increased, including their understanding of Indigenous knowledge

systems, values, customs and beliefs. There is also a need for their knowledge of Indigenous resources to be increased so that Indigenous staff are not required to answer every query related to Indigenous issues and subsequently become burnt out. A good ally also knows when support is required and when it is the appropriate time to pass over an enquiry. The employment of Indigenous staff is an important part of the process but is not the end point of the indigenization process, as this would be quite a superficial approach and would potentially create other problems for the organization.

Looking at the structure of the institution is another critical factor. The key issues here are how policy and practice are carried out within the institution. This also includes a consideration of how decisions are made at the leadership and governance levels. Ensuring that Indigenous voices are present at the senior leadership level and in other decision-making committees is crucial to ensuring that the institution has made informed choices about how its decisions will impact on Indigenous clients and the services and resources they need. Institutions with a governance layer (advisory board or board of directors) should have positions for representatives from Indigenous communities. Representation of this type can then be strengthened through engagement with the communities that these individuals come from.

Successful engagement with Indigenous peoples is built on the leaders and staff members from institutions becoming known and seen in local communities. In Māori cultural terms, this is framed as *kanohi kitea* ('the face that is seen') and implies that individuals are recognized as active participants in the activities and events which occur in that space. Having this recognition will ease the discussions and negotiations over the types of resources and services that the community expects to see in the institutional structure. Having not only Indigenous staff involved in community events, but also a selection of staff from across the institution will ensure that there is a continuity in the relationships should key staff leave the institution. Given the difficulties in recruiting Indigenous staff members, the establishment of strong relationships could also lead to individuals from the Indigenous community becoming interested in exploring career pathways for themselves or other family members.

The role of individuals

Institutions can declare their indigenization intentions but their success in achieving these is highly dependent on the commitment of individuals within their own organization. For individuals, this commitment

and transformation to becoming an Indigenous ally will take several forms. First, there is a need for individuals wanting to provide this type of support to consider and reflect on their own identity, how this was formed, where their cultural origins lie, and how their culture has shaped their character. If an individual does not feel 'safe' in their own culture, it will be difficult for them to embrace another culture confidently and recognize that Indigenous cultures will have world views that differ to those which inform western knowledge systems. Once this is understood, it is then imperative that individuals focus on developing a strong understanding of how Indigenous world views are informed by beliefs and values that validate Indigenous knowledge. These beliefs and values influence the process of how Indigenous peoples engage with each other, and so learning when, how and where to apply these will assist allies in providing support to their Indigenous colleagues. There should not be an expectation that this learning becomes the responsibility of Indigenous staff; it should instead involve participation in professional development opportunities and the development of personal learning plans. The learning should not just stop at values and beliefs, as the ability to provide support would be further strengthened through learning about core resources that will assist Indigenous clients with their information needs. Gaining an understanding of these resources will enable non-Indigenous staff to relieve their Indigenous colleagues from being continuously on call to answer basic information requests because they have an 'Indigenous element'. This would hopefully negate any possibilities of Indigenous staff burning out due to burdensome workloads. Without allies or other Indigenous staff members being present, an Indigenous individual can easily become overworked and isolated, which could result in a decision to seek a position in a more supportive workplace and/or another career.

Library and information science associations

Professional associations exist at the local (state or provincial), national and international levels, and their membership is open to individual professionals and library and information institutions. They are designed to provide services to their members and to act as advocates for matters of wider professional importance. How a professional association is organized is determined by its members and is embodied within the rules created to ensure that the governance structure is representative of its membership and their needs. If organizations wish to ensure that they are

inclusive of Indigenous professionals and to engage with indigenization, there are several actions that they need to take to enable this.

The first is to undertake a comprehensive review to check for the inclusiveness of their structures (governance and management), affiliated bodies (chapters, divisions or special interest groups), policies, strategic plans and other corporate documentation. This review should be undertaken using an Indigenous lens to identify where Indigenous perspectives or representation are missing and could be strengthened. To realize the full potential of the review, the organization must ensure that its Indigenous members are at the heart of the process and strongly represented within the group(s) undertaking the design and execution of the review process, as well as the discussion and analysis that follow. When considering structural matters, it is important to identify how committees and leadership teams can incorporate Indigenous membership, and to liaise with Indigenous members and/or groups so that they can put forward individuals who are mandated to represent their views. Starting these conversations will provide a pathway to creating an Indigenous organization (within/outside the wider organization), with which a partnership arrangement can be agreed on. In New Zealand, such an arrangement has been in place for the past 25 years between the Library and Information Association of New Zealand Aotearoa and Te Rōpū Whakahaui. This partnership has led to mutually beneficial outcomes for both organizations and clients of library and information institutions. As an indication of its importance, the partnership agreement is renegotiated and signed every year. Creating such alliances between Indigenous and non-Indigenous professional associations provides opportunities to use skill sets across organizations (locally, nationally and internationally) to advance the aspirations that they might share or require additional support for. An example of these synergies being utilized is in the area of advocacy, not only in library and information matters, but also in other areas such as education, literacy and social justice issues that are of importance to Indigenous peoples.

It is also important for professional associations to make sure that there is meaningful Indigenous content in the conferences, seminars and professional education opportunities that they organize. This ensures that Indigenous issues can be promoted, analysed and discussed by the wider membership. Critical to this is the formation of strong relationships with the Indigenous community that is the traditional owner of the land where the meeting is being held, and ensuring that the community has a prominent role in the organization and hosting of the event. This also provides an

opportunity for these relationships to continue to thrive after the event has ended, again bringing benefits to the local Indigenous community and the libraries and other organizations in that locality.

Professional associations must also see to it that they provide opportunities for their Indigenous members to engage in professional and cultural development that is tailored to their needs. In addition, non-Indigenous members need opportunities to develop their skills, knowledge and understanding of cultural values and customs so that they can become effective supporters and potential allies of their Indigenous colleagues. Care must be taken to not pressure or coerce Indigenous members to provide such education for their non-Indigenous colleagues without adequate support and/or remuneration being made available which recognizes their intellectual and cultural contributions to any sessions they offer.

Issues for the profession

The three previous sections of this article have focused on the actions required of individuals, institutions and professional associations, all of which can make a major contribution to Indigenous development; in a sense, these three areas are interdependent because they all need to be functioning to make indigenization possible. However, it should be recognized that it is the 'profession' that provides the link between these three factors, and there are overarching issues that the 'profession' needs to act on collectively in order to achieve ongoing success. These issues relate to ensuring that there are strategies to strengthen the profile of Indigenous peoples in the profession.

The first of these issues relates to the recruitment and retention of Indigenous peoples. Growing the profession by expecting Indigenous people to apply for advertised positions will meet with limited results. To increase the chances of success, the profession as a whole needs to actively promote information-focused careers to Indigenous populations. Included within this is a need for the high visibility of Indigenous content, individuals and languages in corporate publications, websites and social media postings, so that Indigenous communities can see themselves reflected and valued. The combined efforts of individuals, institutions and organizations need to be employed in order to showcase the opportunities that careers in the library and information professions can provide. This would go beyond just the need for staff who can be specialists in Indigenous matters; it would highlight the other types of positions available within the library and information professions. Having

Indigenous representation in other sections (e.g. technical services, systems or document supply services) provides an institution with the ability to strengthen its responsiveness to Indigenous peoples' needs. Retention is also vitally important to this process, and distinct strategies need to be put in place to ensure that the profession continues to offer opportunities for advancement and further development to its Indigenous staff, because those with education, skills and experience will also be attractive to recruiters seeking to lure them to other professions and career pathways.

Another critical area is that of library and information studies education. The addition of an eleventh core element focused on Indigenous knowledge systems to the bodies of knowledge that form the basis of the library and information studies curriculum (Smith et al., 2012) provides educators with a template to shape courses that are inclusive of Indigenous content. An important aspect of this is to ensure that Indigenous content not only exists in a stand-alone course, but is also incorporated into all courses which are part of the qualification offered. If educators do not have any Indigenous faculty members, they should seek specialist assistance from the wider profession or from Indigenous specialists elsewhere in their institutions of learning. The addition of Indigenous content recognizes the importance and legitimacy of Indigenous knowledges, and the service and resource needs associated with these. Its inclusion provides non-Indigenous students with the opportunity to gain an understanding of these needs, why they are important, and what role they can have in ensuring that Indigenous peoples are able to successfully access and use the services required.

Concluding remarks

In considering whether libraries and information management institutions should transform themselves to meet the needs of Indigenous peoples, some thought must be given to how this might be initiated. This article has discussed the options of decolonizing or indigenizing the library and information professions, and the impact that this would have on the individuals, institutions and organizations involved. Although both options provide advantages and opportunities, it is my contention that decolonizing colonial constructs (libraries) is more difficult than transforming them through indigenization. However, in recommending a strategy that is centred on indigenization, I do so with caution, as any decisions should ultimately rest with the approach determined by Indigenous communities themselves. Institutions that are considering how they wish to transform to represent the needs of Indigenous peoples must build a strong relationship with their local Indigenous

community and ensure that it has a critical role in decision-making processes. Those responsible for making any decisions will need to consider closely the advantages of each approach (decolonization or indigenization) and the consequences of adopting one approach over the other. Although, in a sense, the concept of decolonization provides opportunities for a sense of self-determination, there is no defined road map to making it occur in a consistent and coherent manner, whereas it might be seen that an indigenization process as outlined in this article would be highly visible. This process would provide opportunities for meaningful partnerships to be developed between institutions and their local Indigenous peoples, and provide a platform for negotiations on how information services and resource needs could be tailored to serve their needs.

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Are we there yet? Visualizing Indigenous culture in today's library

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Abstract

While there has been notable progress in indigenous-led initiatives related to visual representation, issues of access and misrepresentation still exist and require ongoing advocacy work. In the virtual space, libraries, archives, and museums have an opportunity to increase decolonization efforts through wider dissemination of these images, improved dynamic presentation tools, and better organization of their collections. Nonetheless, online spaces come with their own challenges related to intellectual property ethics, the digital divide, and funding. This article examines issues of representation, organization, and access to digital images, and the role of visual literacy in libraries.

Introduction

As information professionals, librarians facilitate access to all kinds of knowledge, including cultural heritage in its various formats. This article affirms that libraries and other cultural institutions are not neutral spaces; rather, they invariably propagate biases on a number of subjects. Library collections and western classification systems often subjugate non-western cultures; thus, decolonizing efforts involve change on a number of fronts. Increasingly, museums, archives, and libraries have engaged in initiatives to improve access and representation of indigenous art and culture in both the physical and the virtual space. These projects are only effective through authentic collaboration with or hiring of indigenous people. The power of imagery to change perceptions is undeniable, especially in our heavily image-laden society. To begin, this article will discuss issues with the visual representation of indigenous culture, the role of colonization in cultural heritage institutions, and the Association of College and Research Libraries' (2011) "Visual literacy competency standards for higher education." The discussion will then lead to organizations that advocate for indigenous people, followed by examples of innovations in the curatorship of indigenous art and culture. The focus next turns to indigenous culture in the digital context, followed by an explanation of how visual literacy instruction can help advance the concerns of indigenous librarianship. This article will provide examples of topics to include when critically

reflecting on the visual representation of indigenous culture, digital image repositories, and visual literacy instruction. In contrasting western and indigenous dispositions, St Clair (2000: 85) writes: "modern Western European ways of thinking are based on a print culture that tends to use verbal metaphors, and indigenous ways of thinking are based on oral culture that tends to use visual metaphor." Only by honoring indigenous knowledge and research practices can libraries truly move towards the decolonization of their collections and information practices.

Visual representation of indigenous culture

This section explores the issue of indigenous representation as it relates to visual media and the ways in which visual literacy instruction can address this using real-world examples. Discussions of representation cover several areas, including misrepresentation (exploitation, stereotypes, and cultural appropriation), lack of representation (equity, diversity, and inclusion), and self-representation (cultural autonomy). What is representation? According to Palmer (1978: 262), through the lens of cognitive psychology, representation can be explained simply

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as “something that stands for something else.” Thus, representation has a responsibility to accurately depict its source. The term “authentic,” however, is worth avoiding in discussing indigenous representation, for it can have negative connotations. Tuhiwai Smith (1999) recounts attending an international conference where a news reporter requested a group photograph of the indigenous attendees, but changed their mind at the last minute on seeing the group dressed in ordinary fashion. The attendees teased: “My feathers got confiscated at the airport when I arrived” (72). In discussing representation, Dyer (1985: 39) notes that “how we are seen determines in part how we are treated; how we treat others is based on how we see them.” Studies assessing the psychological ramifications of cultural stereotypes for indigenous people reveal decreased self-worth and sense of belonging (Fryberg et al., 2008). Popular culture and mass media have perpetuated stereotypes through the sale of Halloween costumes, tourist souvenirs, sports mascots, and advertising. For example, the Hawaiian female hula dancer has been sexually objectified by the tourist industry, severed from the real meaning and power of her ritual (Hajibayova and Buente, 2017). Just as fake-news workshops related to media literacy can address social justice issues in libraries, workshops on indigenous knowledge (including the topic of representation) need to become common practice.

Outside of tribal-led cultural heritage institutions, the physical spaces and content of museums (and the libraries that accompany them) operate as distressing reminders of colonization. Contemporary evidence of colonization may not be as visible to non-indigenous viewers, yet its presence remains in the display of cultural objects of questionable provenance, western categorization systems, and biased narratives (McCleary et al., 2019: 21). Visual representation of indigenous culture is often relegated to ethnographic displays, set in a static time period no later than the 19th century. Equally degrading, however, are exhibitions of contemporary indigenous artwork that are curated to be perceived as if from an earlier period in history. When indigenous voices are not (or only in the performative sense) consulted, it results in cultural objects that are devoid of context and presented in meaningless ways. Native American art, for example, was often repurposed by dominant western societies in a nostalgic way to thwart fears of industrialization (Hutchinson, 2006). Later, as modernist aesthetics became popular, indigenous creations were dismissed as mere craftwork or simultaneously appropriated by western artists creating “fine art” (Hutchinson, 2006: 198).

Throughout the West, indigenous artists have been overlooked to focus on “prestigious” white, predominantly male artists. A now infamous example of cultural appropriation is the Museum of Modern Art’s 1984 exhibition “Primitivism in 20th Century Art: Affinity of the Tribal and the Modern,” which displayed works by such artists as Picasso, Matisse, and Gauguin alongside indigenous works from Africa, Oceania, and North America (Museum of Modern Art, 1984). This exhibition empowered the works of the European masters while the indigenous works had only sparse descriptions. In the not-so-recent past, contextualization was rarely prioritized in exhibiting indigenous culture; instead, the curatorial staff focused on acknowledging the name of the collector, accession date, and location (Hendry, 2005). Since the Museum of Modern Art’s 1984 show, the notion of “primitivism” has been discounted as a source of “othering”; the term “non-western” behaves similarly (Hutchinson, 2006: 198). As Dyer (1997: 2) points out, white culture is treated as the status quo and “there is no more powerful position than that of being ‘just’ human.”

The Association of College and Research Libraries’ (2011) “Visual literacy competency standards for higher education” (written before the *Framework for information literacy for higher education*) does not sufficiently address the issue of representation. In Standard Three, it states: “The visually literate student interprets and analyzes the meaning of images.” This Standard’s Learning Outcome Two states that “[t]he visually literate student situates an image in its cultural, social, and historic contexts,” which includes “[e]xplor[ing] representations of gender, ethnicity, and other cultural or social identifiers in images” (Association of College and Research Libraries, 2011). As a co-chair of the task force charged with revising the “Visual literacy competency standards” to align with the Association of College and Research Libraries’ (2015) *Framework for information literacy for higher education*, I can confirm that we are cognizant of this deficiency.

Organizations advocating for indigenous people and their culture

When people discuss the emergence of “indigenous librarianship” as an independent discipline, it is attributed in part to international organizations acknowledging the value of indigenous culture (Burns et al., 2009). According to Burns et al. (2009: 2): “Indigenous librarianship unites the discipline of librarianship with Indigenous approaches to knowledge, theory, and methodology.” In 2007, the United

Nations authored the Declaration on the Rights of Indigenous Peoples, which was adopted by the General Assembly. Actions such as this have added credence to indigenous causes and helped foster new initiatives at cultural heritage institutions like libraries. The Declaration includes best practices and the minimal standards to adhere by, with Article 11 stating:

Indigenous peoples have the right to practice and revitalize their cultural traditions and customs. This includes the right to maintain, protect, and develop the past, present and future manifestations of their cultures, such as archeological and historical sites, artefacts, designs, ceremonies, technologies and visual and performing arts and literature. (United Nations, 2007: 12)

The following year, the International Federation of Library Associations and Institutions (IFLA) formally established an Indigenous Matters Special Interest Group, which in 2016 developed into the Indigenous Matters Section (Paringatai, 2018: 374):

Its main objectives are to promote international cooperation in the fields of library, culture, knowledge and information services to indigenous communities that meet their intergenerational, community, cultural and language needs, and to encourage indigenous leadership within the sector, exchange of experience, education and training and research in all aspects of this subject. (IFLA, 2019)

To be sure, the United Nations and the IFLA's Indigenous Matters Section are just two of a growing number of organizations advocating for indigenous communities. A strong example of an indigenous librarianship research guide is that of the Xwi7xwa Library at the University of British Columbia. Its contents feature resources discussing the field, ways to cite indigenous knowledge without doing a western-style bibliography, and links to related organizations (Xwi7xwa Library, 2020).

Innovations in the curatorship of indigenous art and culture

As an art librarian, I gravitate towards modes of visual communication, and it follows that a substantial amount of research related to indigenous visual production comes from this discipline. Therefore, an examination of recent innovations in the curatorship of indigenous art and culture can serve as inspiration for libraries promoting indigenous knowledge. A recent exhibition at the Yale University Art Gallery, titled "Place, Nations, Generations, Beings: 200 Years of Indigenous North American Art," addressed the

past mistakes of its institution's close ties to colonization. Indigenous students and a scholar in Native American art curated this show. Instead of the standard chronological organization, the artworks were arranged in four themes: "Place, the connection that Indigenous peoples have to their lands"; "Nations, the power of objects as expressions of sovereignty"; "Generations, the passing on of artistic practices and traditions"; and "Beings, the relationships that artists and nations have to animals, plants, and cosmological beings" (McCleary et al., 2019: 6). The exhibition highlighted the diverse nature of the artworks and replaced the standard "unknown artist" with "artist once known" (McCleary et al., 2019: 15). While this exhibition occurred in a physical space, digital image databases can mirror such strides towards contextual curation.

Several years earlier, an exhibition at the Peabody Essex Museum, titled "Shapeshifting Transformations in Native American Art," also broke from inappropriate western narratives. The exhibition addressed the western tendency to separate "historical or contemporary Native American art" (Kramer Russell, 2012: 15), which reinforces ethnographic categorizations. According to Kramer Russell (2012), divergent opinions exist on how best to "elevate" Native American art. Some indigenous artists prefer to identify as such, while others choose to keep their identity private over concerns that this awareness might prejudice the audience. While these efforts present indigenous culture in a more genuine way, intertwining recorded oral histories and film will result in a more complete story.

Indigenous culture in the digital realm

The cultural heritage institutions that physically house their collections cannot be discussed separately from the virtual spaces they manage. Yet there are inherent differences, for the digital realm diverges by offering another type of preservation, the potential for a larger audience, and a watered-down form of repatriation. "Repatriation" is defined as "the act or process of restoring or returning someone or something to the country of origin, allegiance, or citizenship" (*Merriam-Webster*, 2020). Libraries attempting to increase online access to indigenous culture will confront several issues. For example, access to digital surrogates of cultural objects constitutes a form of repatriation; however, it is also a form of compromise in allowing the institution to retain ownership of the physical items (Douglas and Hayes, 2019). To highlight just one occurrence of colonial theft, Smallacombe (2000) describes how, in 1925, Pope Pius XI arranged an

exhibition of approximately 100,000 indigenous objects. The items comprised “cultural property from Papua New Guinea and over 200 Aboriginal materials that were sent by missionaries in Australia,” and only half of the exhibition’s contents was returned (Smalacombe, 2000: 153).

Another challenge is the cost of digitizing collections, particularly for smaller cultural institutions that may not have the technology, training, and equipment necessary. Those that are fortunate enough to receive funding must decide which collections get digitized, but with this comes increased exposure to the outside world, which can lead to exploitation and cultural appropriation (Gish Hill and DeHass, 2018). A barrier specific to the user perspective is access to quality Internet connections and computers—typically referred to as the “digital divide,” which disproportionately affects indigenous communities. Proprietary image databases with costly subscription fees are also problematic, with some libraries unable to provide such resources for their patrons. Situations such as these require advocacy work from visual literacy and indigenous library experts, among others, whether it be collaborating on a grant application or convincing the administration to provide more financial support for both digitizing efforts and patron access.

The way in which information is organized and its discoverability are also matters of concern for indigenous communities, since the subject terminology describing such materials reflects biased western classification systems. To resolve this, categorization initiatives that incorporate indigenous languages and knowledge systems have emerged—for example, organizational concepts like the Medicine Wheel (Lee, 2011: 10). By incorporating indigenous terminology that replaces or supplements the Library of Congress-controlled vocabularies, libraries can better represent these communities. Examples of indigenous subject headings and classification initiatives include the Brian Deer Classification System, the American Indian Library Association: Subject Access and Classification Committee (AILA-SACC), and the Library and Information Association of New Zealand Aotearoa’s Māori Subject Headings, Nga Ūpoko Tukutuku.

In New Zealand, a donated collection from a distinguished Māori scholar incorporated cultural protocols known as *tikanga* (Whaanga et al., 2015: 523). Although this digitized collection is not just an image repository, also comprising books, archival documents, and other cultural objects, it is an inspirational way to decolonizing libraries. By cataloging the collection using Māori Subject Headings, the indigenous culture’s language is revitalized and items are represented accurately. The collection is guided by the

following organizational concepts: “mana (authority, control, influence, prestige, and power), whakapapa (genealogy), relevant kōrero (history), and usage” (Whaanga et al., 2015: 529).

The problematic term “Native American” is common in a number of image repositories, including Artstor.¹ When browsing Artstor to gauge the level of coverage related to the term “Native American,” a basic keyword search of the phrase returned 10,006 results. Examining the relevancy of these results proved difficult (as is often the case with keyword searching)—for example, many 1940s fashion hats by Sally Victor appeared because each image included an identical description mentioning the influence of Native American tribal aesthetics at a time in Victor’s career. A portrait by the artist Gottfried Lindauer of a New Zealand Māori woman was inaccurately titled “Native American Woman”; fortunately, none of the other metadata made reference to it. If it were not for the fact that I am from Aotearoa New Zealand and of Māori descent (Ngāti Porou), and have an art history background, I could have taken this authoritative source at face value. Someone without this knowledge would need to engage critical thinking skills to determine if the title were correct.

In contrast, using Artstor’s advanced search with the subject “Native American” retrieved only 2902 results, which included non-indigenous artists’ depictions of Native Americans. These inconsistencies in descriptive metadata further decrease representation and access to digital collections. One must also acknowledge that the term “Native American” is part of the problem, with a large portion of this community preferring the term “indigenous” or, ideally, specific tribal affiliations. It could be argued that Artstor is merely a platform that hosts content from cultural and academic institutions; therefore, it is the source of origin that can really impact change.

Digital image collections are not a perfect solution to access or representation since they often ignore cultural protocols related to social organization. These cultural protocols determine who can view specific cultural objects based on tribal affiliation, gender, age, or another social structure. Libraries often promote the online platform Europeana for image resources, a website that provides free access to digital image collections from museums across Europe.² This platform and many of the participating museums do not honor indigenous cultural protocols by including images of sensitive or sacred objects. An example of this is the photographs of shrunken heads housed at the Wellcome Museum and Library in London. Tools to foster autonomous representation of indigenous culture include open-source content management

systems. One successful example of this is Murkutu (2007), which was developed in 2007 to support indigenous communities in digitizing their culture on their own terms. The content management system enables contributors to control access to specific cultural content through the program's settings. If indigenous protocols are not followed, librarians can use this as a teaching opportunity to discuss the failings of western systems of information organization.

The role of visual literacy instruction in academic libraries

Through visual literacy instruction, libraries (and other cultural heritage museums) can comprehensively address decolonization. Information literacy instruction has long been under the purview of librarians dealing traditionally with text-based sources. More recently, oral histories and visual media have expanded sources of knowledge and, as Watkins (2017: 15) notes, western knowledge is "typically compartmentalized," in contrast to indigenous knowledge, which is holistic in nature. As multimodal scholarship grows, researchers need to be proficient in a variety of mediums. Fortunately, there is a growing number of metaliteracies being taught by librarians—for example, indigenous, digital, media, data, and visual literacy. These metaliteracies are not mutually exclusive, but this section will focus on the ways in which visual literacy can promote cultural competencies. The Association of College and Research Libraries' "Visual literacy competency standards for higher education" defines visual literacy as:

A set of abilities that enables an individual to effectively find, interpret, evaluate, use, and create images and visual media. Visual literacy skills equip a learner to understand and analyze the contextual, cultural, ethical, aesthetic, intellectual, and technical components involved in the production and use of visual materials. A visually literate individual is both a critical consumer of visual media and a competent contributor to a body of shared knowledge and culture. (Association of College and Research Libraries, 2011)

This is quite a generalized definition, and it is important to note how the last sentence reflects globalization ideologies and western epistemological views on information-sharing.

Critical thinking skills are key to challenging oppressive societal norms, and today's increasingly visual culture has made visual literacy competencies more crucial than ever. In the academic library, creating workshops, credit-bearing courses, and custom research guides will help develop these competencies.

There are many social justice issues that visual literacy instruction can be themed around, be it gender, ethnicity, disability, sexual orientation, or decolonization. Slow looking is a fundamental part of becoming visually literate, which is facilitated by critically questioning images about their intent and context. Questions that stimulate critical inquiry include asking what is depicted; what is absent; who created the visual and for what purpose; whether the image is credible; whether there are signs of manipulation; and how much authority the image holds (Fullmer, 2019). Invariably, these lines of questioning require further investigation by the user, who must go beyond the visual itself and its accompanying text.

How do visual literacy and indigenous librarianship intersect? Visual literacy instruction is a particularly powerful tool when it comes to exposing cultural appropriation and harmful stereotypes of indigenous peoples. Librarians who are responsible for this type of instruction need to do their homework, learn about indigenous librarianship, and consult with indigenous colleagues. "Cultural appropriation" is defined as "the unacknowledged or inappropriate adoption of the practices, customs, or aesthetics of one ethnic group by members of another (typically dominant) community or society" (*Oxford English Dictionary*, 2020). The term can refer specifically to "subject appropriation," which "occurs when an outsider represents members or aspects of another culture," or "content appropriation," which "occurs when the artist uses the cultural products of another culture in the production of his or her own art" (Young, 2005: 136).

Visual literacy instruction often engages students best with contemporary examples—for example, the retail corporation Urban Outfitters has a reputation of appropriating from artists. In early 2020, the company released the "Ollie Rug," which displayed a design mirroring a painting by the late Aboriginal Australian artist Mitjih Napurrula (Elvish, 2020). Some types of cultural appropriation require slow looking to notice and include other representation issues, such as romanticizing the "noble savage." Take the failed Dior cologne campaign for Sauvage (French for "savage") starring the actor Jonny Depp. The series of advertisements had Depp dressed in a poncho, included an indigenous ceremonial dancer, and featured the slogans "We are the land" and "Wild at heart." It was criticized for its use of Native American cultural aesthetics and branding that reads like a racist slur (Friedman, 2019). Dior asserted that they consulted with Native Americans, and certain members of the public deemed it okay due to Depp's Cherokee ancestry. By having scholarly conversations about

cultural appropriation in both academia and society in general, librarians can teach important lifelong learning skills and promote indigenous information literacy.

Lack of representation is harder to demonstrate due to its very nature, but the art historical canon is one of the biggest perpetrators. Absence can also be noted in more subtle ways, as Noble (2018) discovered doing a Google Image search on “professor style,” which overwhelmingly retrieved photographs of white men. How can we promote representation when many of our own institutions and their digitized collections still fail to do so? We must turn to new forms of visual culture—namely, social media. Platforms that include applications like Instagram can be much more persuasive and certainly more affordable to create for a new generation of visual information consumers. One such Instagram account is the nonprofit organization *IllumiNative*, whose profile states: “Created and led by Native peoples, *IllumiNative* is a new nonprofit initiative designed to increase the visibility of Natives in American Society.”³ This organization celebrates indigenous communities by posting images of individuals doing advocacy work, graphic design, short interviews, artwork, and much more. In the academic library, research guides can call attention to alternative narratives by featuring *IllumiNative* and similar initiatives. Librarians also need to consult and collaborate with indigenous communities on campus or in the broader community about how best to support indigenous knowledge in the library. Visual literacy plays an important role in making libraries more accessible to indigenous peoples. Although visual literacy is an essential skill in the 21st-century library, it should not be taught in a vacuum when concerning indigenous topics. It needs to include indigenous ways of knowing, indigenous voices, oral histories, and other sources of implicit knowledge that is traditionally deemed unauthoritative by western standards. In addition to addressing issues of representation, it is crucial to use visual literacy to celebrate local indigenous communities’ visual culture through special programming in libraries.

Conclusion

Throughout history, visual representation has played a powerful role in determining how people perceive one another and in influencing their standing in society. Around the world, indigenous people have been and continue to be dehumanized, discriminated against, and devalued largely because of misrepresentation and lack of representation. Consequently, indigenous people have suffered from low confidence and lack of

connection to their identity. Libraries, together with cultural heritage museums, can play an important role in decolonizing western narratives in several areas. Consulting and collaborating with local indigenous communities is a great starting point, but be prepared to find differing opinions from within these diverse communities. Ensuring your library’s collection of online visual media includes authentic representation of indigenous culture and respects cultural protocol is another step in decolonizing digital spaces. How this information is cataloged and organized is fundamental to the discovery and access of these resources.

We live in an image-saturated society, but visual literacy skills cannot be acquired simply through mass exposure to images. For too long, the West has been complicit in allowing harmful stereotypes and cultural appropriation of indigenous culture to continue. Given the visual culture in which we live, libraries, as institutions of social justice, have a responsibility to include visual literacy instruction as part of their overarching information literacy training. While an increasing number of international and local organizations now advocate for indigenous people, some institutions are more successful than others in producing real change. Librarians should frequently assess the content they acquire to see if indigenous communities are being represented accurately. If traditional “scholarly” content creators do not serve indigenous communities, libraries should then look no further than the positive work being accomplished on social media platforms.


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Notes

1. See the Artstor website at: <https://library.artstor.org>
2. See the Europeana website at: <https://www.europeana.eu/en>
3. See the *IllumiNative* profile page (@illuminative) on Instagram at: https://instagram.com/_illuminatives?igshid=1bje6vqf0ej8n

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Author biography

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Library services and indigenous peoples in Latin America: Reviewing concepts, gathering experiences

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Abstract

There have been library services for indigenous peoples in Latin America since at least the 1980s; they are small-scale, very specific experiences that, until recent times, have been poorly systematized and scarcely discussed. Throughout their brief but intense history – a story that has been replicated in many other countries around the world, from Canada to New Zealand – these services have faced a series of crossroads, contradictions and conflicts that they have not always been able to resolve, from the controversial label ‘indigenous libraries’ to their scope and the categories and methodologies they use. From a first-person perspective (the author was among the first library and information science professionals to work with this topic in Latin America and has been active in the field for the last 20 years), this article briefly reviews the state of affairs in South America, pointing out the main milestones in the history of these services in the region. It identifies some concepts and ideas that require urgent discussion from both a library and information science and interdisciplinary framework, and suggests some paths to explore in the near future.

Keywords

Library services, aboriginal nations, indigenous peoples, endangered languages, oral tradition, social inclusion

An introduction

In the north-east of Argentina there is a rough, wooded territory crossed by rivers and boats which has a name with a Quechua origin: Chaco (‘Land of hunting’). It was during my third stay there, in Chaco, more than two decades ago, that I met the man who kept several libraries in his head – a man from an indigenous people called Qom, or ‘Toba’, who every night relived a chapter of his people’s collective memory for anyone who wanted to hear it, which, generally, was just the wind and darkness.

During that period of my life, I met many other people who were worthy of admiration and the cause of amazement: the woman who defied life carrying a huge family on her back; the old woman who conversed with the spirits of the trees; the child who turned used trash bags into kites, and kites into birds. Human, daily wonders. But that particular man remained forever in my memory because he was the architect of what I have been ever since. It was in front of him that my career as a librarian began, without me even noticing it.

During my first two stays in Chaco, I did not have many opportunities to interact with the Qom people,

the original inhabitants of that region. Life had brought me to that place for reasons that were eons away from any academic interest. Still, I knew they were there, in muddy slums on the outskirts of the cities, where they could be easily hidden and forgotten. The men worked as bricklayers, garbage men, gardeners and labourers; the women as cleaners. All of them begged, rummaged through trash and tried to survive on the edges of a society that was never going to open its doors for them.

I knew little about them. Unfortunately, I learned too much about the disgust that others felt towards them, about the misunderstanding, the contempt, the stereotypes, the hatred and the barriers. They were dirty, it was said; they smelled weird; they were gross; they had too many children who they ended up starving to death; they were drunk and vicious. There was

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an urban legend that turned them into bloodthirsty and vengeful murderers. And they were witches – a terrible crime in an area where imaginary witchcraft is more feared than a very real dengue epidemic.

The Qom, for their part, had hundreds of reasons to distrust *daqshé*, the ‘white people’. They did not spend a lot of time talking with them – I should say ‘us’. They did not speak about their lives; they did not give any sort of explanations. So, in order to learn something about the Qom, I was forced to collect the tales of outsiders, those who had been coming to the Qom original territory throughout time. There was the ‘collective taxi’ driver, for example, who told me, on one of those long journeys through the Chaco plains, that some ‘Tobas’ who he had taken to the town of Quitilipi had asked him to stop at the side of the road to collect stones from the rubble, something that is not seen very often in Chaco’s woody, muddy land, and that Qom people considered to have magical powers. Or there was the tale of a friend who was fond of hunting, and who invited me to my first and only armadillo stew in the middle of the forest, where he commented that the ‘Indians’ knew all about honey made by wild bees, a honey with a unique flavour.

Sentence after sentence, fragment after fragment, I was composing a mental image that had a bit of magical realism and a lot of that exotic aura which seems to be everywhere in Chaco. And, above all, despite my youth and my inexperience, I gradually became aware of the many open wounds (and those that were poorly healed), the daily aggressions, the official pressures, the oblivion and silence, the terrible discrimination, the cultural denial, the abuse and the mistreatment, and the many prejudices, stereotypes and preconceptions present in Argentinean society – including in my own head.

My third trip to Chaco was a ‘work journey’, although at that time I was just an amateur. I went there to collect oral tradition and to learn something about indigenous music. And this time, I did intend to speak with the Qom directly. Although it was difficult, I made it. I got the contact of a Qom elder living in the so-called ‘Toba neighbourhood’, which, at that time, was a favela-like place on the outskirts of the city of Presidencia Roque Sáenz Peña. He agreed to talk to me and share some of his people’s stories.

When I sat in front of that old man, it seemed to me that I was going to be able to learn little from a person who measured his words so much, and who was so slow in his pronunciation. Those were some of the preconceptions I carried with me without being aware of it: verbiage as a synonym of abundant information, of wisdom. The man began to speak in a Spanish tinged with old accents, with some very guttural

consonants and some quite closed vowels. His first words – which I still remember verbatim today and have been repeating since then in practically all the lectures I have given on this topic – were: ‘At the beginning, there was no light, everything was dark’. It took me a while to realize that he was talking about the origin of the universe.

It was late evening when his story began, while we drank mate, the popular South American infusion. The sun had already risen when he told me about the Napalpí massacre, which happened in 1924. Over the course of his narrative, he had mentioned the origin of the world and of his people, the legends of many animals and plants, the complete cycle of tales of the rogue hero *waxayaqa’lachigi* (the fox), the arrival of the Spanish and the Argentinean soldiers, the wars with Paraguay, his own personal history and the one of the places where he had lived.

By the time he finished, mid-morning, after several rounds of bitter mate heated in a huge kettle over the embers of a weak fire, I had already abandoned the idea of trying to remember, much less record, that prodigious torrent of memory. When I left that little house with its wooden walls and tin roof, with my mouth still open in amazement and unable to believe that I had witnessed such a narrative demonstration, the forty-odd grandchildren of that man told me they were amazed at my patience when listening to the old storyteller – something that nobody wanted to do anymore, either in the community or within the family itself.

While walking home through the muddy streets of the ‘Toba neighbourhood’ under a persistent drizzle, my eyes reddened, a sad conviction stroke me: when that man died, not only would the collective and social memory of his people, of his culture, be lost, but also the story of a family, of individuals who perhaps passed through the world without leaving any more trace than that – a story or an anecdote that would name them. Actually, a giant library would disappear. I thought of my own personal story, made up of biographical anecdotes of Italian immigrants who I knew little about because I had never paid attention to the stories in which their adventures were told. And, already soaked under a dense Chaco rain, I understood that orality was a miracle that had to be protected.

Shortly after my meeting with that memorable Qom grandfather, I learned that he was gone forever and that, as I had feared during my walk home, he had taken his stories with him. Nobody remembered much of what he used to tell around the fire while he was drinking mate – not even me.

The power of a library

Orality is not an exclusively indigenous heritage: all human groups, no matter how 'modern' and urban they may be, maintain a certain amount of oral tradition. Through it, they rescue tiny fragments of faded events from the past and, by telling them, relive them for an instant. Oral tradition includes stories, songs, riddles, jokes, recipes, medicines, experiences and the many pieces of that infinite, wonderful and complex mosaic that is our memory, our identity and our diversity – a mosaic in whose recovery, conservation and dissemination libraries should play an essential role.

However, the role of libraries should not be limited to rescuing sounds like the ones my old friend from the 'Toba neighbourhood' used to pronounce. Libraries are very powerful institutions, and that was something I understood long before setting foot in the classrooms where I studied librarianship. I learnt it by living in societies with as many inequalities as that of Chaco. There I saw that libraries, well organized and with clear objectives, could become a support to which people in vulnerable situations could cling – and try to get out of the dark pit into which they had been thrown by fellow citizens with little conscience or no human values. Everyone knows that information is power, and libraries are its main managers: they can provide invaluable help by supporting education and training, collaborating with social processes or providing specific data to solve urgent problems, for example. They could even be the engine behind changes of attitudes and thoughts – or, going further, an instrument for social change.

Can libraries really become a tool for social change? They certainly can, and I would venture to say that they should, especially in certain contexts. There are a good number of experiences that demonstrate this point, and many of them have taken place in Latin America, that continent we call Abya Yala – experiences that have happened especially in places where racism, classism, xenophobia, gender violence, abuse, social and economic disadvantage, political manipulation, police excesses, oblivion, discrimination and cultural pressure have been, or still are, strong, as they were in Chaco, where I began my journey. And those experiences existed because there were librarians who glimpsed the important and sometimes determining role that libraries can play, especially public libraries, institutions that have the obligation to serve everyone without distinctions or barriers of any kind. Or at least that is what IFLA and UNESCO's (1994) 'Public library manifesto' says.

Aware of the importance of libraries and the fundamental role that they can play, Latin American

librarians have taken advantage of all the opportunities available to them – and of those they do not have as well – to create spaces with books, reading corners, places for songs and stories, cardboard-book collections or whatever it is that allows people to discover old and new knowledge, get hooked on information and actively use it to keep going, peek into the many doors that new knowledge opens and go through some of them. And they do so because they have discovered that every library can be a key to some locks and a tool for change.

What is more, libraries can promote certain types of change: in particular, those that citizenship most needs. Libraries also build themselves and, within an indigenous community, they can act as a 'passive' environment, where participants interact with generic knowledge, or as active agents, by identifying the most pressing problems and needs of the community, and providing appropriate, tailored services and, above all, relevant information – for example, on human and labour rights, pollution, peasant and worker struggles, or conservation and sustainability. The encounter between the community and knowledge might take place in the same way as in a 'passive' space, but an additional focus will have been put on a particular knowledge that, given the circumstances, is relevant and probably could not be obtained by patrons otherwise. And little else is needed for libraries to become spaces for critical thinking, debate, propositions and even militancy – and, above all, resistance.

In his latest book, *On Resistance: A Philosophy of Defiance*, the British philosopher Howard Caygill recommends resistance as one of the few viable ways of living in the modern world. Individuals and groups who resist do so because they find themselves positioned in unfair or totally disadvantaged situations; after becoming aware of their state, they decide to rebel and disobey, but not necessarily in a violent way. Active resistance takes countless forms in the library arena. In Latin America, the examples are abundant: digital networks that share bibliographic resources obtained from locked databases; solidarity groups that collect and transfer books and magazines from libraries that do not need them to others that do; libraries that provide services in private homes, with the selfless help of their entire community; services that involve all the available cultural and social actors in a town; book rebinding and repair activities aimed at maintaining the good condition of library collections; the creation of 'cardboard' books to increase such collections; and fundraising through solidarity artistic shows, to name a few. So committed and purposeful are some of the supporters of those positions

and practices that one can speak of activism, and even of true militancy.

In the case of libraries, and although this fact is seldom recognized, there is activism and militancy in favour of causes such as the dissemination of reading and writing skills, literacy (both traditional and informational), free access to information and knowledge, the abolition of censorship, leisure linked to one's own and universal culture, the strengthening of identities through cultural recovery, the elimination of stereotypes and discrimination, and an *et cetera* too long and too rich to be summarized here.

Resistance, activism and militancy revolve around the idea of commitment – commitment as awareness of a specific situation (social, cultural, economic, political) and as a willingness to respect, defend and enforce values, ideas and beliefs such as peace, freedom and human rights. By committing to any of them, an individual or a group gets involved, in one way or another, in transforming reality. And they are overcoming indifference and individualism, and fighting for a more just society and fairer world. And with their will to change things and their continuous actions, alone or collectively, they are doing politics. Because everything mentioned above is nothing other than politics – people (librarians, readers, learners, teachers) pitching in, walking together, propping up futures and laying the foundation for the dreams of an entire society; people getting organized, taking care of each other, defending their rights; people participating, deliberating, deciding.

In short, libraries can be open and diverse spaces for debate and community-building, supporting development and local identity, and promoting critical thinking from a clear political perspective, encouraging communities to empower themselves, reinforcing the social fabric and generating sociocultural processes, participating in parallel processes, addressing their own problems, and finding their own solutions from a local and regional framework.

With many of these ideas in my backpack, and always inspired by my encounter with that old indigenous storyteller, the young librarian who I was once decided to develop the idea that had haunted his head since those first approaches to the Qom's oral tradition: the development of library services for indigenous peoples and, specifically, for the Qom communities through which I had wandered for so long and learned to look and understand.

Library services and indigenous peoples

I had not yet received my Library and Information Science degree – I was a student looking for a topic

for my thesis – when I had the idea of working on the design and development of library services to respond to the needs of patrons belonging to indigenous societies. And then I had a surprise (I actually had several, including that, after several years working with indigenous communities, some of my most resistant prejudices and stereotypes were still there, like Monterroso's dinosaur). The academic literature available in Spanish on this topic was almost as limited as, unfortunately, it still is today (especially if we take into account the many years that have elapsed since Latin American librarians began to talk about the subject). This meant that if I was to work in that field, I was going to walk through a kind of *terra incognita*, poorly explored by other librarians.

Back then – and I am speaking of the late 1990s and early 2000s – the information was limited to sporadic publications by a handful of colleagues from Mexico, Peru, Chile and Brazil, based mainly on the results of their own work – publications that, for better or worse, continue to be mandatory references in this field. The concept of *bibliotecas indígenas* ('indigenous libraries'), which was how we used to express the idea of 'library services for indigenous peoples', was quite unknown in the Spanish-speaking library world. And when it was raised, it seemed to be a quixotic Utopia; in fact, many of my university professors at that time were unashamedly surprised when they heard my proposal to work in this field, and kindly recommended other areas of study that were better paid or, at least, had a more promising future.

One of the earliest bibliographic reviews (if not the first) of the published literature on 'indigenous libraries' was carried out by the Mexican Rocío Graniel Parra in 1999. Graniel Parra had already been working with the idea for some years in Mexico and discovered that there were similar (small-scale, experimental) experiences in different corners of Latin America. The Argentinean Daniel Canosa carried out a bibliographic update of those experiences in 2005 when more of us were already working on the topic. At that time, there were other documents guiding our work. Among them were *Actas del encuentro latinoamericano sobre la atención bibliotecaria en comunidades indígenas* (edited by Graniel Parra herself in Mexico in 2001), *Memoria del segundo congreso nacional de bibliotecas públicas de México* (published by CONACULTA in 2002), *Actas del segundo encuentro internacional sobre bibliotecas públicas* (CONACULTA, 2003, which included a handful of texts on services to indigenous populations), and the proceedings of the IFLA Latin America and the Caribbean Section's (2003) seminar 'Acceso a los servicios bibliotecarios y de

información en los pueblos indígenas de América Latina', which is very similar to Graniel Parra's 1999 text, with emphasis on the Peruvian sphere.

In addition to these proceedings and normative texts, articles were appearing (one by one) that addressed different aspects of the topic, sometimes in a rather specific way and without much continuity. The most prolific author initially was Graniel Parra herself. César Castro Aliaga and Mino Castro followed in Peru, working with societies such as the Asháninka people, together with Alfredo Mires and his emblematic Cajamarca Rural Libraries project (probably the oldest and most far-reaching on the entire continent), and the late Robert Gamboa with his work among the Mayans of the Yucatán in Mexico. In Brazil, José Bessa Freire and his research on the famous Magüta library of the Tikuna people stood out, among others; Fresia Catrilaf worked in Chile, in the Araucanía, with the Mapuche people; and in Bolivia there were good examples of libraries in the eastern lowlands, led by rural organizations. In Colombia, Ivonne Gómez Ruiz collected the experiences of the libraries in the Wayuu territory, while colleagues talked about the Guanacas library, and rumours spread about units opening their doors in the Sierra Nevada de Santa Marta. In Argentina, I produced several texts on the topic while working in Chaco (Civallero 2007a, 2007b, 2007c, 2008a, 2008b).

One of the problems that became evident at that time was the poor systematization and limited dissemination of many library experiences (not only regarding services for indigenous peoples). About the vast majority, there was only one blog entry, a mention in one of the early social networks or, with luck, a conference paper or an article. Some were known thanks to word of mouth within the library community, and to learn about others it was necessary to travel to the places where they were located, since their creators had no intention of writing about them or simply would not have known how to do so.

In those texts that did circulate, several interesting ideas were outlined and presented. The more interesting were those linking libraries to intercultural bilingual education, as well as those about reading projects supporting the recovery and dissemination of endangered languages. Likewise, some authors explored different ways of getting books and other materials to rural or isolated indigenous communities: the bibliobus of the Chilean Araucanía, the boats of the Peruvian Amazon and the bongos of the Orinoco in Venezuela were remarkable examples.

Those of us who were lucky enough to be able to read in English were able to access the fantastic work on services for aboriginal and native populations

carried out in Australia, New Zealand, Canada and the USA. There they worked with classification systems and subject headings that were respectful of the world views and values of the indigenous patrons, and in their own languages (for example, Maori), with codes of ethics for handling sensitive cultural materials, literacy programmes and oral history collections. Those pages were inspiring, despite the fact that they contained some highly debatable ideas, and the very concept of 'library' maintained a Eurocentric perspective that seemed to be intrinsic to it.

At the beginning of the millennium, I began to work on the development of a theoretical model of a library for indigenous peoples, as part of my undergraduate thesis in Library and Information Science at the National University of Córdoba in Argentina (Civallero 2004). I made the huge mistake of doing purely bibliographical/theoretical research, without stepping on the ground or listening to voices other than those in print, until the first draft of my thesis (a manuscript of more than 500 pages) was ready. Then, I went back to the 'Toba neighbourhood' in Sáenz Peña to announce (like a missionary bringing salvation to poor lost souls) that I was bringing them a library. In the personal bubble in which I lived, that announcement, I thought, could not be greeted other than with cheers and open arms. It was not. All I got for an answer was: 'And why would we want a library?' That sentence popped my bubble, gave me a terrible and much needed reality check, and put me in my place. It made me look in the mirror, where I could appreciate my huge arrogance, my lack of respect and a long list of other shortcomings. I clearly remember the moment when I threw my manuscript into the trash can, and how I swept away many of my shattered preconceptions. I also remember the moment when I approached the Qom community of Sáenz Peña again to ask what they needed, and how a library (or, at least, what I knew about libraries at the time) could serve them. It turned out that the community was suffering from a number of serious problems – especially the alarming loss of their native language and their orally transmitted knowledge – and my know-how could be useful to them.

I learned an unforgettable lesson, I had my humility cure and I carried in my backpack something that I tried never to leave behind: a grass-roots development perspective, getting the opinions, as well as the direct and active participation, of those involved in a project before undertaking it. Starting from there, I developed small sound libraries, made of cassettes on which I recorded oral tradition. Thus, I recovered one of my original intentions when visiting Chaco. The tapes were used at the local schools to support some of the

first intercultural bilingual education programmes that operated in Argentina. From that initial experience, others emerged, including the creation of small school 'books' made by hand, the dissemination of biomedical information, the collection of family traditions, and the use of traditional games to recover and transmit knowledge (Civallero 2006a, 2006b, 2007d, 2007e, 2007f).

I found that libraries did have the ability to channel social change. Evidence of this possibility of change was that my work began to bother those who held power (or at least some power) in that corner of my country. The warnings immediately followed, from low-ranking politicians, some social actors and evangelist missionaries – all of them fearing that their status quo and advantageous social position would be undermined if the native communities acquired knowledge, tools to solve problems and instruments for change.

When I started a literacy workshop and, as practice material, used the temporary contracts of the Qom workers and the legal texts which demonstrated that those contracts were totally illegal, the glass overflowed. I received a visit from a hired thug, who pointed a gun at me and invited me to disappear if I did not want to end up in a ditch, with a bullet in the head – a threat that used to be carried out to the letter. It was then that I decided to abandon my fieldwork and look for other paths to walk and other spaces in which to fight. It seems unnecessary to point out that the work I was carrying out with the community was paralysed and ended up being erased from that place in the heart of the Argentinean Chaco. The ideas we raised there would take a few years to resurface.

This happened in the mid 2000s. By then, the Latin American bibliographic references on this type of library service had 'multiplied' (within the small scale the topic always maintained), but at the same time the projects that gave rise to articles, conference papers and blog posts seemed to atomize. There was much talk about 'indigenous libraries', but it seemed that very little was being done, everything was very small scale, and everything was for too short a time. Except for the Cajamarca Rural Libraries project, the rest of the projects that had served as a reference until then had disappeared or at least had lost all or a good part of their visibility. From many of them nothing was heard again, and only through personal contacts or direct visits was it possible to verify their disappearance – due to lack of funds, lack of interest, opposition or fatigue.

Since 2010, small-scale library experiences linked, in one way or another, to indigenous peoples have been happening throughout Latin America. Given that one of the clearest limits of library work is funding,

such experiences often explore specific aspects over short periods of time. Even so, and despite the fact that the poor systematization and dissemination of experiences continues to be a constant, the scattered news of these ventures indicates that there is still interest in working on the issue, that utopian and quixotic topic.

This idea is, in fact, not new at all, much less quixotic, exotic or romantic (there is a lot to say about those labels and the reasons for their use in this case). It is a mere expression of the most basic librarian common sense. If libraries – especially public libraries or any of their variants – are aimed at satisfying the information needs of all their patrons, and if among those patrons there are people belonging to a particular social, ethnic or linguistic group (in this case, indigenous, whatever the disputed formulation or definition of that category may be), the resulting conclusion is a more than obvious syllogism: libraries must satisfy the information needs of those indigenous patrons. In order to do that, common sense dictates, such needs must be identified and studied (as with any other patron category), and libraries must find the most appropriate way to respond to them, taking into account the basic cultural traits of the final users, their social situation, their interests, their language and their history.

Unfortunately, nothing is as simple as it seems.

Eternal pending problems

Probably one of the main problems faced by any library service project aimed at satisfying the needs of an indigenous or 'minority' (or 'minorized') population is that libraries and all the concepts and techniques surrounding them are, for the most part, Eurocentric. And this fact is not always recognized, much less debated. Contemporary libraries are based on a model of European origin, one that always favoured the winner, the dominant narrative, the 'strongest' gender and the upper class, and that, in many cases, continues to do so. In addition, the library's paradigm, by default, has its foundations in writing, a system that, in turn, has also historically favoured certain groups – those who had literary skills and spoke official languages.

Both writing and the more 'traditional' standard libraries organize knowledge hierarchically: some information, for different reasons and criteria, deserves to be preserved, while the rest is potentially disposable. In this way, a hegemonic voice and gaze are perpetuated (western, male, white, rich, 'civilized', written, in the official/dominant languages), and stratification within the production of knowledge

is reinforced (academic or 'famous/recognized' authors above the rest). It is a system of legitimation of 'official', 'correct' knowledge and of exclusion, denial, silencing or invisibility of 'the Others'.

Librarianship, as the discipline dealing with libraries, suffers from the same shortcomings, the same biases and the same gaps. It uses categories and methodologies that are designed to maintain and perpetuate a specific model, and it lacks many elements that may facilitate the inclusion of human sociocultural diversity, not to mention mechanisms of critical evaluation or ethical consideration. Those cultures, formats and codes that are not 'dominant' are usually treated as 'special'; they are rarities and exceptions to the rule that deserve a separate analysis – an analysis that, generally, does not lead too far and is used to isolate, ignore and silence what is being analysed even more.

On the other hand, working with the concept 'indigenous' still represents a thorny issue. When in Latin America we speak of 'indigenous' (a label originally created outside the continent), we are usually referring – and perhaps we are not fully aware of it – to those peoples who have lived in *Abya Yala* from the beginning, before their territories were occupied and dominated by someone else. We are generally talking about the survivors of conquests and acts carried out by all kinds of imperial and colonial powers (and their heirs) at some point in the past, but especially during the last five centuries. And by doing this, we are defining entire human groups based on one or more genocides, and on a long history of aggression, pressure, denial and attacks. Perhaps it is not the most appropriate way to carry out such a definition (if there is a need to define, which is still under discussion).

Problems multiply because of the enormous number of preconceptions, prejudices and stereotypes, and the ignorance that exists regarding the culture, situation or needs of different indigenous societies, particularly in Latin America. Many projects working with native peoples focus on rescuing their traditional culture (which is sometimes seen as something exotic) and obviate their information needs. Those needs are vital for them to live in today's globalized world, interacting with capitalist, consumerist and mostly urban societies, and for them to fight against the many pressures and conflicts to which they are subjected in an almost systematic way. Other projects place too much emphasis on 'typical' iconographies and architectures – that is, on the shape of the container – and are not bothered too much by the contents or by problems such as the remarkable dearth of editorial production in indigenous languages in many Latin American countries.

Cultural extractivism continues to be a constant, and represents a worrying issue. Many libraries have 'used' indigenous communities and given little or nothing in return. This erodes the trust and patience of the 'observed' ones, and closes many doors. Going one step further, it is necessary to rethink the very term 'indigenous libraries' in Latin America, a term that I myself have used profusely in my texts over the past decades. The expression maintains the 'indigenous' ones in the usual position of 'the Other' (special, different, isolated, somewhat exotic) and indicates that they need a library of their own. Reality, however, suggests that libraries – especially public ones – must serve everyone, both indigenous and non-indigenous, equally and integrally, without making distinctions, marking differences or adding unnecessary qualifications, and promoting interaction and recognition between different sectors and social groups. Personally, and following an international trend, I have opted to speak about 'library services for indigenous communities' – groups of patrons who, today, are quite heterogeneous but share a set of common features and basic problems that have been, and continue to be, constantly ignored and neglected.

On the other hand, it is urgent to discard and reject any approach that includes or perpetuates the false aura of uniqueness, romanticism, victimhood and exoticism with which the indigenous and 'minority' peoples of the world have been surrounded, an aura that has also maintained them in the position of 'the Other', observed with ethnographic curiosity at times, pitifully and mercifully at others, and almost always with rejection, as something alien, external and distant.

This list of contradictions and uncertainties regarding libraries and aboriginal groups is incomplete; in fact, it would be advisable to carry out research work that identifies them clearly and comprehensively. There are many drawbacks, many facets and edges, some very conflictive discussions and some paths full of thorns. Such difficulties can discourage one from tackling this topic. But they should not. There is much to discuss, to investigate, to collect and identify, to learn, to understand, to build and to deconstruct. There are many roads to be walked and many horizons to be reached. And it is essential to travel the former to get closer to the latter.

Some paths to the future

Twenty years after taking the first steps on the path that brought me here, I believe that the need to continue working with and discussing library services in areas with indigenous or 'minority' populations is just

as pressing and just as important as it was two decades ago. And I also believe that it continues to be just as overlooked, forgotten or ignored.

Although in Latin America the social and political movements and processes of recent years have placed indigenous and 'minority' societies and their claims in the foreground, and new information technologies – especially social networks – have given relative visibility to their problems, things have not changed much: those human groups still do not have much of a presence in the political narrative, the media discourse, and the work of serious non-governmental and international organizations. Poverty, abandonment, oblivion, racism, exploitation, malnutrition, epidemics, violence and even murder continue to exist. Discrimination, denial, cultural, educational and religious pressure, the dispossession of land and resources, and the systematic violation of human and constitutional rights go on, seemingly unchallenged. The old problems are still alive, perhaps in new forms but with the same old contents.

Vast areas of work related to library services for indigenous peoples remain unaddressed; others have been addressed, but in a rather poor and superficial way. In fact, after three decades of several different projects and actions, a basic, solid and valid theoretical framework for these practices has not yet been defined from an interdisciplinary and intercultural perspective, let alone a system of pertinent library and information science techniques and methods. There are many research topics that have not even been properly identified, much less addressed. There are many ideas that have been mixed up and, at times, confused. And work is still being carried out from a largely Eurocentric perspective (even from strictly indigenous organizations) without serious studies on the subject or measures being taken in this regard.

It is necessary to analyse, review and update the role that library and information science as a discipline and libraries as institutions can play in the documentation, maintenance and dissemination of indigenous and 'minority' languages, traditions (oral and written) and cultural expressions in Latin America. Likewise, it is necessary to address the problems that native and 'minority' peoples encounter when receiving library services tailored to their needs and realities, when accessing 'external' information, or when publishing and disseminating (without intermediaries) their own knowledge. And it must be done from a decolonizing perspective. Emphasis should be put on the development of tools, techniques, guides and strategies that allow any Latin American library to respond adequately to the needs of indigenous or 'minority' users, and to serve as a space for

knowledge, encounter and dialogue for different cultures and identities.

On the other hand, as indicated above, it is necessary to define interdisciplinary and intercultural theoretical frameworks that combine librarianship, anthropology, linguistics, sociology and education, as well as indigenous cultural experiences and concepts, and that establish a wide range of categories and ideas to choose from when addressing any project related to library services for indigenous populations. It is urgent to design user studies and training programmes for library patrons that respond to the realities of indigenous peoples, and develop policies that, from a grass-roots development perspective, identify needs and allow the generation of responses to them.

It would be interesting to consider the possibility of creating platforms to collect the different experiences related to library services and aboriginal societies on the continent (I am, in fact, carrying out a project called 'Casas de palabras' related to this idea), on the one hand, to give visibility to many stories that, otherwise, usually go unnoticed (which, in practice, is equivalent to saying that they are invisible or non-existent) and, on the other, because it would allow feedback between projects, mutual learning, the detection of errors and problems, the identification of opportunities and pending issues, and the continuity of lines of research and action. And it is extremely important to remember that all these actions do not make sense if they are not carried out with an active, critical and supportive sociocultural commitment, putting first the social responsibility of libraries and their ability to support cultural and political processes at the local, regional and national levels.

My path took me to the 'Old World', to Spain. In addition to continuing to develop my ideas about the political and social role of libraries, in that country I spent years discovering local societies that, like the indigenous peoples of my native continent, have endured centuries of abuse, pressure and silence. It does not matter whether they are the old peasants of the high mountains of León and their descendants, who hardly speak *llingua llionesa*, or their neighbours from Galicia or Asturias, who have many cultural characteristics similar to those of the Quechua peoples of the Andes. There are oral repertoires that are being lost, languages in danger of disappearing and old storytellers who take entire libraries with them when they die.

I reviewed the stereotypes and preconceptions that still remained inside my head. And I kept learning from the old narrators and from those who keep other cultures alive despite everything. I kept being astonished at the richness of our cultural heritage as a

species, and at our enormous capacity to neglect it, to ignore it and even to destroy it, or to rescue and protect it, when we finally understand its value, which sometimes happens too late.

I hope that it is not too late for the knowledge of our Abya Yala. I am confident that, in the coming years, we will witness the emergence of solid networks of oral archives, sound and mobile libraries, educational corners, popular and community library services, ‘houses of words’, and other physical and digital spaces for the recovery, organization and dissemination of traditional indigenous knowledge – knowledge like that of my old friend, the Qom storyteller from Sáenz Peña. We will see transcultural, open, public and inclusive spaces (and projects), free from prejudices or with them under control, that add and multiply efforts, and, at the same time, are critical and take advantage of the best of libraries, including their ability for social change and capacity for political transformation. They will be led and managed by indigenous societies and their professionals, who, after all, are the main protagonists of this story – or at least they should be.

Because if we do not make our own future, somebody else will make it for us.

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Author biography

Edgardo Civallero is a librarian and knowledge manager, with a BA in Library Science and Documentation, a specialization in Southern Epistemologies, and an ongoing MA in Historical Archives and Memory. A professor,

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working with libraries on the margins; in library services for indigenous peoples and subordinate groups; in ethnomusicological bibliographic research; and in the management of oral tradition and threatened sounds (languages and music).



Indigenous resource management systems as models for librarianship: I waiwai ka ‘āina

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Abstract

This commentary suggests a (k)new model for the practice of Indigenous librarianship that positions a traditional natural resource management system as a metaphor for library practices. By detailing the experiences of Native Hawaiian librarians working with materials and collections representing Hawaiian knowledge, the article discusses specific Hawaiian natural resource management principles (kapu, kūlana, waiwai, and lele), and explores their possible applications in library contexts. The result is a description of Hawaiian librarianship grounded in Hawaiian values and practices with the goal of best serving Hawaiian communities.

Keywords

Hawaii, librarianship, Indigenous, resource management systems, knowledge systems, principles, library and information science, critical perspectives, services, user populations

Welina

Mai kēlā kihi ā kēia kihi, mai kēlā pae ā kēia pae, mai ka ho‘oku‘i ā ka hālāwai, mai luna ā lalo o ka piko o Wākea, welina me ke aloha e nā ho‘okele na‘auao.

We start this article with a welina, or an opening expression of aloha ma ka ‘ōlelo Hawai‘i.¹ Makanani notes:

Hawaiian and Pacific Islander librarians would find few places to express their own indigeneity in ALA [the American Library Association], but the same would be true in the Hawai‘i affiliate, the Hawai‘i Library Association, *partly because Hawaiian librarians have yet to develop an indigenous identity*. (Makanani, 2011: 35; our emphasis)

Ten years later, we, four Hawaiian librarians, respond to Makanani’s statement with a model for Hawaiian librarianship rooted in the traditions and values of kānaka ‘ōiwi o Hawai‘i.²

For Hawaiians, ‘āina (“the land and that which feeds”) is the literal, physical, and spiritual foundation and catalyst of knowledge. We hold up our model for Hawaiian librarianship, then, with ‘āina as the piko (“center”) and discuss four components of natural resource management (i.e. kapu, waiwai, kūlana, and

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lele) to help us navigate towards a uniquely Hawaiian approach to librarianship. This discussion is grounded in our experiences working with Hawaiian cultural resources at four libraries within the University of Hawai‘i system: the University of Hawai‘i Maui College (UHMC) Library, the Laka me Lono Resource Center at the University of Hawai‘i at Mānoa (Laka me Lono), Leeward Community College Library, and the James and Abigail Kuaihelani Campbell Library at the University of Hawai‘i–West O‘ahu (UHWO).

Hawaiian librarianship is the Hawai‘i experience of Indigenous librarianship. As Burns et al. relate, Indigenous librarianship

emerged as a distinct field of practice and an arena for international scholarship in the late 20th century bolstered by a global recognition of the value and vulnerability of Indigenous knowledge systems, and of the right of Indigenous peoples to control them. (Burns et al., 2014: 2)

The “IFLA statement on indigenous traditional knowledge” acknowledges that Indigenous traditional knowledge is “vulnerable,” “both because it is exploitable and has been exploited, and because of the loss of Elders and the significant decline in emphasis on transmission of this knowledge to younger generations in the face of pressures for modernisation” (IFLA, 2002). These issues of vulnerability, exploitation, and the interruption of the intergenerational exchange of Indigenous knowledge are heavily attributed to histories of colonization of Indigenous communities. As Rinio (2016: 182) points out: “With colonial westward expansion, native nations and the United States found themselves in a conflict that resulted in the near genocide of native people and the destruction of native cultural traditions.”

In considering the role of the library in addressing colonization’s resulting historical traumas, Rinio (2016) argues that a library structured around the epistemologies of colonizing peoples will only serve to reify the cultural destruction of its Indigenous patrons. The decolonization of our information-scapes is critical, then, to the healing and empowerment of Indigenous communities. As Duarte and Belarde-Lewis (2015: 678) describe it: “At its most basic, decolonization work is about the divestment of foreign occupying powers from Indigenous homelands, modes of government, ways of caring for the people and living landscapes, and especially ways of thinking.” Duarte and Belarde-Lewis (2015) go on to suggest imagining as a decolonizing methodology, with the goal of seeing Indigenous epistemologies and experiences reflected in libraries and archives. Relatedly,

Littletree et al. (2020: 411) approach the decolonization of informatic practices and professions with a focus on relationality, which they deem is “the heart of Indigenous ways of knowing.” As Littletree et al. (2020) assert, it is through our relationships—to land, places, languages, stories, families, nations—that we as Indigenous peoples make sense of the world and our purpose and responsibilities therein. In the same vein, Loyer (2018) posits relationality as well as reciprocal accountability as paths towards the decolonization of the library. Loyer (2018: 153) clarifies that “decolonization only occurs by recentering Indigenous ways of knowing, rather than layering them superficially on a Western conception of the world.” Ultimately, this work to decolonize our information-scapes requires us Indigenous peoples to negotiate the sustainable thriving expression of our whole collective selves.

To better align library practices with Indigenous ways of knowing and being, a number of guidelines and protocols have been developed that specifically address improving professional practice which concerns the care of Indigenous materials. The Protocols for Native American Archival Materials (First Archivist Circle, 2007) outline best practices for building mutually respectful relationships with Native communities, respecting traditional and customary practices, creating welcoming and comfortable spaces for Native patrons, and conducting ethical research with and for Native communities. Similarly, the Aboriginal and Torres Strait Islander Protocols for libraries, archives, and information services (Aboriginal and Torres Strait Islander, 2012) provide guidance for information practitioners to center Indigenous knowledge systems in activities like collection management, collection development, access, description, repatriation, and digitization. These protocols, and others that similarly address Indigenous communities and collections, have proven to be important contributions to both our profession and the advancement of the interests of Indigenous peoples (Garwood-Houng and Blackburn, 2014).

Universal application of the protocols—or any tools, for that matter—is impossible, though, as well as inappropriate. As Kostelecky et al. (2017) explain, there does not exist a single “correct” solution for reconciling the intersections of Indigenous communities and the library profession. Rather, each library is responsible to its own local contexts—what is appropriate for one library might be different from that of another. Rinio (2016: 185) confirms this, advocating that “libraries should be built to serve the needs of their local communities,” and that Indigenous communities should establish “their own best practices for

their local material.” Hawaiian librarianship, then, must center and prioritize Hawaiian epistemologies, language, and protocols. However, little has been written about Hawaiian librarianship to date. In Burns et al.’s (2014) seminal work about Indigenous librarianship, the case studies include the USA, Canada, Australia, and Aotearoa New Zealand. Missing from this global survey on Indigenous librarianship are stories from Hawai‘i.

Previous works detailing approaches to Hawaiian librarianship offer practical advice for the improvement of library services for Hawaiian communities. Makanani (2011) details his experience as a Hawaiian librarian, proactively creating cultural materials for his collections, sharing Hawaiian knowledge with others, engaging kūpuna (“elders”) to share their experiences, facilitating cultural exchanges, and promoting the Hawaiian language. Similarly, both Naluai (2014) and Valeho-Novikoff (2016) prescribe the incorporation of Hawaiian cultural values, traditions, and teachings—for example, aloha (“to have compassion and empathy”), kuleana (“to take responsibility”), akahai (“patience”), and ‘olu‘olu (“pleasant”)—to improve the professional practice of librarians. Additionally, Valeho-Novikoff (2016) highlights relationships as key to her work, and frames reference activities as connecting people to ‘uhane (“spirits”) and ‘āina. Finally, Komeiji et al. (2019), discussing library support for the research practices of Hawaiian scholars in a university setting, emphasize the need for administrative buy-in for the systemic change of higher education institutions (inclusive of their libraries and archives) in illegally occupied sovereign nations.

What is missing from this literature is an approach that explicitly centers our most important relationship—that to ‘āina. For Hawaiians, our identity stems from this ‘āina; we know we are Hawaiian because we come from Hawai‘i. Our genealogies and cosmologies teach us that we are physically and spiritually born of these islands. This intimate connection to our environment shapes how we understand and experience life. We therefore propose a (k)new model for Hawaiian librarianship, with our relationship to ‘āina as our center and focus. In this way, we divest ourselves from harmful colonial epistemologies, thus affording the opportunity to imagine the possibilities for Hawaiian librarianship to contribute to a thriving lāhui (“nation,” “people”).

The timeliness and appropriateness of this work is underscored, first, by the increase in the number of Kanaka ‘Ōiwi scholars in the last decade (Oliveira and Wright, 2015); second, by the increase in said scholars’ research and scholarship (Oliveira and Wright, 2015); and, third, by the growing trend within

the community of scholars “to promote the use of Hawaiian language primary source materials” (Matsuda, 2015: 12).

Analogizing our professional practice to the practice of relating to ‘āina in respectfully sustainable ways is appropriate for this discussion because it allows us to critically examine our professional practice through an Indigenous lens. Additionally, metaphors, as powerful tools for illustrating and communicating critical concepts, are foundational to Hawaiian methodologies, as evidenced by the title of the groundbreaking work from Oliveira and Wright (2015) about Indigenous Hawaiian research methodologies: *Kanaka ‘Ōiwi Methodologies: Mo‘olelo and Metaphor*. In Oliveira and Wright’s (2015) book, we see several metaphors—for example, wai (“water”) as resembling life-sustaining knowledge, and ‘a‘ali‘i (a Native shrub known for its persistent and enduring nature) as a parallel to leadership. While the use of metaphors is not unique to Hawaiian epistemologies, the specific ways that the metaphors in this work illustrate community experiences in the context of the academy are, indeed, unique, thereby adding to the rich body of knowledge on Indigenous methodologies (Oliveira and Wright, 2015). Our (k)new model for Hawaiian librarianship aligns with this previous work of Hawaiian scholars, centering our work on the metaphor of Hawaiian natural resource management and four specific concepts: kapu, kūlana, waiwai, and lele.

Kapu

In Hawaiian land management systems, the responsibility to sustainably manage natural resources is primarily assigned to konohiki (“appointed land and resource managers”). As managers of ahupua‘a (“geographical and sociopolitical divisions of land”), konohiki are determined to have a level of kapu (“sacredness”), which allots them the mana (“power,” “authority”) to govern both natural and human resources in ways that preserve their own kapu as well as the innate kapu of their environment (Kame‘eleihiwa, 1992: 29). While the meaning of kapu can be complex in the context of resource management, Kanahele et al. (2016: 15) describe kapu as “the level of a person’s, place’s, or element’s sacredness. Sacredness is equal to one’s (not only kanaka) status and contribution to life and living, at micro and macro levels of the social-ecological schema.” Thus, to ensure a thriving ahupua‘a, the kuleana of a konohiki is to invoke regulations that maintain high levels of kapu based on their intimate understanding of their resources. In doing so, they determine how, when, and where

resources are planted or harvested by *maka‘āinana* (“Native tenants of *ahupua‘a*”).

Like *konohiki*, librarians must be familiar with the resources in their collections. By optimizing the accessibility of materials while concurrently preserving them for sustained use, the librarian’s *kuleana* mirrors that of the *konohiki*. Both roles require a deep understanding of their landscapes, an ability to regulate the use of resources, and a standing commitment to the long-term health and longevity of their environments.

Konohiki create intimate relationships with their environments through practices of *kilo* (“to watch closely, observe, forecast”) and *huli ka lima i lalo* (“to turn your hands down to the earth in work”)—so, too, must librarians. Assessment of Hawaiian collections is a critical practice that librarians undergo regularly at UHMC, *Laka me Lono*, Leeward Community College, and UHWO. In this way, we, the librarians of these collections, determine the varying levels of *kapu* therein and improve the landscape of and for the collection and our communities. Often, we choose not to rely on student workers to conduct inventories and analyze usage data. Instead, we carry out each task within the assessment process. Inspecting for damaged or missing books, finding cataloging and shelving inconsistencies, analyzing usage data, and identifying potential gap areas that need further development are ways that we deepen our understanding of the collections’ nuances, optimizing stewardship.

Our intimate relationship with our collections also results in our being able to better connect users to the materials they need. Dominant library cataloging practices are insufficient in properly describing and representing Hawaiian knowledge resources, thereby impeding intellectual access to materials on any given topic. Such is the case with the Library of Congress Classification, the system that is currently used by all 10 of the University of Hawai‘i campuses. Systems such as these “were created based upon American and European histories and perspectives and thus maintain their biases” (Matsuda, 2015: 9). The manifestation of this problem in Hawaiian collections is that the tools employed to describe materials can be harmful and woefully inadequate for the proper retrieval of the materials therein (Matsuda et al., 2017). In particular, this becomes a problem when attempting to retrieve material on topics that are in *‘ōlelo Hawai‘i*. Examples include names of deities, places, and people, as well as Hawaiian concepts or values. Although the issue of inaccurate description is known, with work currently being done to create a solution, it will likely not be fully realized until years down the line. For librarians who manage these collections, having to

depend on an in-depth understanding of the resources through assessment is an imperfect but necessary protocol.

Striking a steady balance between preservation and access ensures an abundant *ahupua‘a* in perpetuity. *Maka‘āinana* know to follow the *kapu* that dictate appropriate seasons for fishing and where to fish for specific species, with the understanding that to over-harvest could lead to a potential shortage for present and future communities. As was seen in the fishing village of *Miloli‘i*, the “*ōpelu* (“mackerel scad”) was under *kapu* during its spawning season, between February and July. Once the *kapu* period was lifted, conditions were optimal for *‘opelu* fishermen to harvest. This break ensures the longevity of the species beyond the present fishing season (Manu and Kawaharada, 2006). A direct correlation can be made between these important bounds of access and the need for librarians to instate meaningful policies that account for the unique needs of the collection.

When managing access to resources, there are unique considerations we make as librarians. Often, popular titles will go out of print, and therefore become rare and difficult, sometimes impossible, to replace. Places to buy used books about Hawai‘i are mostly limited to online marketplaces, where price gouging is a common occurrence. For example, *Sites of Oahu*, by Elspeth Sterling and Catherine Summers (1994), first published by Bishop Museum Press in 1978, is a critical resource for *‘ike* (“knowledge”) of various *wahi pana* (“sacred places”) on the island of O‘ahu. Although the book was reprinted in 2008, it is currently out of print again and has a 400% mark-up on its original list price of \$35, which many libraries are unable to afford.

It then becomes imperative that librarians carefully manage the use of their resources by considering ways to lessen the risk of loss or damage while continuing to provide access, which is often implemented through “library use only” collections. Keeping one copy of popular and/or rare items in a browsable but non-circulating reference section is one way of ensuring that users can still freely access the item while preserving it for the next patron. A more extreme form of a non-circulating collection is closed stacks, in which users must request the library-use-only items from library staff. While a closed-stacks collection can be problematic and potentially used as a tool for gatekeeping, in most cases, its function is to preserve long-term access to materials of unique value, sustaining the *kapu* of resources for future generations. To allow for access while also mitigating the potential damage or loss that may come with lending these materials, the UHMC, *Laka me Lono*, Leeward

Community College, and UHWO libraries all provide scanners so that patrons can make free digital copies of materials.

Through the realization of kapu, konohiki are able to observe and implement improved conditions for the maka‘āinana and other resources within the ahupua‘a. Similarly, through assessment practices and the integration of meaningful policies, librarians recognize the kapu innately present in their collections, therefore informing how they and others can best engage with that kapu.

Waiwai

Wai, the life-giving element, is essential to a thriving ahupua‘a. Without a sufficient supply of, or access to, water, food cannot be grown, which inevitably leads to famine and the destruction of a community. To emphasize the importance of wai, Hawaiians use the term waiwai (a reduplication of the term wai) to mean “wealth,” representing the value placed on fresh water for growth, prosperity, and power. Konohiki are responsible for the stewardship of water, and for attaining waiwai for their ‘āina in a way that best benefits the health and well-being of all who reside in their respective ahupua‘a. This is exemplified in the intensity and technological advancement of ‘auwai (“irrigation ditches”) for the cultivation of kalo (“taro”) as a food staple. ‘Auwai ensure that kalo receive enough water to grow into a stable food source, while simultaneously ensuring that water continues its path down to the sea, thus providing food security and wai for the whole community.

Likewise, wai flows throughout our libraries and we, as librarians, strategize how to “irrigate” the wai to best benefit our patrons, many of whom access the library to improve their literacy, education, and socioeconomic circumstances. If residents of an ahupua‘a are not getting enough water, they can make their case to the konohiki, who can then adjust the ‘auwai and waterways to provide those residents with access to more water. Similarly, as users become more adept at accessing information via technology, it becomes critical that librarians follow this trend to ensure equity. In response, we are taking a more inclusive approach to the types and formats of the materials we collect, expanding beyond “traditional” library resources to include expressions of Hawaiian knowledge like oral histories and “artefacts,” as well as digital technologies. As a result of semesterly and annual user-need assessments, the UHMC, Laka me Lono, Leeward Community College, and UHWO libraries have expanded their collections, adding new technologies such as book scanners, GoPro cameras, laptops, and

tablets to address the technology needs of students who otherwise might not have access to these technologies. Contemporary technologies such as these provide our users with the tools they need to access and benefit from our resources, thus adding to the waiwai of the collections.

Additionally, in order to fully realize the waiwai of library resources, librarians must critically examine the languages and voices represented in their collections. We absolutely recognize that the voices represented in the library collections we have inherited are predominantly white, and that the majority of our materials are in colonizer languages. The voices of colonizers remain littered throughout libraries and, for too long, representation of kānaka in libraries has been limited to interpretations of our history and culture by these colonizers. Because of this trauma, it is important to be mindful of the resources that we recommend and promote, and to recognize that the mana that our collections hold can be passed to our communities in both positive and negative ways.

In Hawai‘i, as with other colonized and occupied nations, where historical and intergenerational trauma and ongoing prejudice and injustices continue to plague kānaka, access to library and archival collections provides a pathway to education and empowerment, adding to the waiwai of the nation. A principal example of this is the discovery of the Kū‘ē Petitions in the US National Archives by a Hawai‘i scholar and educator, Dr. Noenoe Silva. The Kū‘ē Petitions provide documented proof that our ancestors, and the large majority of people living in the Kingdom of Hawai‘i at the time of supposed annexation, deeply opposed annexation to the USA (Silva, 2004). The recovery of this written evidence gave our lāhui further confirmation and re-energized our commitment and calls to end the US occupation of Hawai‘i.

Librarians are pushing the preconceived boundaries of waiwai by critically examining their collections, observing what items are needed to increase the value of their collections, and advocating for ways that libraries can leverage their waiwai to empower a nation. There is a clear need and demand for kānaka voices (and for those voices to be properly acknowledged and attributed) within libraries—both in our collections and in personnel—that can contribute to the rich wealth of Hawaiian knowledge revitalization and production.

Kūlana

As alluded to in previous sections of this article, there are a number of different kūlana in Hawaiian land management systems, such as ali‘i nui (primary

sociopolitical leaders), *konohiki*, and *maka‘āinana*. Each *kūlana* holds its own *mana* and, subsequently, its own *kuleana*. For example, an *ali‘i nui*, as the human embodiment of *akua*, holds a tremendous amount of *mana*, universally more so than a *maka‘āinana* (Kame‘eleihiwa, 1992). However, the *ali‘i nui* is not responsible for the day-to-day maintenance of the ‘āina; that *kuleana* is reserved for the *maka‘āinana*, who directly engages with the ‘āina—pulling weeds, planting seeds, cleaning streams, and so on. Additionally, however, *maka‘āinana* also have the *kuleana* to remove an *ali‘i nui* who fails to ensure a thriving ‘āina and *lāhui* through appropriate management (Kame‘eleihiwa, 1992). So, while *maka‘āinana* hold less *mana* than *ali‘i nui*, their roles are still critically important to the prosperity of ‘āina and *lāhui*. In this way, the reciprocal relationship between *ali‘i nui* and *maka‘āinana* is separate from other types of class and power relationships (e.g. between lord and serf) because each *kūlana* is principally invested in the prosperity of ‘āina and *lāhui*.

In a library, there can be several *kūlana*—for example, head librarian, subject librarian, administrative staff, patron, donor, or governing board. Just like in an *ahupua‘a*, each of these *kūlana* holds their own *mana* and, subsequently, *kuleana*. It is when these *kūlana*-directed *kuleana* are fulfilled that the library, as a collective unit, can function in a successful and prosperous manner. While success and prosperity may be difficult to quantify, their manifestations are easily recognizable—when considering an *ahupua‘a*, the literal and metaphorical fruits signal that the *ahupua‘a* is thriving. For libraries, then, signs they are thriving include: dedicated and competent staff; materials that meet the information needs of the library’s target community; spaces dedicated and conducive to a wide range of capacity-building activities for the target community; and an engaged target community that is invited to participate in multiple levels of decision-making.

The Leeward Community College Library is one such example of a thriving library, where each *kūlana* is able to fulfill its accompanying *kuleana*. In 2016, the library, in collaboration with the Hawaiian Studies academic unit, completed the transformation of one of its reading rooms into *Kapunawai: The Hawai‘i-Pacific Room*. This room is dedicated to Hawaiian and Pacific reference materials. The initial idea for the transformation came in the summer of 2015 from the library’s secretary, who sought to respond to the campus’s mission to support, specifically, Native Hawaiian students (Leeward Community College, 2012). Under the direction of the head librarian, the Hawai‘i-Pacific Resources subject librarian then led

in the planning and eventual implementation of the room and its resources and services. Also, the Hawaiian Studies program coordinator facilitated the naming of the room by Hawaiian Studies faculty and co-organized the opening ceremony that dedicated the room to its new purpose. Attendees of this dedication ceremony included faculty, staff, administrators, and students from across Leeward Community College.

Today, *Kapunawai* serves as a multifunctional hub of the Leeward Community College campus for the perpetuation of ‘*ike Hawai‘i*. This is accomplished through a variety of resources available in the room (e.g. a Hawai‘i-Pacific reference collection, displays and exhibits, and educational technologies). Additionally, in the 2018–2019 academic school year, *Kapunawai* hosted events from more than a dozen different campus units and programs. The function and purpose for the room is primarily maintained by the Hawai‘i-Pacific Resources subject librarian, whose main campus library reference hours take place exclusively in *Kapunawai* (as opposed to the general collection reference desk).

That the vision for *Kapunawai* was brought to fruition is the result of the fulfillment of respective *kuleana* by each *kūlana* (secretary, head librarian, subject librarian, program coordinator, dean, chancellor, student). Like in an *ahupua‘a*, different *kūlana* in the library carry different capacities of *mana*, with each *kūlana* still critically important to, and principally invested in, the prosperity of the library and its community.

Lele

Working together towards a common goal, like in the case of *Kapunawai*, can be challenging when the community is geographically separated. In Hawaiian land systems, some *ahupua‘a* are divided into smaller strips of land called ‘*ili ‘āina*. There are different types of ‘*ili ‘āina*, including ‘*ili lele*. Mary Kawena Pukui and Samuel H Elbert (1986:98) define ‘*ili lele* as a “portion of an ‘*ili land division separated from the main part of the ‘*ili but considered a part of it.”* Delving deeper into what an ‘*ili lele* is, Oliveira (2014: 54) states: “Lele were land divisions tied to *ahupua‘a* politically and economically but not physically or geographically.” One example of an ‘*ili lele* is the *ahupua‘a* of *Kaupō* on Maui island, which was often controlled by Hawai‘i island chiefs. Because the *ahupua‘a* were located on a completely different island, *Kalani‘ōpu‘u*, the penultimate sociopolitical *mō‘ī* (“leader”) of Hawai‘i island, installed *konohiki* to *mālama* (“care for,” “tend to”) the Maui lands and people (Kamakau, 1996). Similar to land*

management, how, then, do we mālama these ‘ili lele in libraries that may not be physically attached to the campus, but are still important pieces of our community?

It may be necessary to lele (“fly,” “jump”) to the ‘ili lele, as is the case for the UHMC Library. The UHMC Library serves Maui, Lāna‘i, and Moloka‘i islands, even though the physical library is located on Maui island. This requires a librarian to fly to Lāna‘i and Moloka‘i at least once a semester to provide instruction, collection development support, and other library services. Sometimes, to lele is not necessary, but driving is. In addition to flying to Lāna‘i and Moloka‘i, UHMC librarians also drive a more than 100-mile round trip to service a satellite campus in Hāna, Maui. Similarly, on O‘ahu, Leeward Community College’s satellite campus in Wai‘anae (approximately 19 miles away from the main campus in Waiawa) is serviced at least 12 hours a week by the Hawai‘i-Pacific librarian, who provides reference and other library services.

Connecting with patrons located in a lele is essential to assuring that ‘ili lele are properly supported. With a growing population of distance education students, the UHMC, Leeward Community College, and UHWO libraries all provide online chat reference during operating hours. At UHWO, the library has begun to decentralize programming to include students and faculty who may not be located on the island of O‘ahu. In partnership with the UHMC Library and different divisions on the UHWO campus, the UHWO Library has co-sponsored presentations that feature guest speakers on both O‘ahu and Maui. Utilizing classroom technology, speakers are able to interact with the audience and each other, even though they are separated by over 100 miles of land and ocean. These panels are then broadcast to other University of Hawai‘i sites that otherwise may not have access to these types of events.

‘Ili lele also support the reciprocal nature of ‘āina-based relationships by providing resources that the ahupua‘a needs, and vice versa. Oliveira (2014: 54) explains that lele allow “access to resources that would not otherwise be found within the geographical confines of a particular ahupua‘a.” For the past few years, the Hawai‘i-Pacific Resources librarian at the UHWO Library has been going to Ka Waihona o ka Na‘auao Public Charter School to give presentations about the nūpepa (Hawaiian-language newspapers) and how to access them to the 7th-grade Social Studies classes. Like the Kū‘ē Petitions, the nūpepa, some of which were printed mere days after the overthrow of Queen Lili‘uokalani, provide first-hand documentation of the anger, hurt, and confusion that kānaka

and other citizens of the Kingdom were experiencing. On reading the words in the nūpepa, many of the Ka Waihona o ka Na‘auao students end up in tears, feeling the same kaumaha (“burden,” “sadness”) that their kūpuna felt. This kaumaha is then channeled into slam poetry, which they perform for their family, teachers, and peers at their final hō‘ike (“exhibition”). This hō‘ike is more than just a show; it is a step towards healing generations of historical trauma and cultural genocide. Although these presentations are seemingly unrelated to academic librarianship, which often focuses only on those who study or work on campus, working with local-area schools and other organizations builds a sense of community and togetherness while giving back to those who support the university through their donations, enrollment, time, and expertise.

In the same manner, communities also provide a network of resources for libraries. In 2017, the librarian at Laka me Lono worked with several local institutions and organizations—including the Hawai‘i State Archives, ‘Iolani Palace, the Hawaiian Mission Houses, Ka Waihona A Ke Aloha: Ka Papahana Ho‘oheno Mele, and the Museum Studies program at the University of Hawai‘i at Mānoa—to curate an exhibition at the University of Hawai‘i at Mānoa. The exhibition was a commemoration of the 100th anniversary of the passing of Lili‘uokalani, the last reigning sovereign of Ke Aupuni Hawai‘i (“the Hawaiian Kingdom”). Each organization lent its own form of support, whether it was a replica dress of Lili‘uokalani’s, photographs, music, document reproductions, or exhibit design. The exhibition, thus, was able to showcase community voices in a unique way, providing access for the University of Hawai‘i at Mānoa’s students, faculty, and staff to a collection of resources and materials that had previously not been presented together.

There are many more examples of the reciprocal relationship between libraries and communities. The concept of ‘ili lele demonstrates that resources and services are not bound to the confines of a single geographical location, and that resources and communities, perhaps those not attached to the campus or those who we see every day, are still vital to the functioning of a healthy ahupua‘a.

Panina

In bringing this discussion to a close, we are hopeful for the future of this work as it continues to expand in its development and application to Hawaiian librarianship. There is no one-size-fits-all approach to Hawaiian or Indigenous librarianship, and we

acknowledge that this framework may not fit for everyone. Still, this discussion of a (k)new model for Hawaiian librarianship provides a pathway for librarians to advance the actualization of a nation exercising its own self-determination.

As a foundational element, kapu guides library practices and determines levels of access, much in the same way as konohiki use kapu to determine the access to (or restriction of) natural resources. Knowing the publishing landscape and conducting regular assessment of Hawaiian and Pacific collections helps librarians to determine the level of kapu in their collections, thereby informing how it is maintained. Kapu is not meant to impede access; rather, it functions to ensure the longevity and sustainability of resources for the generations to come.

The boundaries of kapu then help to determine the waiwai of collections. Librarians, as resource stewards, must find the balance between access and preservation while remaining flexible to the changing needs of the communities they serve. This requires looking critically at collections and the languages and voices represented therein. Librarians have found ways to incorporate technology to support contemporary ways of learning and knowing by providing access to computers, laptops, book scanners, and more. Knowing the waiwai is also knowing the mana of resources, and understanding that this mana transfers from resource to individual, empowering a nation of educators and lifelong learners. Like water flowing through a stream, the waiwai of collections flows throughout the library, sustaining staff, patrons, and the community.

The transference of waiwai and mana from a resource to a person is seen through an individual's kūlana. Every kūlana has its own capacity of mana, like that of a maka'āinana or ali'i nui. And while some kūlana may hold more mana than others, each kūlana is still critically important to, and principally invested in, the prosperity of the community. In a library, each kūlana (secretary, head librarian, subject librarian, program coordinator, dean, chancellor, student) must fulfill their kuleana in order to contribute to a thriving library and community.

Sometimes, the ahupua'a is not constrained to a single location, just as library services and programs are not restricted to a physical building or campus, highlighting the concept of 'ili lele. In some cases, this requires librarians to travel far distances to provide resources and services; at other times, librarians can use online and distance education technologies to provide reference and programming for patrons who otherwise may not have access. 'Ili lele also demonstrate that patrons are not limited to students and

faculty of a university, but include our greater community. 'Āina-based relationships are reciprocal in nature, so in the same way as an ahupua'a would provide for an 'ili lele (and vice versa), communities provide resources for libraries and libraries provide resources for communities. This relationship can contribute to the empowerment and healing of a lāhui.

The survey of approaches detailed above stimulates further study and analysis, particularly in the areas of access protocols, knowledge organization, and information literacy. While our article focuses on four particular aspects of Indigenous natural resource management, other aspects, such as mana kānāwai ("law", "code"), and aloha 'āina ("love of land," "patriotism"), also warrant further investigation. The application of Indigenous natural resource management practices to a library context can result in the forefronting of Indigenous knowledge systems so as to best serve Indigenous communities.

I waiwai ka āina, i ola ka lāhui Hawai'i.


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Note

1. The Hawaiian language terms used in this paper are not italicized as 'ōlelo Hawai'i (Hawaiian language) is not a foreign language to the authors.
2. Our use of the term kānaka 'ōiwi o Hawai'i identifies the Indigenous peoples of Hawai'i. Throughout this article, we use the terms kanaka (singular), kānaka (plural), and "Hawaiian" interchangeably to refer to the Indigenous peoples of Hawai'i.

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The dangers of libraries and archives for Indigenous Australian workers: Investigating the question of Indigenous cultural safety

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Abstract

Libraries and archives are troubling spaces for Indigenous Australian people as they are sites of renewal and truth-telling as well as sites of deep tension. The topic of people's cultural safety in libraries and archives is one that is being commonly discussed. However, limited research has been undertaken on the topic to reveal the issues and concerns of people who work on the front line in these institutions. This article discusses the dangers of libraries and archives for Indigenous Australian workers by introducing doctoral research on the topic of *Indigenous archiving and cultural safety: Examining the role of decolonisation and self-determination in libraries and archives*. The aim of the article is to bring greater visibility to the voice and experiences of Indigenous Australian people who are working to facilitate access to collections in libraries and archives.

Keywords

Indigenous, cultural safety, libraries, archives

a small spotlight on the state, its institutions/systems/ processes,
that generate and maintain particular fantasy-discourses and representations on histories, on people; that actively silence/suppress/exclude Indigenous voice and agency; stories and hearts that seethe and pulse from violent repositories to rupture fixed-imaginings, contribute counter-narratives and repatriate 'something else' transformative and just; new offerings through and beyond the colonial archive, to carry forward, for the record. (Harkin, 2019: 5)

Introduction

In the publication *Archival-Poetics*, Narungga researcher and poet Natalie Harkin (2019) outlines experiences of engaging with colonial archives held in state collecting institutions. Harkin describes the complex set of emotions that were felt when accessing historical records – from experiencing the violence of

the archive, feelings of invisibility and a lack of representation to a sense of connectedness with Ancestors and with family who, despite the forces of government policies, were able to maintain resilience and connections to culture. Harkin's writings and poetry demonstrate the range of emotions that are experienced by Indigenous Australian people who access collections held in Australian libraries and archives.¹ Libraries and archives are troubling spaces for Indigenous Australian people as they are sites of renewal and truth-telling as well as sites of deep tension.

This article examines these tensions by drawing on my doctoral research project, *Indigenous archiving and cultural safety: Examining the role of decolonisation and self-determination in libraries and archives* (2018–2020), which investigates the ways in which libraries and archives can negatively impact Indigenous Australian peoples' well-being through a failure in producing information and archiving

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systems that can best meet their cultural and community needs. I refer to libraries and archives broadly in this research to relate to the institutions and structures that support memory-keeping, including the collection of documentary heritage and record-keeping in Australian society. I conceptualise libraries and archives as being mainstream organisations whose functions are to preserve and maintain data, records and information on behalf of the wider Australian public, including Aboriginal and Torres Strait Islander peoples. They operate through legislation or other policy frameworks that currently exist and are resourced. In Australia, this could therefore include public libraries, university libraries or other specialist libraries, as well as government, business or university archives. Importantly, these libraries and archives preserve and manage materials that were collected in the colonial period relating to the histories, cultures and experiences of many Indigenous communities and nation groups, and they may also contain materials that could be described as sources of Indigenous knowledges. Many of these materials remain dispersed and disconnected from the people, families and communities to which they belong.

Within this wider context, this article seeks specifically to address the question of Indigenous peoples' cultural safety in relation to the employment of Indigenous workers in this sector. My aim is to call into question the systemic issues that Aboriginal and Torres Strait Islander people face with employment in the Australian library and archive sector when they work with Indigenous peoples' cultural heritage materials that are dispersed and disconnected from their communities. The aim of the article is to bring greater visibility to the voice and experiences of Indigenous Australian people who are working to facilitate access to collections in libraries and archives. The article is organised into three main sections: the first gives a brief overview of the doctoral research and introduces the literature in the field; in the second section, I share some reflections on my own professional and personal experiences of working in practice to support and advocate for change for Indigenous peoples in libraries and archives; and, in the third, I outline some emerging themes arising from the doctoral studies regarding the ways that libraries and archives are dangerous and unsafe spaces for Indigenous Australian library and archive workers.

Indigenous cultural safety and Australian libraries and archives

My doctoral research investigates the ways in which libraries and archives can negatively impact

Indigenous peoples' well-being through a failure in producing information and record-keeping systems that can best meet Indigenous Australian peoples' cultural and community needs. A key area of concern in the research relates to the ways in which colonial legacies continue to be embedded within the structures of libraries and archives, and how these legacies impact the cultural safety of Indigenous Australian peoples. This includes examining the potential for information and records to cause harm to those people who work with them and others who access and use them, whether within physical spaces, information systems, policies or procedures that support library and archive structures. More broadly, the research considers whether libraries and archives continue to privilege structures and systems that support those pervasive colonial narratives that exclude, silence, other and subjugate Aboriginal and Torres Strait Islander peoples, histories and sovereignties.

To date, there has been limited research undertaken on the question of Indigenous peoples' cultural safety in library and archive contexts, and most studies have tended to focus on access to collections. Henrietta Fourmile (1989) was among the first Indigenous scholars to discuss issues of access to archives and information services, posing the question of whether these spaces are dominated by government control. In her seminal article 'Who owns the past? Aborigines as captives of the archives', Fourmile (1989: 7) calls into question whether '[t]o Aboriginal people, the key to our cultural and historical resources and therefore to our cultural and historical identities is firmly clasped in a white hand'. Fourmile draws attention not only to the lack of control, but also to the greater lack of agency felt by Indigenous Australian people in regard to problems of access to historical collections held in Australian libraries and archives. Over a decade later, Indigenous historian and scholar Lynette Russell described her involvement in uncovering archival knowledge held in colonial collections in Australian libraries and archives. In her article 'Indigenous knowledge and archives: Accessing hidden history and understandings', Russell (2005: 163) reflects on her experiences of accessing records relating to her family, noting that '[d]espite my professional training as a historian, I was deeply affected by this material. As the great-granddaughter of the subject of these records, I was often visibly and palpably distressed'. Similarly, Natalie Harkin (2019) reminds us of the trauma of the archive and the emotional journey that people take when engaging with both the institutions that hold the collections and the records themselves. In *Archival-Poetics*, Harkin speaks back to the colonial archive and its violence and oppression, drawing

people's attention to the power of the state, which she describes as:

[the] gatekeepers of no-democracy; the commanders and legislators who assure/ensure physical security of documents and materials, who accord themselves the right and power to gather/unify/identify/classify, who legitimise knowledge through hierarchy and order, who determine what is in/out/accessed/vetoed to future memory. (Harkin, 2019: 11)

In a review of Harkin's publication, Wiradjuri activist and GLAM (Galleries, Libraries, Archives and Museums) writer and critic Nathan 'Mudyi' Sentance (2019) maintains that archives 'are time capsules and they are also bullets', arguing that government archives are 'created by state-sanctioned surveillance and violence' and 'have the power to sustain and reproduce that same violence. As Harkin says, there is "blood on the records"'. These authors draw our attention to the ways in which Indigenous Australian peoples are impacted by colonial record-keeping structures and the systems that are in place to provide access, which can cause pain and distress.

Australian libraries and archives are therefore, structurally, through their records and associated systems and policies, trauma-triggers, perpetuating distress and intergenerational trauma for Indigenous Australian peoples. As I have argued elsewhere:

Indigenous peoples in Australia have a complex relationship with libraries and archives. They are both places of distrust (McKemish, Faulkhead & Russell, 2011) and places which hold significant cultural heritage materials that can be drawn upon for language and cultural revitalization (Thorpe & Galassi, 2014). (Thorpe, 2019)

While Indigenous scholars such as Fourmile, Russell, Harkin and Sentance draw our attention to the challenges of the pain and distress related to accessing the archives – be it in relation to feelings of anger or feelings of being silenced, distressed, traumatised or heartsick – we frequently do not hear about the experiences of Indigenous Australian peoples who are workers in the sector – those people who are working on the front line to facilitate access to these collections. Across the community of practice of Indigenous Australian GLAM workers, there is recognition of the toll that this work takes, yet it is frequently silenced and the effects of the work often remain invisible. This raises many questions as to whether libraries and archives are dangerous and culturally unsafe spaces for Indigenous Australian workers.

One of the areas that I have been exploring in my doctoral research is how we can adequately conceptualise Indigenous cultural safety in libraries and archives in Australia, and do this in a way that recognises the entangled issues and competing challenges which come into play in the sector in relation to Indigenous peoples' health, well-being and cultural safety. My research draws on Williams' (1999) concept of 'cultural safety' to investigate the ways in which libraries and archives can make Aboriginal and Torres Strait Islander peoples feel either *safe* or *unsafe*. Williams' concept of cultural safety, developed in Aotearoa New Zealand in response to Māori concerns for improvements in health, defines cultural safety as:

an environment which is safe for people; where there is no assault, challenge or denial of their identity, of who they are and what they need. It is about shared respect, shared meaning, shared knowledge and experience, of learning together with dignity, and truly listening. (Williams, 1999: 213)

Within my doctoral studies, I am interested in how conceptualisations of Indigenous cultural safety can be applied to information and record-keeping settings, and to investigate how they translate outside of being practised and theorised predominately in health settings, including for example, nursing (Browne et al., 2009; DeSouza, 2008; Papps and Ramsden, 1996; Wepa, 2015; Williams, 1999), education and social work (Fernando and Bennett, 2019), and Indigenous studies (Bin-Sallik, 2003). One question that needs to be raised is whether it is possible to turn libraries and archives into safe spaces when they are deeply embedded in the wider colonial project, which sought to subjugate and silence Indigenous Australian peoples. To determine whether 'cultural safety' can ever be actualised in traditional and government library and archive spaces, we need to identify the issues and concerns of Indigenous people in this area, and reveal insights about the lived experiences that people have with regard to the ways that libraries and archives are unsafe. There are major gaps in the research in this area to date, particularly in relation to structural concerns relating to racism, unconscious bias, and questions of agency, self-determination and decision-making in library and archive contexts. While it is tempting for the sector to bring attention to the concept of cultural safety as an aspiration ideal, we need to ensure that the cultural safety discourse is not mere rhetoric and that cultural safety is instead conceptualised and understood in terms of Indigenous peoples' needs and requirements. My doctoral studies

aim to address some of the gaps and limitations of current approaches to Indigenous cultural safety, and provide recommendations on methods and approaches to address these.

While this article will not go into any detail on the research paradigm and the methodologies framing my doctoral research, it is important that I note that the research is deeply embedded in Indigenous research paradigms (Wilson, 2001, 2008). Within this, the research is grounded by Indigenous research methodologies, as well as being informed by my own standpoint, drawing on Indigenous standpoint theory (Foley, 2003; Nakata, 2007a, 2007b, 2007c) and personal and professional experiences. My research critiques dominant practices in Australian libraries and archives, and is also informed by Indigenous decolonial and Indigenous critical theory. A key driver for the research is my desire to contribute scholarship that has direct benefits for Aboriginal and Torres Strait Islander peoples and communities, including, importantly, to provide support for people who work or engage with the Australian GLAM sector. For me, an important part of working within an Indigenous research paradigm is the focused attention and support for Indigenous self-determination and Indigenous sovereignty in relation to libraries and archives. Within the research, I privilege Indigenous scholarship and voices to surface insights that may have previously been too difficult for people to speak about in institutional settings. The research is therefore deeply subjective and it is shaped by my own experiences of engaging with libraries and archives. I use Indigenous standpoint theory in a way that Indigenous (Eualeyai and Gamilaroi) scholar Larissa Behrendt (2019: 176) describes, as a means to challenge false assumptions of neutrality in academia and to acknowledge that my own positionality shapes the way in which I see the world. My research methods include Indigenous storywork (Archibald, 2008; Archibald et al., 2019) and autoethnography (Bainbridge, 2007; Houston, 2007), yarning (Bessarab and Ng'andu, 2010; Fredericks et al., 2011) and literary warrant analysis (Faulkhead, 2017). The participants in my doctoral research have been recruited because of their unique insights into the questions. They include representation from Aboriginal and Torres Strait Islander people who work across the GLAM sector, Aboriginal scholars and researchers who have engaged with libraries and archives, and Aboriginal Elders, as well as non-Indigenous allies who support this work in the library and archive field.

Reflecting on two decades of contributing to archive and library practice

Turning now to the second section of this article, I will share some reflections on my own professional and personal experiences of contributing to the library and archive sector as an Indigenous Australian woman. As was mentioned previously, my doctoral studies have been designed to privilege an Indigenous research paradigm and, as part of that, I draw on my own standpoint and experience within the research by utilising methods of Indigenous storywork and autoethnography to support my own personal reflexivity as I write and reflect on the 'big moments' that have affected my career – the moments that were either profoundly moving, challenging or in some way life-changing.

Importantly, I must first introduce myself and give some context to my work. My family, on my mother's side, are Worimi people from Port Stephens, New South Wales, a coastal area a little over two hours from Sydney. My family line is through the Mantons, Feeneys, Newlins and Burgmanns. I grew up with a deep appreciation of our family history and a desire to understand more about the impacts of government policies on Aboriginal people in New South Wales. This led me to undertake an undergraduate degree in Aboriginal Studies and a further degree in Sociology – both very influential pillars for my future engagement with archival and library studies in that I developed a foundational understanding of Indigenous-led research informed by Indigenous research methodologies, as well as a basis of critical thinking and analysis.

I came to the library and archive sector at a time when there was growing recognition of the need for Aboriginal and Torres Strait Islander peoples to gain access to cultural heritage materials that relate to their past and their histories. Unlike other areas, such as health and education, there had only been a small number of Aboriginal and Torres Strait Islander people who had exposure to these fields. Those of us who came through employment and education in the late 1990s, or who had earlier encounters in the 1970s and 1980s, had to forge new pathways. My first year of formal postgraduate archival studies also saw my first year of engagement with the Australian Society of Archivists and, more specifically, the Indigenous Issues Special Interest Group, as well as the Aboriginal and Torres Strait Islander Library, Information and Resource Network. Both bodies were very important and influential for me in terms of being connected with other people working in the field nationally to discuss concerns and priorities across practice and theory.

My journey to undertake doctoral research has been informed by my experiences of being deeply embedded in working with communities in relation to Indigenous libraries and archives. I describe myself as a facilitator, a relationship-builder, an archivist, an information worker, a quiet activist and an accidental leader in the space (Thorpe, 2019). I have been a practitioner-researcher within libraries and archives, contributing to conceptual work around principles and protocols, as well as a driver of strategy and policy to better address Indigenous Australian information needs in libraries and archives (Thorpe and Byrne, 2016; Thorpe and Galassi, 2018). I have had varied roles in the sector, including collection research, documentation and description, large-scale indexing projects, management of closed and sensitive records, digital and data archives, exhibitions, public programming and front-line reference work. All of this engagement has been deeply informed by working with communities and working on getting out of institutional contexts – and comfort zones – to ask questions, seek advice and find pathways to be responsive to people's and communities' needs.

My connections with libraries and archives can be characterised as being somewhat of a love-hate relationship. I am constantly inspired in the space, particularly when I work with communities or when I work with collections that support truth-telling around Australia's colonial history. However, I am also constantly unsettled by a lack of diversity, progress and transformation. Perhaps the tension is that the libraries and archives I see being funded and in clear view are not the ones that I think support Indigenous Australian ways of knowing or hold our histories and experiences in ways that give respect to Australia's long Indigenous histories. Nor do the current 'collecting institution' structures support Indigenous peoples' sovereignties as being made up of a diversity of communities and nations with distinct languages, cultures and local aspirations. I reject the notion that GLAM supports the protection of Aboriginal cultural heritage by removing and extracting materials from communities and relocating them in the major capital cities, locked up and kept away from the communities who may wish to access materials and use them for ongoing cultural transmission and maintenance.

As I came close to being in the sector for two decades, I was desperate for a change in direction, driven by a desire to contribute to Indigenous-led research in libraries and archives, and an evidence base and research agenda that support Indigenous peoples' aspirations for the preservation of cultural heritage materials. In 2019, when I was in this period of transition – from being embedded in practice to a

move to academic research – I wrote an article, 'Transformative praxis – building spaces for Indigenous self-determination in libraries and archives', where I described the frustrations I felt with the sector in not being able to forge appropriate pathways for Indigenous people to recognise their rights around decision-making, self-determination and, ultimately, sovereignty (Thorpe, 2019). My doctoral research has provided me with an opportunity to reflect on the challenges of working in institutional archives and information contexts where I negotiated spaces of change and influence, as well as feeling major frustration, sadness and anger at the state of the sector. I witnessed a total failure of both library and archive theory and practice to incorporate Indigenous ways of knowing or to build engagement and strategy based on Indigenous aspirations and needs.

As is the case with many other Indigenous Australian workers, my commitment and perseverance in working in the field is driven by a need to support social justice initiatives. I have seen first-hand the role that records can play in assisting people to reconnect with lost family members, as in native title or land claims, reparations for stolen wages, and other areas of cultural and language revitalisation (Thorpe and Galassi, 2014). They are the positive experiences. However, the negative can frequently feel more profound and impactful – for example, bearing witness to people receiving copies of files that were not rightfully theirs, and which record deeply sensitive and personal information, and reading about murder, rape, abuse, child removal, forced dispossession, native police, and massacres across government and private collections, and seeing how records play a role in conflict as part of native-title legal processes and are used as tools of power by researchers who have privileged access. My experiences led me to argue that many people's and communities' collections are still locked up in the way that Fourmile (1989: 7) describes, being 'firmly clasped in a white hand'.

My aspirations in both research and practice are connected to building archiving and information systems that support the ongoing management of Indigenous knowledge on Country through a living archive paradigm (McKemmish et al., 2019; Thorpe, 2017) with local people and connected to local places. For me, the power of archives comes from being able to document and support ongoing knowledge transmission; it is more about the context and flow of information between people through appropriate protocols and relationships. I began to consider aspects of this work in my Master's minor thesis, *Creating an Aboriginal community archive in NSW [New South Wales]* (Thorpe, 2017), looking at the ways in which

communities can manage materials locally while also having a relationship with institutions to digitally return or repatriate historical collections back to communities. One of the challenges I see within practice is the inability of institutions to be responsive to community needs in this area.

The dangers of libraries and archives: uncovering insights into Indigenous cultural safety

In the final section of this article, I briefly outline some emerging themes arising from my doctoral studies regarding the ways that libraries and archives are dangerous and unsafe spaces for Indigenous Australian library and archive workers. As mentioned in the overview of my research, I have utilised yarning as an appropriate Indigenous method for data collection and analysis within this research. Primarily, this is a tool for me to conduct research in a trusted reciprocal manner whilst ensuring a rigorous and ethical process.

Walker et al. (2014: 1216) note that '[y]arning is a conversational process that involves the sharing of stories and the development of knowledge. It prioritises indigenous ways of communicating, in that it is culturally prescribed, cooperative, and respectful'. Yarning is used as a method of learning a person's story and enables an approach to find out more about a person's knowledge and experiences (Bessarab and Ng'andu, 2010). In line with the research topic and questions, yarning also enables me to open up a culturally safe space for discussions. It is a way to build strength around Indigenous voice and participation, particularly in relation to 'knowledge systems, ways of doing, perspectives and participation in research' (Dean, 2010: 10). I feel incredibly privileged and fortunate to have had the opportunity to engage with the participants in my research, who provide years of collective experience, knowledge and wisdom relating to the subject.

For reasons of space, I will focus on three key areas emerging from the research. First, I will discuss issues relating to racism, stereotypes and microaggressions in Australian libraries and archives; second, I will turn to discuss issues relating to agency and representation, and the burden of Indigenous workers having to represent 'all things Indigenous' (Thorpe, 2019); finally, I will share some insights that are a common theme in the vital need for truth-telling around Australia's colonial histories in libraries and archives, and issues that may be raised in relation to the need for education and professional development in this area.

Racism, stereotypes and microaggressions in Australian libraries and archives

Issues of racism in Australian libraries and archives have emerged as a strong theme in the research, as have concerns about issues of unequal power, whether in relation to connections with people's lack of cultural awareness, or cultural competency, or in dealing with the need to manage collections that are racist, offensive and derogatory. Racism makes Aboriginal and Torres Strait Islander employees feel unsafe, and it makes libraries and archives, and proximity to collections that position Aboriginal and Torres Strait Islander people as 'the Aborigines as subject' (Russell, 2001: 5), extremely harmful. A great source of concern has been the lack of recognition around this harm, and a failure of libraries and archives to acknowledge the link between these historical representations and contemporary struggles with racism. Common themes that have been revealed in the research are around issues of confronting stereotypes, homogenisation, a 'pan-Aboriginal' view of Indigenous people and 'whitesplaining', as well as the reluctance of non-Indigenous people in the sector to enter into dialogue or be confronted by issues of racial stress. The response to this has been that Indigenous workers have felt pigeonholed, marginalised and powerless, and that they need to be 'the angry black person in the room' to progress change.

While these topics have not been explored adequately to date in an Australian library and archive context, there has been critical research undertaken on tensions associated with Indigenous Australian employment in government and public service contexts. In 2020, the Indigenous scholar Debbie Bargallie published *Unmasking the Racial Contract: Indigenous Voices on Racism in the Australian Public Service*, which looks at questions of institutional racism. Here, Bargallie draws on critical race theory to 'make the invisible visible' in relation to questions of race and racism, and the existence of tokenism, pigeonholing and the stereotyping of Indigenous Australian people in government employment contexts. Importantly, Bargallie (2020: 103) provides evidence of the existence of racism in the government workplace, shining light on the prevalence of racial microaggressions 'in the form of hostile, derogatory and insulting behaviours, processes and practices', which are often 'invisible to non-Indigenous people because racism seems normal in a racist environment'. It is important that we recognise that libraries and archives in Australia operate predominately in government-funded contexts and staff function as facilitators in a professional domain in terms of

working with cultural heritage materials, as well as being public sector employees.

The results of my doctoral studies provide powerful support for the need for Australian libraries and archives to turn the spotlight back on themselves to reflect on their connection to supporting the wider colonial project and embedded processes of racial subjugation. The Indigenous writer Luke Pearson (2020) recently asserted that ‘Australia is founded on white supremacy’. An important question is whether the Australian library and archive sector is willing and able to meaningfully engage in debate and discussion on this topic.

The burden of representing ‘all things Indigenous’

A lack of Indigenous employment is also a major theme emerging from the research, as well as a lack of roles that have decision-making capabilities at a level that can lead to change. The under-representation of Indigenous Australian staff means that, frequently, people are working in solo roles in an institution, which can lead to extreme isolation and burnout. Where there are examples of Indigenous engagement teams or groupings of staff who operate to support Indigenous services, there are still major challenges around carrying out the day-to-day work at the coalface, and there is little time to support community-led initiatives and strategies. This particular area of concern has been overlooked by many library and archive institutions, as they become distracted by internal strategic goals and priorities rather than working to support local self-determined community needs. Often, this work is considered to be ‘too complex’ or ‘too difficult’, and workers focus on deficit views around ‘Indigenous conflict’ rather than investing in and appropriately resourcing engagement projects.

Another tension that has arisen in this regard has been the concern that Aboriginal and Torres Strait Islander workers feel that they are burdened by institutional pressures to be ‘all things Indigenous’ (Thorpe, 2019) whilst navigating roles to open up access to collections respectfully and sensitively to communities. Indigenous workers have described these moments as being unsafe, as they are called on to make decisions on behalf of multiple peoples and communities without the cultural authority to do so or the resources and means to facilitate partnerships with communities to have a dialogue about library and archive collections, services, policies and programs. It is a burden that makes people frequently overwhelmed and exhausted, and it ultimately forces many to leave the profession

because it is not a place where they feel supported or nourished.

The question of how Indigenous Australian people want to be represented in the workplace needs attention, particularly when workers are in equity or ‘Indigenous-identified’ roles. In some cases, my research has revealed that Indigenous workers feel ‘owned’ by the institution, and that their identity is used for profit by the organisation to fill its equity targets and goals, without other support such as career development or recognition that staff are frequently working in areas of complexity and tension. We need to call into question whether the current role descriptions for Indigenous workers capture the nuances of these roles adequately. There is still much work and discussion needed to determine the support and leadership roles required to prioritise and drive support for Indigenous programs and projects.

Truth-telling and the need for education

The final area to highlight is the role of libraries and archives in supporting truth-telling and the need for education about Australia’s Indigenous and colonial histories. There has been limited discussion to date on the professional skills that archive and information workers need to work sensitively and respectfully in these spaces. Unfortunately, current approaches tend to focus on anniversaries (e.g. the 250th anniversary of Cook’s voyage to Australia in 2020), which puts Indigenous workers in the precarious position of needing to gather ‘Indigenous responses’ or ‘Indigenous perspectives’ on particular historical events or key moments.

While there is a real focus in my doctoral research on the importance of truth-telling in the context of ‘the right to know’ or ‘the right of reply’, there are also themes emerging around the role that Indigenous workers play in relation to having to educate colleagues about Aboriginal and Torres Strait Islander histories. A common theme has been in relation to gaps in cultural awareness and cultural competency, and the lack of engagement in or understanding of Australia’s Indigenous histories. Indigenous workers have expressed frustration that people frequently become upset in programs because they proclaim that they ‘weren’t taught this at school’. While this is an understandable reaction to opening up new learning, it turns attention back on non-Indigenous workers rather than focusing on the topic at hand.

Although protocols for libraries and archives, such as the Aboriginal and Torres Strait Islander Library, Information and Resource Network’s (ATSILIRN) Protocols for Libraries, Archives and Information

Services (ATSILIRN, 2012), encourage dialogue to unravel the complexities and tensions at the intersection of Indigenous and western knowledge management processes in libraries and archives (Roy, 2015: 197), they do not specifically address support for Indigenous peoples' health and well-being or questions of cultural safety. They also fail to openly address critical questions relating to the lack of awareness and education on Indigenous peoples' needs in the sector. The result of this is that the systems and structures that are embedded in libraries and archives impact and support the subjugation and silencing of Indigenous world views and perspectives in information and record landscapes.

Common statements from the research participants around the current state of education and professional training have been 'it's non-existent' or 'we are in our infancy', demonstrating the huge gaps in library and archival studies engaging with Indigenous priorities. One of the major challenges is that, broadly speaking, library and archive workers arrive in an institutional setting with no skills or competencies to support Indigenous agendas. They are then in the process of catching up, or relearning, if they do have responsibility for engagement or leadership in this space. The insights that are developing from my research highlight frustration on the part of Indigenous people that self-determination and social justice cannot be achieved if we are working on misaligned agendas. There are concerns that Indigenous workers in libraries and archives carry the weight of having to educate their peers and colleagues at the expense of working directly with community-led projects.

Conclusion

This article has given a broad overview of my doctoral research project, *Indigenous archiving and cultural safety: Examining the role of decolonisation and self-determination in libraries and archives*. There is limited research that has been undertaken on questions of Indigenous cultural safety in Australian libraries and archives, yet the concept is one that is commonly used to describe spaces and places which are supportive and representative of Indigenous Australian peoples' interests. In this article, I have focused on the question of whether libraries and archives are unsafe and dangerous spaces for Aboriginal and Torres Strait Islander workers.

I have discussed some of the key literature written by Indigenous scholars that is relevant to questions of the safety of libraries and archives, and shared some of my own personal and professional experiences of working in the sector to progress change for

Indigenous Australian peoples. The article has also shared some emerging themes from the research and discussed how the evidence from this study is shining light on significant issues and concerns with regard to the question of Indigenous cultural safety in libraries and archives. The study has shown that there are many structural and systemic issues that require investigation, from discussing issues of racism to lack of employment, the need for further truth-telling and education.

My doctoral research seeks to contribute to mapping out some of these complexities in order to build an evidence base for further research and transformation of practice. The anticipated outcomes of the research are to develop a pathway for action and systematic change in support of Indigenous Australian peoples' needs for cultural safety in these spaces. I am driven by a desire to share my experiences and conduct Indigenous-led research that can give back to the sector and support the changes required for a new generation of Aboriginal and Torres Strait Islander people to engage safely with libraries and archives. It is my hope that the findings of my studies can be a base for future studies that support Indigenous peoples' aspirations for community-based living archives and a library and archive landscape that is responsive to Indigenous peoples' archiving and information needs.

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Note

1. I use the terms 'Indigenous Australian people' and 'Aboriginal and Torres Strait Islander people' interchangeably throughout the article. I use a capital 'I' for Indigenous as a sign of respect for the diverse Aboriginal and Torres Strait Islander peoples and communities who make up our nation of Australia, acknowledging that these terms themselves are colonial constructs.

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Author biography

Kirsten Thorpe (Worimi, Port Stephens NSW) Senior Researcher, Jumbunna Research, has led the development of protocols, policies, and services for Aboriginal and Torres Strait Islander peoples in libraries and archives in Australia. Kirsten’s research interests relate to Indigenous self-determination in libraries and archives. She has been involved in numerous projects that have involved the return of historic collections to Indigenous peoples and communities, and advocates for a transformation of practice to center Indigenous priorities and voice in regard to the management of data, records, and collections. In 2018, Kirsten began PhD studies through Monash University to investigate Indigenous cultural safety and self-determination in Australian libraries and archives. Kirsten is an invited member of the International Council on Archives Expert Group on Indigenous Matters.



Reconciliation in Australia: The academic library empowering the Indigenous community

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Abstract

This article discusses the role of the academic library in contributing to the reconciliation process in Australia through the lens of James Cook University. Reconciliation in this context is defined as the process to bring together Indigenous and non-Indigenous Australian peoples to overcome the gap that exists between them. Two of James Cook University's campuses are located in North Queensland, an area with a high Indigenous population. It has in place a Reconciliation Action Plan and Statement of Strategic Intent, which provide a clear statement supporting its Indigenous students and staff. This article focuses on the participation of James Cook University Library and Information Service in the university's reconciliation goals through four broad areas of interest: procurement, engagement, staffing, and information literacy training. Of particular note is the naming of the Townsville Campus library – the Eddie Koiki Mabo Library – in recognition of Mabo's connection with James Cook University, marking the significance of the role this Indigenous man played in Australia's history.

Keywords

Reconciliation, Indigenous, Aboriginal and Torres Strait Islanders, First peoples, ATSILIRN Protocols, James Cook University Library and Information Service, Sustainable Development Goals

Introduction

In 2017, Universities Australia, the peak sector body in Australia, acknowledged its obligation to Australia's Aboriginal and Torres Strait Islander peoples by releasing the Indigenous Strategy 2017–2020. The Strategy outlines Universities Australia's response to the United Nations Declaration on the Rights of Indigenous Peoples and acknowledges that universities have 'responsibilities to Australia's Indigenous people, and to reflect the right of self-determination by working in partnership with Indigenous communities' (Universities Australia, 2017a: 10). James Cook University is one of 39 members of Universities Australia, and its Australian tropical campuses are located in North Queensland, an area with a high Indigenous population Australian Bureau of Statistics

(2019). James Cook University (2019) is attempting to respond to this national strategy through its Statement of Strategic Intent, wherein it pledges to 'achieve genuine and sustainable reconciliation between the Aboriginal and Torres Strait Islander peoples and the wider community'.

Reconciliation at James Cook University

James Cook University (2020a) has committed to enhance the lives of its Indigenous peoples, the

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Australian Aboriginal and Torres Strait Islander peoples, through education and research by developing a Reconciliation Action Plan, with the latest version released in May 2020. Reconciliation is defined as being ‘an honest and critical understanding of Australia’s shared history’ and developing ‘mutual, positive and respectful relationships’ with a view to ‘working together to close the gap’ that exists between the Indigenous and non-Indigenous peoples of Australia (James Cook University, 2020b). This commitment is addressed through the university’s Statement of Strategic Intent.

Professor Sandra Harding, vice chancellor and president of James Cook University, outlines the university’s vision for reconciliation as being:

to build strong relationships, increase respect and improve opportunities for Australian Aboriginal and Torres Strait Islander peoples. This is important as within our region, a significant proportion of the population identifies as being of Australian Aboriginal and/or Torres Strait Islander origin.

We will continue to raise awareness about our commitment to reconciliation by promoting our RAP [Reconciliation Action Plan] to students and staff, and by providing opportunities to engage with reconciliation activities. This can be reflected in our daily activities in championing University policies to promote cultural diversity and respect. In addition, as a Tertiary education institution, we can further promote Australian Aboriginal and Torres Strait Islander cultural knowledge and perspectives into our curriculum (James Cook University, 2020a).

James Cook University acknowledges that the impact of colonisation, government policies, racial discrimination and prejudice, have had a major effect on the lives of Australia’s First Peoples. We are committed to working together to achieve genuine and sustainable reconciliation with Aboriginal and Torres Strait Islander peoples and the wider community (James Cook University Library and Information Service, 2020b).

Universities worldwide are endeavouring to provide culturally sensitive, in-depth support to ensure that more Indigenous students complete a university education, leading to greater workforce participation and personal success (Pechenkina and Anderson, 2011: 5).

Reconciliation and the Sustainable Development Goals

While addressing the Reconciliation Action Plan, the University is also addressing the United Nations’ Sustainable Development Goals, as the objectives are similar. In 2016, James Cook University was the first

of 17 university signatories in Australia to the University Commitment to the Sustainable Development Goals (Sustainable Development Solutions Network, 2017). By doing this, the university pledged to support the goals and, amongst other things, ‘provide the educational opportunity for our students to acquire the knowledge and skills needed to promote sustainable development’ (James Cook University, 2020a). The Sustainable Development Goals were adopted in 2015 as a call to ‘improve the lives and prospects of everyone, everywhere’ (United Nations, 2020). The Sustainable Development Goals Summit in 2019 called for a decade of attention, ‘to achieve the goals by the target date of 2030, leaving no one behind’ (United Nations, 2020). The overall focus of the 2030 Agenda of reducing inequality ‘is of particular relevance to Indigenous peoples, who are almost universally in situations of disadvantage vis-à-vis other segments of the population’ (United Nations Department of Economic and Social Affairs, 2016), with Sustainable Development Goals 2 (zero hunger), 4 (quality education), 8 (decent work and economic growth) and 10 (reduce inequalities) being of particular relevance for the education sector.

The role of libraries in reconciliation

University libraries are well placed to support the educational needs of the staff and student community, and play a significant role in supporting reconciliation within their institutions. In Australia, there have been very few studies carried out on the nature and extent of the services and support provided by academic libraries to their Indigenous communities. A notable study by Hare and Abbott (2015) reported on the results of a survey of Australian academic libraries and the programs that are in place to support Indigenous students. The study recognised that access to a university education is ‘seen as a stepping stone to economic and social success in modern Australian society’ and that ‘Indigenous disadvantage is a major deficit in Australia which can be addressed in part through improving educational outcomes for Indigenous students’ (81).

The areas of focus in Hare and Abbott’s study were information literacy education, liaison support, and resources and study spaces. The results revealed that libraries were committed to the ‘success of Indigenous students and [there was] considerable engagement with Indigenous issues’ (81), with 84% of academic libraries indicating that they provided specific support. The main areas of improvement identified were interdepartmental communication and collaboration within the university, as well as increased training

of library staff in Indigenous cultural sensitivity and the employment of Indigenous staff members (81).

Lilley (2019) emphasised the role that libraries can play in attracting Indigenous students to universities, and the need to have relevant services and resources in place to contribute to their success. Lilley reviewed the websites of Australian and New Zealand university libraries for content targeting Indigenous students – including Indigenous services and collections and other details. The analysis of the findings revealed that although there were some examples of best practice, there was considerable scope for improvement at Australian university libraries. Lilley concluded that it is paramount that academic libraries have services and support for Indigenous students in place, and are promoting them through a variety of means, including their web pages.

Australian academic libraries and Reconciliation Action Plans

It is evident that substantial progress has been made by Australian universities towards reconciliation. Many universities are developing a Reconciliation Action Plan, as this allows defined actions to be assessed at the end of the projected time frame. In this way, the organisation is then able to clearly assess progress in relation to reconciliation. Although some universities have statements, strategies or frameworks committing to reconciliation in Australia, in this section we focus solely on Reconciliation Action Plans, as they are considered best practice and recommended by Reconciliation Australia (2020).

In their study, Jones et al. (2013) reported that 16 out of the 39 Australian universities had adopted a Reconciliation Action Plan or Reconciliation Statement, with 5 having a current date range. As these authors assigned equal value to Reconciliation Statements and Reconciliation Action Plans in their article, we have just extracted the information referring to Reconciliation Action Plans from the tabulated data (Jones et al., 2013: 46–47) for the purposes of our article.

The findings from a recent content analysis of all Australian university websites that we carried out at the end of 2020 demonstrate that 35 out of the 39 universities have had a Reconciliation Action Plan, with 24 of these institutions having a current plan (Table 1).

Furthermore, a review of Australian university academic library websites has revealed that the majority of university libraries are now providing

Table 1. Reconciliation Action Plans across the 39 Australian universities.

Reconciliation Action Plans	Year	
	2013	2020
Reconciliation Action Plan at any time	6	35
Reconciliation Action Plan current (date indicated)	5	24

Table 2. Indigenous support at the 39 Australian university libraries.

Library resourcing and information	Number University libraries
Dedicated Library Guides: 1–3 guides	30
Dedicated Library Guides: 4–6 guides	4
Dedicated liaison librarians/library support staff: 1–3 staff	17
Dedicated liaison librarians/library support staff: 4–6 staff	2
Identified Indigenous staff positions	2
Dedicated web pages	3

specific support to their Indigenous students. This is supplemented by content received from the email list of national deputy and associate university librarians (Table 2).

Of the total number of university libraries in Australia, 34 list Library Guides on their websites to support Indigenous students or assist those students undertaking Indigenous studies. Of these, 30 list one to three Library Guides and four libraries list four or more Library Guides. It should be noted that not all libraries make the details of their liaison or library support staff accessible from their web pages. Of those that do, 19 libraries list a liaison librarian or other support staff member to support Indigenous students or those students undertaking Indigenous studies programs. Two institutions, including James Cook University, have identified positions for an Indigenous library staff member.

A further three university libraries have a web page dedicated to an aspect of Indigenous knowledge. One of these is James Cook University library's Eddie Koiki Mabo Timeline website, which was set up in 2020.

James Cook University library and Eddie Koiki Mabo

The story of the late Eddie Koiki Mabo is intrinsically woven into the story of James Cook University, and

telling his story is both necessary and highly appropriate to the discussion in hand. Eddie Koiki Mabo (1936–1992) was born on the island of Mer, one of the Torres Strait Islands in Far North Queensland, and later lived in Townsville and worked at James Cook University. Mabo was a politically active man and had a strong sense of himself as a Mer Islander. It was during his time at James Cook University working as a groundskeeper that he made use of the library and spent his lunch breaks reading (James Cook University Library and Information Service, 2020b). In particular, he was interested in reading about what was said about his home and people in Alfred Haddon's *Reports of the Cambridge Anthropological Expeditions to the Torres Straits 1901-1935*. He attended lectures through his friendship with the academics Henry Reynolds and Noel Loos, and he also contributed as a guest lecturer in Noel Loos's Race and Culture course. A turning point in his life came when, in conversation with Loos and Reynolds, he discovered that he had no legal rights to the land on Mer, his home island, which he often spoke to them about (Loos, 1996).

In 1981, the Land Rights and the Future of Australian Race Relations conference was held at the Townsville Campus of James Cook University. This event was organised by the Townsville Treaty Committee and the James Cook University Students' Union. Co-chaired by Mabo, it brought together the people who would be the plaintiffs and a legal team that saw the merit in his case, and they ended up challenging the Queensland Government and eventually winning the case in the High Court of Australia in 1992. It was a long and difficult journey, but the outcome saw recognition of native title in Australia, sweeping aside the enlarged notion of *terra nullius* from Australian jurisprudence. It has been less than 30 years since this racist perception that the Indigenous people inhabiting Australia were 'too low in the scale of organisation' to be considered 'owners' of the land was put aside (Cassidy, 1994). Mabo's significant legacy came about through the combination of his own activism, finding support in the political environment at James Cook University at the time, and the people he met who shared their knowledge of history, law and politics. These important events are recognised and commemorated at James Cook University. The Townsville library was named the Eddie Koiki Mabo Library in 2008 and has celebrated this each year with an art exhibition and other events. The Mabo Interpretive Wall, launched in June 2020, in the foyer of the library and its accompanying website tell this story in detail (James Cook University Library and Information Service, 2020b; Wilson, 2008).

The Aboriginal and Torres Strait Islander Library, Information and Resource Network Protocols

The Aboriginal and Torres Strait Islander Library, Information and Resource Network (ATSILIRN) Protocols were first released in 1995. The Protocols were a response to Indigenous concerns, which included issues such as

historical exclusion from libraries; the offensive nature of much of the material about Indigenous people in library collections and archives; subject headings that described Indigenous peoples and cultures in ways that had little to do with how Indigenous peoples described themselves, and which demeaned Indigenous peoples and cultures; access issues for Indigenous peoples and materials; and general Indigenous service issues. (Nakata et al., 2005: 185)

The Protocols were developed to act as 'a guide for library and information practitioners in the provision of appropriate services and management of items about Aboriginal and Torres Strait Islander peoples and cultures', and to 'offer a path to reconciliation, a guide to community engagement, and a means to develop cultural competence' (Garwood-Houng and Blackburn, 2014: 1). The intention was to cover all aspects of library services but, at the same time, libraries were not required to implement every Protocol. Local priorities and needs would determine which Protocols were implemented. The Protocols were updated with additional content in 2012 (Aboriginal and Torres Strait Islander, Library, Information and Resource Network 2012). The Protocols cover governance and management, content and perspectives, intellectual property, accessibility and use, description and classification, secret or sacred or sensitive materials, offensive materials, staffing, professional practice, awareness of Aboriginal and Torres Strait Islander peoples and issues, copying and repatriation of records, and the digital environment.

Library services

The commitment necessary, as identified in the Hare and Abbott (2015) and Lilley (2019) studies, is visible in James Cook University's Library and Information Service, judging by the range of services and support it has in place for its Indigenous students. The services that are being provided can be classified into four broad areas: procurement, engagement, employment, and information literacy training. In responding to the University's Reconciliation Action Plan and commitment to the United Nations' Sustainable Development

Goals, the Library and Information Service endorses the ATILIRN Protocols.

Procurement

A key feature of the ATILIRN Protocols is to ensure that Indigenous students feel welcome in a familiar environment. Accordingly, the Library and Information Service's procurement policies are an overt attempt to acquire Indigenous artwork and artefacts, as well as resource materials.

University campus library buildings can seem large and potentially intimidating for Indigenous and first-in-family students. The library on the main Townsville Campus is recognised for its outstanding brutalist architecture (James Cook University Library and Information Service, 2020d). The architect, James Birrell, used raw concrete in its construction and curved lines to fit into the tropical dry-savannah-woodland setting. This is in keeping with Birrell's philosophy to design buildings that touch gently on the earth; so, although at first glance it might seem intimidating, it has been built with sensitivity to its surrounding bushland setting. If it is interpreted as large and intimidating, visual cues can be utilised to promote a feeling of belonging within the building's spaces. Pukepuke and Dawe (2013) included Pacific Islander *lei* (flower garland) and *tapa* (cloth made from mulberry bark) the creation of their safe space for Indigenous learners at the Unitec Institute of Technology, New Zealand. Brown (2019) further emphasised this practice when he referred to the use of artwork to indigenise a learning space to create a unique location for Indigenous students at the University of New Mexico. The Library and Information Service at James Cook University has responsibility for the University's art collection, which has a growing number of Australian Aboriginal and Torres Strait Islander artworks (James Cook University Library and Information Service, 2020c). These Indigenous artworks are prominently displayed around the campuses, including in library spaces, in an attempt to encourage a feeling of belonging for the Indigenous community. The Mabo Interpretive Wall, as a permanent installation, includes an Acknowledgement of Country, which was developed with the area's Traditional Owners, the Bindal people of the Birrigubba Nation, and designed to have prominence and be a welcoming statement to Indigenous visitors as they engage with the Mabo story. Acknowledgements of Country in a university environment are often used in spaces where more than one Traditional Owner group should be addressed. In the case of the Mabo Wall, which is in a defined physical location with settled ownership, we also consulted

with the director of the university's Indigenous Education and Research Centre, who supported the decision to engage with our local Traditional Owners. We are very pleased with the result that all visitors are, in turn, able to engage with the creation story of the Bindal people and share in this knowledge, and are grateful to Dorothy Savage, a respected elder from the Bindal and Birriah clans of the Birrigubba Nation and of South Sea Islander heritage, for her work, which allowed this to happen.

Academic library collections also play an integral role in ensuring a feeling of belonging and safety for the Indigenous community. Dudley (2019) made a strong link between valuing Indigenous knowledge, the decolonisation of library collections and cultural safety. Accordingly, the James Cook University Library and Information Service (2015) works to provide a feeling of belonging and safety for its Indigenous community through its collection purchases. There is an emphasis on collecting monographs produced by Indigenous authors and publishers, particularly in relation to the University's geographical footprint. The evaluation of database subscriptions involves consideration of Australian content, with added consideration given to databases with Indigenous Australian content. Other miscellaneous purchases include recycled outdoor mats, which are available for loan. These mats feature designs by Indigenous artists and are sold by a business that is attributing their designs fairly and providing income to the artists.

Engagement

Alongside procurement, engagement for the James Cook University Library and Information Service means acknowledgement of First Australians as custodians of the land for tens of thousands of years. As mentioned, the university's main library is named after Eddie Koiki Mabo. The library's prominent displays tell of his life and his role in changing the law to recognise native title in Australia.

An academic library that promotes an environment of respect and safety for Indigenous Australian history and culture is one that can play a role in improving Indigenous Australian social determinants of health (Lowitja Institute, 2020; Smith and Robertson, 2020). Respect, leading to growing cultural safety, also contributes to Universities Australia's (2017b) goal of increasing and retaining Indigenous participation within higher education, and building non-Indigenous understanding of our Indigenous communities. Respect is also the second pillar of James Cook University's Reconciliation Action Plan. To that

effect, the Library and Information Service engages in a number of both small- and large-scale activities aimed at promoting reconciliation and safety for the Indigenous community.

The combination of many small acts of recognition can have a greater impact. The Library and Information Service's small acts of recognition include:

- The Cairns and Townsville campuses' library buildings use digital displays to communicate services and events; this signage includes reconciliation messages. In Townsville, it also explains why the library was named after Eddie Koiki Mabo.
- Acknowledgement of Country statements are displayed on service desks. These statements are a way of showing awareness and respect for the Traditional Owners of the land on which our day-to-day business is conducted. The Cairns Traditional Owner groups are Djabugay (pronounced *Jap-ur-kai*), Yirrganydji (*Irri-kan-dji*) and Gimuy Yidinji (*Goom-eye Yidinji*); in Townsville, the groups are Bindal (*Bin-dul*) and Wulgurukaba (*Wulga-rooka-ba*).
- Information about Eddie Koiki Mabo is included in the Townsville Campus library orientation tours.
- The Library and Information Service is in the early stages of collecting statistics that will provide data on Indigenous-related research projects and assignments, and self-identified Indigenous researchers.
- Indigenous Australian art and book displays are organised for National Reconciliation Week, NAIDOC (National Aborigines and Islanders Day Observance Committee) Week, Mabo Day and Indigenous Literacy Day, and are promoted through the Library and Information Service's social media channels.
- In 2019, we participated in the Great Book Swap to raise funds for the Indigenous Literacy Foundation; the event raised AU\$800.
- Since the State of Queensland introduced a container refund scheme, the library and co-located services have donated all funds raised to the Indigenous Literacy Foundation.

The more significant activities aimed at promoting recognition and safety for local Indigenous communities include:

- The near annual Eddie Koiki Mabo Library Indigenous art exhibition (James Cook University Library and Information Service, 2020a). This

event provides Library and Information Service staff, students and visitors with the opportunity to participate in the Reconciliation Action Plan in a broad public manner. As a vibrant celebration, the exhibition enlivens our public space and generates conversation about not only the art, but also the building's name, the man behind it, and the importance of Aboriginal and Torres Strait Islander peoples, recognising and valuing cultural diversity as an asset which enriches the life of the university community.

- The 2020 installation of the Mabo Interpretative Wall and the associated Eddie Koiki Mabo Timeline website (James Cook University Library and Information Service, 2020b). This project also recognises the contribution of Eddie Mabo's wife, Bonita Mabo, for her Indigenous and South Sea Islander advocacy (Reconciliation Australia, 2018). The Traditional Owner group is acknowledged in this installation (James Cook University Library and Information Service, 2020b).
- In recognition of James Cook University's 50th anniversary, the Library and Information Service has been releasing 50 treasures selected from its Special Collections. These precious items have been digitised and preserved in the North Queensland heritage repository, and each item has a special statement explaining why it has been selected. Twenty per cent of the treasures are either created by Indigenous people or directly related to Indigenous people – for example, a video recording of Eddie Mabo delivering a lecture to the Race and Culture course in 1982, a bark painting by Goobalathaldin Dick Roughsey, and other artworks and written histories.
- Assigning subject headings that reflect the Aboriginal and Torres Strait Islander Protocols for libraries, archives and information services (Aboriginal and Torres Strait Islander Library, Information and Resource Network, 2012) is an ongoing project.
- Support for a senior liaison librarian and an Indigenous library liaison officer to represent the James Cook University Library and Information Service in the Queensland University Libraries Office of Cooperation's Indigenous Strategy Reference Group to promote networking and information-sharing, and make recommendations for member libraries on Indigenous matters, particularly in relation to Universities Australia's Indigenous Strategy 2017–2020 (2017a). The Indigenous Strategy Reference Group has been working to provide member

libraries with guidance on the development of a library reconciliation maturity model (Queensland University Libraries Office, n.d.).

- Recent negotiation by the Library and Information Service of a scholarship for an Australian Indigenous higher-degree research student with SAGE Asia-Pacific to assist with research costs.

Staffing

Indigenous recruitment and culturally aware staff are key elements for providing culturally safe academic libraries. Within the wider Australian higher education context, Universities Australia's (2017a) Indigenous Strategy 2017–2020 urges Australian universities to increase their percentage of Indigenous staff and improve wider staff cultural competency. Smith and Robertson's (2020: 130) recent publication clearly links the recruitment of Indigenous staff to Indigenous student success: 'Aboriginal people, when they go into a university . . . they want universities to be Indigenous, they want to see Aboriginal staff inside universities'. Moreover, cultural competency training is a must for staff to give them some understanding of the cultural and study needs of their Indigenous community (Lilley, 2019).

As well as artwork and displays providing a welcoming environment for Indigenous students, the employment of Indigenous staff is another key feature of the ATILIRN Protocols. Indigenous staff should be seen behind service counters and in workrooms and offices. The Library and Information Service has had a continuing position for an Indigenous library liaison officer since 1995, a role that has been occupied by several different staff and is currently based at the Cairns Campus library. The person in this role spends a significant amount of time at public service points, providing Indigenous students with a welcoming presence. This person also moves around the University, in particular spending time at the Indigenous Education and Research Centre, in cognisance of the Centre's requirements, creating links between the Library and Indigenous students which otherwise may not happen. In addition, the Library and Information Service shares casual vacancies with the Centre to advertise to its students. The Cairns Campus library has had some success in attracting Indigenous student casuals to work in the library. The Cairns Campus library has benefitted from having Indigenous Australians in client service positions, and students always appreciate well-paid on-campus employment. Further, staff are encouraged to complete cultural

competency training and attend local Indigenous events (Hare and Abbott, 2015). Building staff's cultural sensitivity is important, as any client services or liaison librarian may have formal or informal contact with Indigenous students in a variety of ways, whether via reference desks, an instant-messaging chat service, or information and digital literacy classes. All of these initiatives relate to an active and whole-hearted engagement with Indigenous students.

Information literacy training

Providing information literacy training and support to students ensures that they have the necessary skills and knowledge to benefit from university education to the fullest extent. Within the Indigenous community, this is an area of major concern. Universities Australia (2017b) has targeted the higher enrolment and retention of Indigenous students as a goal for Australian universities. University pathway programs are aimed at preparing students who are not ready to study for success in degree-level courses, and internal data reveals that James Cook University's pathway programs have seen a strong Indigenous uptake. One of the goals of pathway programs is to develop students' core academic skills, which includes digital and information literacy skills training (Forrest et al., 2014). Accordingly, liaison librarians and the Indigenous library liaison officer contribute to Indigenous student orientations at the start of the semester, and are embedded in the University's Tertiary Access Course, Certificate and Diploma of Higher Education programs, teaching core skills – that is, information and digital literacies and related academic skills. Liaison librarians deliver information literacy training at the regional, and remote, study centres of Mackay, Mount Isa and Thursday Island within the state of Queensland, and participate in orientations for the University's Remote Area Teacher Education Program and the recently introduced Master of Philosophy (Indigenous) course. As advocated by Rochecouste et al. (2017), library staff make a point of explicitly relating information literacy training to a tangible student need – completing assessments. This learning and teaching strategy works for most students, including Indigenous students, and ensures that they are clear about the purpose and benefits of the particular training (Rochecouste et al., 2017).

Library Guides are the primary online information literacy platform and contribute to Universities Australia's (2017b) goal for Australian universities to increase non-Indigenous understanding of and engagement with our Indigenous community. As such,

Traditional Owner statements have been included in the footers of all Library Guides. There is a recently refreshed Indigenous Studies Guide, and resources for Indigenous topics and assessment are embedded in many discipline guides (e.g. Education) and subject-specific guides (e.g. Australian People: Indigeneity and Multiculturalism). Discipline- and subject-specific Library Guides are embedded in James Cook University's student learning management system, providing a strong connection between subject content and library resources, online training and services. The year 2020 marked the 50th anniversary of James Cook University and saw the launch of the Eddie Koiki Mabo Timeline website, which provides authoritative information on the life and achievements of Eddie Koiki Mabo, and expresses the library's pride in having the Townsville Campus library named after him (James Cook University Library and Information Service, 2020b). The Timeline's usage statistics reveal that it has received a phenomenal amount of attention during its short life. Work is currently underway to revive the Indigenous Family History Library Guide, which will be followed by the development of a new Indigenous Curriculum Resources Guide.

Challenges

As this article demonstrates, while much progress has been made through these initiatives of active and wholehearted engagement with Indigenous students, reconciliation is an ongoing process. James Cook University's (2015) 'Collection development guidelines' clearly recognise the ATILIRN Protocols, but the Library and Information Service's commitment to reconciliation principles and inclusion for other marginalised members of our community could be formally recognised and progressed with the development of diversity guidelines. Kandiuk (2014) and Dudley (2019) advocate incorporating diversity and inclusion principles in libraries' formal documents to correct biases and remove structural barriers to the full use of library facilities, services and resources. Without formalisation, the Library and Information Service is left vulnerable to lost momentum due to budget and staff changes. Currently, the Library and Information Service contributes to the employment aspirations recommended by the University's Reconciliation Action Plan by having an identified Indigenous position. However, the Library and Information Service would like to provide more employment opportunities to our Indigenous community within a system that allows for alternative pathways into mainstream positions. A new Indigenous Working Group has recently been set up with cross-University

membership, including the director of the Library and Information Service, and it is hoped that more recruitment will be one result.

There is a distinct need for regular consultations with the Indigenous community to gain feedback and improve library services, facilities and resources, as it can only be our Indigenous community that determines if they feel culturally safe engaging with the library (Dudley, 2019). Professor Martin Nakata, Pro Vice-Chancellor (Indigenous Education and Strategy), is unapologetic that it is the rest of the university's work to continue the reconciliation process while he furthers the research goals of the Indigenous Education and Research Centre, and we fully support his stance. Professor Nakata has always been there to listen to our ideas and make recommendations, and we know we have backing at the executive level for Library and Information Service initiatives. We also consult with Gail Mabo, the daughter of Eddie Mabo, as part of our ongoing Mabo legacy. We do need to improve our consultation at the student level and although we regularly survey students for their impressions of our service, this is not directly targeting the Indigenous student experience. Setting internal goals and developing strategies aimed at improving our Indigenous community's library experience is commendable, but as Kandiuk (2014) argues, it is the Indigenous user's actual experience within a library service that determines success.

The adoption of a maturity model approach would facilitate the Library and Information Service's movement from ad hoc and potentially superficial engagement to optimised engagement with the Reconciliation Action Plan's priority areas. There are a number of models that could be adopted. Reconciliation Australia (2017) suggests a four-step Reconciliation Action Plan framework maturity model (RISE: rise, innovate, stretch, elevate), while Wademan et al. (2007) provide a useful overview of a five-step people capability maturity model (initial, managed, defined, predictable, optimising). Each of these easily adaptable models provides structure for libraries to reach deeper levels of engagement with their Indigenous communities. Within James Cook University's Library and Information Service, there is recognition that adoption of a maturity model would aid in evaluating the success of the activity of the Reconciliation Action Plan.

Conclusion

This article has attempted to outline the unique position of James Cook University's Library and Information Service in supporting its Indigenous community

in accordance with the University's Reconciliation Action Plan. At the same time, it acknowledges the United Nations' Sustainable Development Goals and seeks to work towards attaining the relevant targets as it impacts Indigenous Australians. Over the years, numerous services have been introduced and resources acquired by the Library and Information Service, which all the while has been striving to respect the ATSI-LIRN Protocols and respond to the strategy outlined by Universities Australia wherever and whenever possible. Reconciliation, however, is a weighty responsibility that needs to be undertaken on a continuous basis. Writing this article, and reflecting on the Library and Information Service's reconciliation activities and journey, has made us, the authors, aware that although we have demonstrated a history of commitment to reconciliation, there is a need to further deepen that resolve overall. Nevertheless, the Library and Information Service is proud to have such a strong connection to Indigenous life, culture and history in Australia, and is absolutely dedicated to this journey.

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Indigenous knowledge in Sudan: Perceptions among Sudanese librarians

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Abstract

Indigenous knowledge has received considerable attention in Sudan, as it is deeply rooted in the sociocultural life. Librarians, as facilitators of learning, have an essential role to play in indigenous knowledge management in the country. The objective of this article is to assess Sudanese librarians' awareness of indigenous knowledge and to examine their roles in its management and preservation. The research also identifies the major obstacles that face indigenous knowledge management, and the role of information and communication technology in its management. Additionally, the research assesses the major changes needed to develop a successful national indigenous knowledge strategy. Structured questionnaires and four semi-structured interviews were used to collect data. The findings show that Sudanese librarians believe libraries have a role to play in indigenous knowledge management. The article proposes some relevant recommendations to enhance the role of librarians in indigenous knowledge management in Sudan.

Keywords

Indigenous knowledge, Sudan, Sudanese librarians, traditional knowledge, indigenous knowledge systems, principles of library and information science, indigenous librarianship

Introduction and background

Indigenous knowledge refers to the culture, belief and skills of local people, such as traditional medical practices in local communities. Indigenous knowledge, which is deeply rooted in Sudan's sociocultural life, has recently become one of its most important research topics. Sudan's diversity has enriched the country with a wide array of indigenous knowledge practices. However, little is known about the role of the Sudanese library sector in handling indigenous knowledge management. Indigenous knowledge management is a set of tools that is used to select, collect, create, store, preserve and disseminate local knowledge.

In the authors' experience, librarians want to contribute to indigenous knowledge management in Sudan, but they face barriers in doing so. The purpose of this article is to review current indigenous knowledge management

practices in Sudan – particularly, Sudanese librarians' perception of indigenous knowledge management. It examines librarians' role in indigenous knowledge management, the tools they use towards this goal, and the obstacles that hinder them. The article ends with some recommendations for how librarians can best contribute to indigenous knowledge management in Sudan.

Sudan's modern formation dates back to British rule of the country between 1898 and 1955. Since Sudan gained independence in 1956, its sociocultural and political systems have generally been described as unstable (Collins, 2008). Additionally, Sudan's

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economy is described as fragile and traditional (Food and Agriculture Organization, 2015). Nearly one-third of the country's gross domestic product comes from agriculture, and two-thirds of the total population live in rural areas (Central Intelligence Agency, 2020). The government has alternated between multi-party democracies and military regimes. As a result of this political instability, the southern part of the country separated in 2010 to form the Republic of South Sudan. Despite the separation of the South, Sudan still has a rich cultural heritage, for which it is well known. Sudan's ethnic and linguistic diversity remains one of the most multifaceted in the world, with nearly 600 ethnic groups speaking more than 400 languages and dialects (Berry, 2015). This tribal and ethnic diversity has produced a wide variety of indigenous knowledge practices; indigenous knowledge is considered an integral part of the sociocultural life of the country. Indigenous-knowledge-based practices in Sudan are applied in many fields, such as agriculture, health and technology; they are used to support sustainability and give rise to innovative and cost-effective solutions. Indigenous knowledge research has been carried out on five main topics: traditional medicine, agricultural indigenous knowledge, indigenous foods, traditional environmental knowledge and natural resources management. Indigenous knowledge research in Sudan has received considerable attention; several academic and governmental institutions have been established to work on indigenous knowledge research, management and preservation.

At present, there are 142 universities in Sudan, 15 of which offer degrees in Library and Information Science (LIS). Only three universities, however, offer courses or training in Indigenous Knowledge Management (Ministry of Higher Education and Scientific Research, 2020).

The LIS school at the University of Khartoum offers some courses in History and Archaeology which, in part, cover topics on heritage and indigenous knowledge management. In addition, Al-Neelain University offers a wide range of group projects revolving around indigenous knowledge management in Sudan. The University of Bahri offers a course (Heritage Studies) that covers some aspects of indigenous knowledge management.

Research objectives

Keeping in mind the importance of indigenous knowledge and its role in human knowledge, librarians, as information specialists, should play a leading role in indigenous knowledge management. This role could include changing library services, such as cataloguing and classification (Cherry and Mukunda, 2015), as

well as capturing and preserving indigenous knowledge (Anwar, 2010). LIS professionals, however, face many challenges in handling this type of knowledge (Okorafor, 2010).

Given their enormous potential, it is crucial to assess how librarians understand and perceive their role in indigenous knowledge management. The researchers approached librarians' role in indigenous knowledge management through a perceptual methodology. Mudawi argues that

the major motive behind perception studies among any target group is that they always provide first-hand information about the investigated group. Moreover, perception studies proved to be an appropriate tool for reading the mental map of a certain group of people. (Mudawi, 2003: 21)

Perception studies can therefore provide us with primary information on concepts and attitudes.

This research attempts to assess Sudanese librarians' perceptions of indigenous knowledge management. The main objectives of the study are:

- To review the roles played and services provided by libraries already associated with indigenous knowledge research in Sudan;
- To examine the research trends and practices in major indigenous knowledge institutions in Sudan;
- To assess Sudanese librarians' perception of the importance of indigenous knowledge to scientific research;
- To examine Sudanese librarians' perception of how indigenous knowledge could be used to advance scientific research;
- To review Sudanese librarians' perception of the importance of indigenous knowledge to sustainable development;
- To understand how Sudanese librarians perceive their role in managing and handling indigenous knowledge in libraries and their views on the best tools to do so;
- To find out what obstacles Sudanese librarians face in contributing to indigenous knowledge management;
- To examine librarians' views on what change is needed to develop a national indigenous knowledge strategy in Sudan.

Research methodology

For this study, the researchers chose to combine quantitative and qualitative approaches. The researchers collected data through structured questionnaires and four semi-structured interviews. The questionnaire was

given in both English and Arabic translations. A Likert scale (five-option model) was used. The questionnaire and interview questions are attached in Appendices 1 and 2. The researchers used the questionnaire to obtain the primary data on librarians' perception of indigenous knowledge, and conducted interviews with four staff members at three LIS schools that offer indigenous-knowledge-related programmes.

Three researchers reviewed the questionnaire to assess its appropriateness, after which a pilot survey was administered to a small group of librarians to test the questionnaire's clarity. Based on the feedback from both the reviewers and the pilot survey, some modifications were introduced. It was observed during the pilot survey that some concepts in the questionnaire were not clear enough for the respondents. Google Forms was used to distribute the questionnaire. Two hundred and fifty-six library professionals were selected as the research sample; all were members of the Sudanese Association of Libraries and Information. The Association is a professional platform where members meet to discuss and share professional concerns. Out of the 256 members, 109 responded to the survey, giving a response rate of 42.6%. Microsoft Excel was used to produce descriptive statistics and graphics were made to visualize the results.

Literature review

Many libraries provide services to support indigenous populations. Moreover, indigenous knowledge is a valuable source of knowledge that can benefit all of society. Haines et al. (2018: 298), for example, describe the importance of indigenous knowledge in Australia: 'Indigenous wisdom synthesizes a living library of knowledge that integrates experiences and a deep understanding of the land, adaptability, tolerance and resilience'.

Over the last few years, scholars have paid special attention to indigenous knowledge research related to development. Indigenous knowledge can be harnessed in many fields, such as agriculture, health and technology. Learning how to make the most of indigenous knowledge is at the top of the agenda for developing countries. One of the main objectives of indigenous knowledge management in development is to integrate local and global knowledge so that development can be sustainable. Chepchirchir et al. (2019) explain that, in socio-economic studies, indigenous knowledge is not yet considered part of the mainstream, and indigenous knowledge policies and regulations are not yet implemented in governmental regulations. The management of indigenous knowledge is a

challenge for developing countries because of its nature. Cherry and Mukunda (2015: 550) state that '[i]ndigenous knowledge systems are characterized by their holistic view of the world. In particular, this means that knowledge cannot be separated from the individual or group holding it'. These features of indigenous knowledge require librarians to work closely with sociologists, anthropologists and information and communication technology (ICT) specialists to set up strategies for indigenous knowledge's preservation and documentation; otherwise, IK may be distorted by the extraction and abstraction of this knowledge.

Nakata (2007: 102) states that indigenous knowledge management is about 'maintaining knowledge for future utility and about re-energizing contemporary expressions of these traditions to be meaningful in contemporary contexts'. The Traditional Knowledge Digital Library in India is an example of the digitization of indigenous knowledge: 'TKDL [Traditional Knowledge Digital Library] involves documentation of the knowledge available in public domain on traditional knowledge from the existing literature related to Ayurveda, Unani and Siddha in digitized format, in five international languages' (Hangshing, 2019: 9). On the other hand, knowledge management methods, including knowledge creation, codification and sharing, have been applied in indigenous knowledge management. Agyemang et al. (2019: 2) conducted a study in which they determined how 'KM [knowledge management] methods were applied to manage and preserve the beads production industry in Ghana in the same systematic manner as external knowledge'. However, the contribution of librarians is still very limited, as indicated by Sarkhel (2016: 428): 'Library professionals have not been at the forefront in terms of managing indigenous knowledge, in spite of the fact that it is becoming an important resource in planning and managing sustainable development projects'.

Many LIS departments nowadays are offering programmes that lead to degrees in Indigenous Knowledge Management. Ebijuwa opines that:

Indigenous knowledge is an emerging field in Library and Information Profession and has gained wider acceptance in the present global society which hitherto, has generated a lot of concern on the need for its preservation for posterity, access and use. (Ebijuwa, 2015: 46)

By offering indigenous knowledge programmes, LIS schools will be key players in shaping the future of indigenous knowledge management.

The indigenization of research, which means using indigenous knowledge in research projects along with other interdisciplinary approaches, is more suitable for investigating and solving the problems of traditional and indigenous people in developing countries. According to Mohammed and Gadal (2013), at first, researchers resisted including indigenous knowledge as a new LIS area of investigation. As an example, they cite the University of Khartoum, where the Research Council rejected the first PhD degree in Indigenous Knowledge in 2012. The Graduate College considered this study as beyond the scope of LIS departments. A proposal for a degree in Indigenous Librarianship was approved in 2015, however. This proposal's approval paved the way for indigenous knowledge studies to enter the academic arena. At the present time, there are many candidates registered for postgraduate studies in indigenous knowledge at different Sudanese universities. As a result of all these efforts, indigenous knowledge has gained momentum in a very short time. It is now accepted by most higher education institutions in Sudan as a legitimate area of research. One of these institutions – Omdurman Ahlia University – is planning to establish the first indigenous knowledge centre in Sudan.

Scholarly studies by Sudanese librarians on indigenous knowledge are still very limited and are scattered under different names. Many research articles written on heritage studies include some information about indigenous knowledge. However, only three articles focus on indigenous knowledge in particular. The first, by Sen and Khashmelmous (2006), describes a project at Ahfad University Library to structure a database to document the resources that deal with indigenous knowledge, such as local foods and traditional medicine.

The second article concerns traditional technical knowledge. The authors of this article regard indigenous knowledge as a valuable source of knowledge that can be used in teaching at technical training institutes. Indigenous knowledge, they argue, is a new area that needs pioneers to discover its potential value. For example, traditional handicrafts have a high economic value and could be sold for profit (Mohammed and Gadal, 2012).

The third study, from 2017, is a survey of intangible heritage institutions. It emphasizes the importance of indigenous knowledge in building the knowledge of society. The researchers illustrate that the lack of funds is the most important obstacle facing intangible heritage institutions. Some of the major hurdles mentioned in this survey include the underutilization of ICT applications, the lack of funds, insufficient technical skills and the lack of collaboration between

national heritage institutions (Osman and Osman, 2017).

Although the literature on indigenous knowledge in Sudan is limited, the authors of the present article believe that this area could be a promising and growing field of study, based on Sudanese sociocultural diversity. LIS schools could play a significant role in boosting indigenous knowledge studies and research in Sudan.

Indigenous knowledge in Sudan: an overview

There are many definitions of indigenous knowledge. However, Warren's definition, which has been adopted by the World Bank and UNESCO, is the best for the purposes of this study:

Indigenous knowledge (IK) is the knowledge that is unique to a given culture or society. It contrasts with the international knowledge system generated by universities, research institutions, and private firms. It is the basis for local-level decision making in agriculture, health care, food preparation, education, natural resource management, and a host of other activities in rural communities. (Warren, 1991: 1)

Indigenous knowledge is related to a particular environmental or geographical zone. It is always shared orally, through tales, proverbs, songs and many other narrative forms. Indigenous knowledge penetrates deeply into a wide range of disciplines, such as agriculture, medicine, pharmacology, psychology and astronomy. Most topics in modern sciences have their roots in indigenous knowledge.

Traditional medicine in Sudan is widely known and has been practised for centuries. Traditional healers are spread throughout the country, treating people using traditional methods inherited from their ancestors. Some of the most common of these methods include cupping, cautery, plastering and herbal medicine. Traditional medicine takes different forms depending on the region or culture, though it can be broadly divided into Arabic (Islamic) and African medicine (Al-Safi, 2006).

Sudan has a high biodiversity and is rich in trees and shrubs, which are used for herbal medicine. According to El Amin (1990), 978 different plant species from 117 families grow in Sudan. Most are native, and many are used for medical treatment. In the North Kordofan region alone, Suleiman (2015) identified 44 plant species from 24 families that are used to treat 73 different human diseases. In addition, some types of locally fermented foods are used as medicines or to boost the immune system

(Kailasapathy, 2008). In Sudan, indigenous bacteria have been used for centuries to naturally preserve food (Ali, 2011). Sudan is one of the world's top producers of fermented delicacies and beverages (Dirar, 1993).

The ethnobotanical knowledge system of pastoralists in eastern Sudan is also rich in unique knowledge that has not yet been documented. According to Fre (2018), people in eastern Sudan often have exceptional skills in classifying and describing plant and grass species. The pastorals in western Sudan have also developed their own plant classification system governed by cultural values and economic factors. Similarly, they have extensive ethnoveterinary knowledge (Ahmed, 2001). Indigenous people across Sudan also use medicinal plants to prevent and treat livestock diseases and improve animal health (Abdelmoula, 2009).

Moreover, indigenous people in Sudan have developed coping strategies for droughts, floods and rainy seasons, such as those that they employ to store grain. They also commonly use water harvesting to cope with climate change and desertification (Ahmed, 2001; Ahmed, 1994). Sudan is rich in natural resources, which have been threatened by drought. For instance, gum arabic (*Acacia senegal*), one of the most important cash crops, is facing serious deterioration due to drought and desertification.

Farmers possess essential knowledge, which should be documented and shared globally. According to Hurreiz (2006), the validation of indigenous knowledge is vital to sustainable development. Moreover, it is important to acknowledge indigenous peoples' intellectual rights and local communities' collective rights to this knowledge. Also, in planning to protect natural resources such as these, the government should consider the customs, beliefs and traditional knowledge of local communities. Such plans should synergize indigenous knowledge and science-based knowledge (El Hadary and Samat, 2012). LIS professionals and researchers share the responsibility of protecting this knowledge, preserving it and making it available to decision-makers.

Heritage institutions and library services in Sudan

After gaining independence, Sudan used its many special libraries, which had been established by the British colonial administration (1898–1955), to serve all sectors that aided growth and development. One of the libraries' main objectives was to collect and preserve Sudan's cultural heritage. The three key institutions that are working to preserve and document

indigenous knowledge are: (1) the Institute of African and Asian Studies, established in 1972; (2) the Medicinal and Aromatic Plants and Traditional Medicine Research Institute, established in 1972; and (3) the National Food Research Center, established in 1976.

The library of the Institute of African and Asian Studies has a unique and comprehensive collection covering cultural-heritage archives. The library holds a wide range of materials, including theses, monographs, journals, conference proceedings, research reports and audiovisual records. The students' postgraduate dissertations, for example, constitute a significant source of information on folklore and linguistics (Hasan and Clark, 1977). Furthermore, the library holds one of the most comprehensive audiovisual collections in Sudan of interviews and fieldwork conducted by researchers and postgraduate students.

The Medicinal and Aromatic Plants and Traditional Medicine Research Institute conducted surveys to collect plants from Sudan's different regions; the findings were published between 1987 and 2009 (El-Ghazali, 1987). The Institute's library provides access to international electronic resources and databases, and plays a pivotal role in collecting information resources and making them available to researchers. Some research, based on information held in the library, has successfully found effective treatments for certain diseases.

The library of the National Food Research Center provides reference services, offers intra-library loans, and informs users of new library acquisitions. Researchers from the Center conducted an intensive examination to enhance the quality of the major indigenous foods in Sudan (Makawi et al., 2019).

These three libraries provide limited but valuable information services to researchers studying indigenous knowledge in Sudan. However, currently, most of the work done in these institutions is limited, such as issuing a small number of bibliographies and newsletters to increase awareness of their respective research areas. Nonetheless, these institutions have great potential to spur indigenous knowledge research in Sudan if additional resources are made available to them.

Social and practical implications of indigenous knowledge in Sudan

Indigenous knowledge has both anthropological and social aspects. From a social perspective, indigenous knowledge is associated with cultural behaviour and practices; it cannot be understood in isolation from its social context. Socio-economic life in Sudan, of

course, has its impact on beliefs and values. Over the last few years, Sudan has shifted towards being an information society – a new social pattern based on intensive technology use. However, further developing Sudan as an information society requires harnessing technology for indigenous knowledge management and preservation. Many indigenous knowledge practices still need to be documented and managed; they are valuable sources of knowledge that can make a difference to society.

Although many Sudanese libraries use ICT to provide services, few have employed it in heritage preservation and documentation. Although, in general, librarians continue to lag behind here, some have taken positive steps. The Sudan Library at the University of Khartoum, for example, was attempting to digitize its collection on Sudan's cultural heritage and completed the first phase of this project. However, the library had to discontinue the project due to lack of funds (Mohamed and Mahdi, 2014).

Similarly, the Ministry of Culture holds in its archives thousands of hours of documentary films and millions of photographic negatives related to Sudanese cultural heritage, which it has sought to digitize several times. Lack of awareness among decision-makers, however, has stymied all attempts. Nonetheless, the National Radio and Television Corporation and the Sudan National Museum have spearheaded successful digitization projects (Deegan and Musa, 2013).

In addition to government efforts, some non-governmental organizations have started initiatives to preserve indigenous knowledge. One such organization is Practical Action, an international organization working in developing countries. The organization's office in Sudan focuses on traditional practices, which are used to produce appropriate technology that can be employed by local communities. The organization's Knowledge Centre has developed a database that contains documentation of indigenous knowledge from different regions of the country (Practical Action, 2020).

This article is the first of its kind. Hopefully, it will both shed light on indigenous knowledge and attract LIS professionals' attention to this new and emerging field.

Discussion and results

One hundred and nine Sudanese librarians responded to the survey. The survey results show that 60 of the respondents (55% of the sample) were male and 49 (45%) were female (Figure 1).

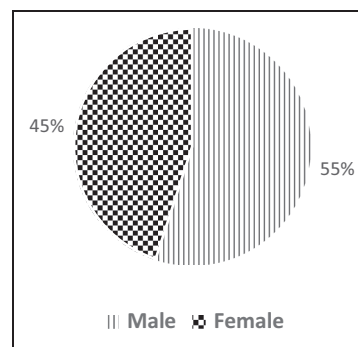


Figure 1. Gender structure of the sample of Sudanese librarians (%).

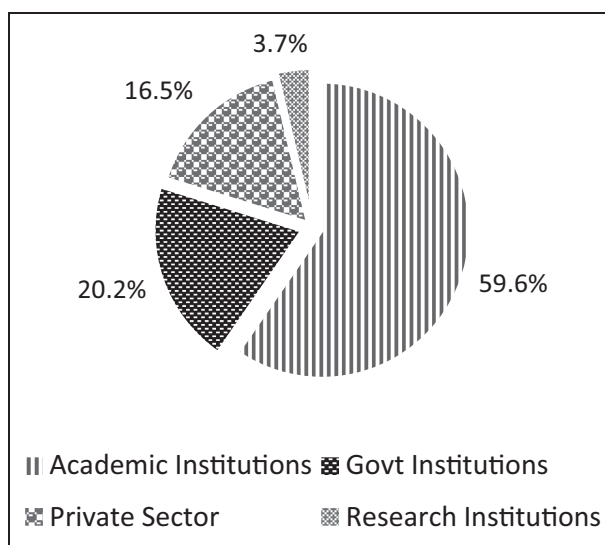


Figure 2. Institutional affiliation of the sample of Sudanese librarians (%).

The majority of the sample (59.6%) worked at colleges and universities; 20.2% of the participants worked in government institutions; 16.5% belonged to the private sector; and 3.7% worked for research institutions (Figure 2).

The participants had a variety of different job titles, although the majority (54.2%) were professional librarians working at different types of libraries. Aside from these librarians, 3.7% of the sample were deans of university libraries; 11% were heads of units/sections (libraries, information centres, archives, etc.); almost 18.3% were heads of library departments (technical services, public services, electronic resources, etc.); and 12.8% were teaching staff at Sudan's LIS schools (Figure 3).

The respondents also had differing levels of experience working in libraries: 41.3% of the sample had more than 15 years of professional experience; around 20.1% had 10–15 years; 19.3% had 5–10 years of experience; and 19.3% had less than 5 years of experience. In other words, 80% of the respondents had

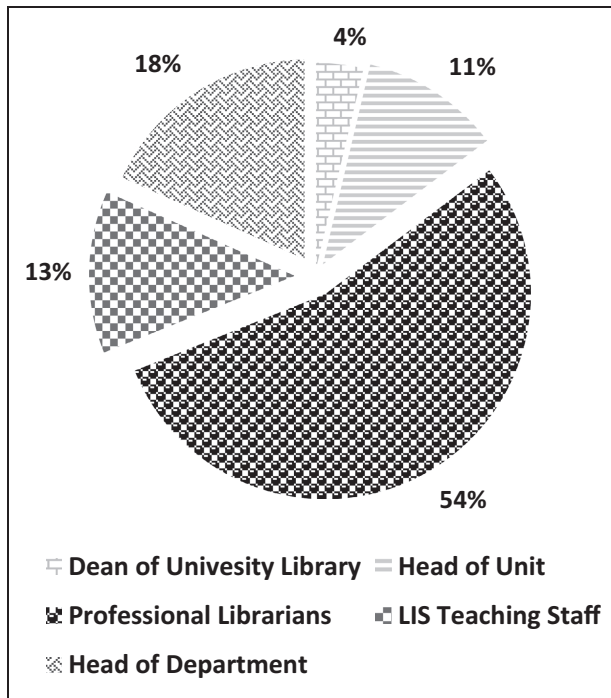


Figure 3. Job designations among the sample of Sudanese librarians.

more than 5 years of experience. This distribution is important because, as they gain more experience, librarians’ views on the professional services they provide often change. This principle holds true for librarians’ views on their relationship with and responsibility to indigenous knowledge (Figure 4).

How do librarians perceive indigenous knowledge?

The research survey attempted to assess Sudanese librarians’ awareness and perceptions of indigenous knowledge. First, the survey attempted to assess the following five foundational questions: (1) How important do Sudanese librarians perceive indigenous knowledge to be? (2) How important do Sudanese librarians perceive indigenous knowledge to be in advancing scientific knowledge? (3) To what extent can indigenous knowledge be integrated into traditional scientific knowledge? (4) How important is indigenous knowledge to scientific research? (5) How relevant is indigenous knowledge to sustainable development?

Second, the survey attempted to assess Sudanese librarians’ perceptions of the relevance of indigenous knowledge to their profession. It tried to uncover whether librarians felt ready to handle indigenous knowledge. Also, the survey examined librarians’ perceptions of what role libraries have in managing indigenous knowledge and the technical processes

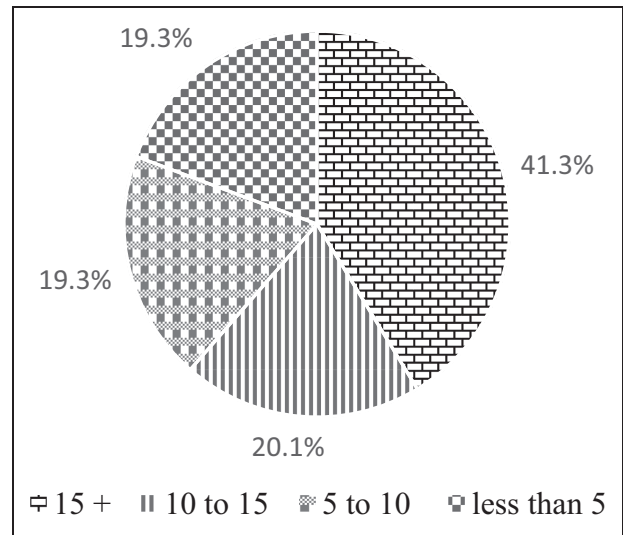


Figure 4. Number of professional years of experience among the sample of Sudanese librarians (%).

and tools required for indigenous knowledge management.

Third, the survey assessed librarians’ perceptions of using new technologies to handle indigenous knowledge. Furthermore, it investigated Sudanese librarians’ views on what obstacles hinder indigenous knowledge management in libraries. Finally, the study considered what is needed to create a successful indigenous knowledge strategy on a national level.

Importance of indigenous knowledge

The research survey findings reveal that the majority of the Sudanese librarians viewed indigenous knowledge as important to advancing scientific knowledge. Only 5.5% of the sample stated that they were not sure that indigenous knowledge was essential to scientific research; 94.5% of the sample strongly agreed that indigenous knowledge was essential for scientific research; and none of the respondents claimed that indigenous knowledge was not essential to scientific research.

The study’s findings also reveal that the overwhelming majority of the sample (96.3%) believed that ‘Indigenous knowledge could be integrated with scientific knowledge’. Only four librarians (3.7%) disagreed with this statement. Additionally, 45.9% of the surveyed librarians strongly agreed that ‘Indigenous knowledge is important for sustainable development’. In total, almost 92.7% of the respondents agreed to some degree with this statement. Only 1.8% of the sample disagreed. These results strongly indicate that Sudanese librarians view indigenous knowledge and sustainable development as intertwined.

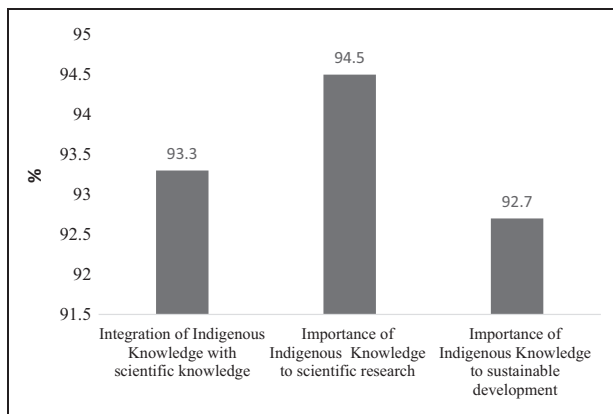


Figure 5. Integration and importance of indigenous knowledge as perceived by Sudanese librarians.

Overall, the research suggests that Sudanese librarians agree that indigenous knowledge has value to scientific research and approve of attempts to integrate indigenous knowledge with scientific knowledge. The findings also suggest that Sudanese librarians agree that indigenous knowledge is important to making development sustainable (Figure 5).

Librarians' role in indigenous knowledge management

This research tried to assess librarians' perceptions of their role in managing indigenous knowledge. This included their views on the importance of libraries managing indigenous knowledge; the suitability of libraries, as they are operating currently, for managing indigenous knowledge; and the skills librarians should use to manage indigenous knowledge.

The survey findings show that almost 95.4% of the sample strongly agreed that librarians should be involved in preserving and facilitating access to indigenous knowledge. This finding sends a clear message that Sudanese librarians are aware of their importance in organizing indigenous knowledge and making it available for library users. Fifty-five percent of the respondents surveyed strongly agreed that library skills are suitable and required for indigenous knowledge management; an additional 40.4% agreed, though not 'strongly'. In other words, 95.4% of those surveyed believed that library skills should be used in indigenous knowledge management.

The participants in the semi-structured interviews agreed on the importance of library skills and added that many library tools, such as cataloguing and indexing, could be used in indigenous knowledge management. According to these participants, traditional library tools have been used in many indigenous knowledge documentation projects. Cataloguing and classification have been used in organizing

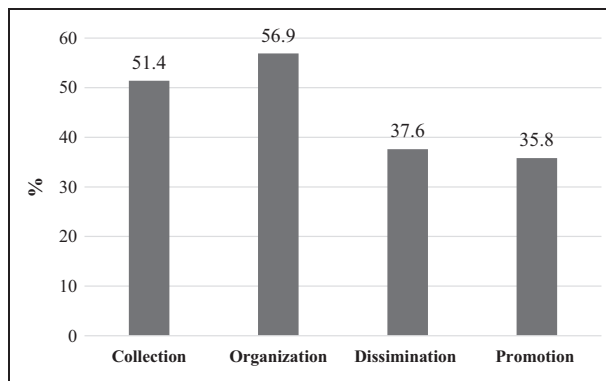


Figure 6. Roles of Sudan's libraries in indigenous knowledge management as perceived by Sudanese librarians.

knowledge, abstracting and indexing for subject analysis and creating databases, and digitalization applications for archiving. Two of the interviewees explained that knowledge management processes and Web 2.0 tools had become part of the curriculum in their library schools. Those skills and tools could be used in creating, extracting, sharing, using and managing indigenous knowledge.

The authors of this article believe that librarians may benefit from knowledge management tools. There has been much research published on knowledge management applications; however, more scholarly literature is required with regard to the integration of indigenous knowledge and knowledge management. Having more publications in this area will help researchers apply knowledge management methodologies to enhance indigenous knowledge management.

The survey also explored the responsibility that libraries should assume for indigenous knowledge management. Of those surveyed, 51.4% indicated that libraries should be involved in the collection of indigenous knowledge; 56.9% affirmed that libraries should take part in organizing indigenous knowledge; almost 37.6% agreed that libraries should engage in the dissemination of indigenous knowledge; and 35.8% agreed that libraries should promote indigenous knowledge. These results suggest that librarians believe that they should focus most on organization and collection processes, rather than marketing, promoting or dissemination (Figure 6).

In addition, the survey endeavoured to determine what types of libraries Sudanese librarians believed should engage in indigenous knowledge management. Of those surveyed, 71.6% indicated that all types of libraries could participate in indigenous knowledge collection and organization. However, 29% of the respondents replied that only certain types of

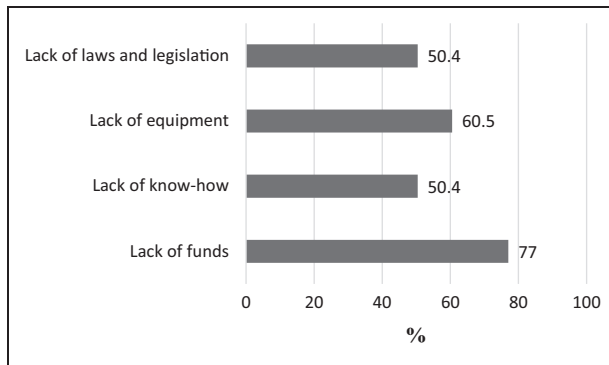


Figure 7. Obstacles facing indigenous knowledge management as perceived by Sudanese librarians.

institutions should assume this role – namely, the National Library and the National Records Office. Some of the respondents argued that new libraries should be created to work exclusively on collecting and managing indigenous knowledge. Almost one-third of the librarians disagreed with the suggestion that all types of libraries should handle indigenous knowledge management. The researchers hypothesize that this high percentage stems from the lack of coordination and collaboration between different types of libraries on indigenous knowledge issues. The researchers suggest that although only some libraries would play a leading role in indigenous knowledge management, almost all libraries could make some contribution.

The available literature reveals that most librarians are aware of the role they play in indigenous knowledge management, and that indigenous knowledge management in developing countries is essential for sustainable development. There are good examples of librarians in developing countries contributing to indigenous knowledge management, including in Nigeria, India and Ghana (Agyemang et al., 2019; Hangshing, 2019). However, to improve the LIS sector in indigenous knowledge management, more training programmes are needed to enhance skills.

Challenges and the future of indigenous knowledge management

The survey attempted to examine Sudanese librarians' views on the major obstacles that face indigenous knowledge management, gauge their awareness of the importance of new technologies to manage indigenous knowledge, and identify the changes that are needed to develop a successful national indigenous knowledge strategy.

When examining the future obstacles that indigenous knowledge management faces, researchers and librarians should pay attention to the overall

sociocultural and political context of Sudan. One of the major characteristics of Sudan is its sociocultural uncertainty and political instability. These factors are major barriers to any socio-economic development, and could have a profound impact on indigenous knowledge management and policies in Sudan. Therefore, in addition to the obstacles mentioned by the respondents, the researchers believe that political instability should be considered as one of the major barriers to indigenous knowledge management in Sudan.

In addition, the Sudanese librarians identified a lack of funds, lack of know-how, lack of appropriate equipment and lack of legislation as the main obstacles that hinder the proper management of indigenous knowledge in Sudan. Seventy-seven percent of the sample identified a lack of funds as the main obstacle hindering proper indigenous knowledge management; 60.5% of the surveyed librarians perceived a lack of appropriate equipment as the second most significant obstacle; and 50.4% of the sample identified a lack of know-how and lack of legislation as the next biggest obstacles (Figure 7).

In other words, the majority of the surveyed librarians considered financial and technical challenges as the most significant obstacles to better indigenous knowledge management. These findings also suggest that Sudanese librarians have strong views on the importance of new technologies in managing indigenous knowledge. The survey results reveal that over two-thirds of the sample (67%) 'strongly agreed' and 28.4% 'agreed' that new technologies are useful to indigenous knowledge management. Only 3.7% of the sampled librarians identified as neutral on this issue and only one participant disagreed.

Of those surveyed, 49.5% perceived legislation and policies as one of the most critical factors needed to ensure a successful national strategy for indigenous knowledge management. An equal percentage of the sample responded that increased awareness in government and among local communities is as important as legislation and policies; 42.2% added that technology and training are also important factors in building a successful national indigenous knowledge strategy.

Conclusions and recommendations

This article has examined Sudanese librarians' perceptions of indigenous knowledge. This has included their views on the importance of indigenous knowledge to scientific research and sustainable development; librarians' role in indigenous knowledge management; and the future of indigenous knowledge, including the obstacles to a national

strategy and the changes necessary to facilitate one. This study's findings reveal that Sudanese librarians had a positive impression of the importance of indigenous knowledge to scientific research, the possibility of integrating indigenous knowledge into scientific knowledge, and the importance of indigenous knowledge to sustainable development. The findings suggest that librarians should focus more on the organization and collection processes in indigenous knowledge management. The majority of the sample believed that all types of libraries in Sudan should participate in indigenous knowledge management, although some stated that indigenous knowledge management should be handled only by the National Library and the National Records Office. The majority of the sample ranked the most significant obstacles to indigenous knowledge management in Sudanese libraries as a lack of funds, lack of know-how, lack of appropriate equipment and lack of legislation, in that order. The findings also reveal that the majority of the sample agreed that new technologies are pertinent to indigenous knowledge management. The respondents also pointed out that legislation and policies, in addition to awareness, are the most critical changes needed, followed by both technology and training.

The researchers believe that Sudanese librarians' general agreement on the importance of indigenous knowledge could lead to libraries contributing substantially to indigenous knowledge management in Sudan. To this end, the researchers offer two sets of recommendations to enhance the role of libraries in indigenous knowledge management in Sudan.

A national body for indigenous knowledge management

The researchers have observed that indigenous knowledge institutions in Sudan are fragmented and scattered. It is high time for a national body to be established to gather all indigenous knowledge institutions in Sudan under one umbrella. The role of this body would be to provide sustainable support to institutions in the areas of legislation, planning, finance and technology. The researchers propose that the major roles of the central body would be to:

- Coordinate efforts concerning ICT plans and strategies;
- Lead the planning for nationwide indigenous knowledge projects and initiatives;
- Provide a platform for librarians to share resources, professional expertise and challenges;

- Organize specialized indigenous knowledge training programmes and capacity-building activities;
- Develop professional networks at the national, regional and international levels;
- Promote indigenous knowledge and increase awareness among the Sudanese community.

LIS schools in Sudan

LIS departments play a leading role in librarians' professional development. They lead, shape and build the future of the profession. LIS schools in Sudan should take the lead in encouraging students and graduates to contribute to indigenous knowledge management. The researchers recommend that LIS schools in Sudan should begin to:

- Ensure that cultural heritage and indigenous knowledge are important components of LIS curricula;
- Encourage research and postgraduate studies on indigenous-knowledge-related topics;
- Offer indigenous knowledge courses with practical training and hands-on learning experiences;
- Offer ICT courses with a special focus on tools and applications related to indigenous knowledge management and preservation.

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Appendix I

Survey on indigenous knowledge: perceptions among Sudanese librarians

Dear respondent,

Indigenous knowledge refers to the local knowledge of people living in a specific geographical area for a long period and the inherited knowledge from their ancestors, plus the external knowledge that has been imported from other societies and entered the community to become part of the daily life of the society.

Please read the questions below thoroughly and kindly respond to all of the questions. The results of the survey will only be used for the purpose of this study. Thank you for your prompt response.

Section A. Demographic information

Gender	Male	Female
✓		

Institution type	Academic	Government	Private	Research	Other
✓					
Job designation	Academic staff		Librarian	Other	
✓					
Years of experience	Less than 5	5–10	10–15	More than 15	
✓					

Section B. Do you agree with the following statements?

Statement	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
Librarians should handle indigenous knowledge					
Library skills can be used in indigenous knowledge preservation					
There is enough collaboration between Sudanese libraries in cultural heritage preservation					
The current curriculum in library schools provides students with the necessary information for handling indigenous knowledge					
Indigenous knowledge is equally important as scientific knowledge					
Indigenous knowledge could be integrated with scientific knowledge					
Indigenous knowledge is important for scientific research					
Indigenous knowledge is important for sustainable development					
New technologies are useful in indigenous knowledge preservation					
Knowledge management tools could be used in indigenous knowledge management					

Section C. Please give your opinion on the following questions (you may choose more than one answer)

What are the roles of librarians in indigenous knowledge management?

Function	Collection	Organization	Dissemination	Promotion
✓				

What types of libraries could participate in indigenous knowledge preservation?

Types	National Library	National Archives	Academic libraries	Public libraries	Research libraries
✓					

What are the obstacles to managing indigenous knowledge?

Obstacle	Lack of funds	Lack of know-how	Lack of equipment	Lack of laws and legislation
✓				

Thank you very much for your time.

Appendix 2

Interview on indigenous knowledge: perceptions among Sudanese librarians

Interview questions

1. What do you think is the role of librarians in indigenous knowledge preservation?
2. Do you think that this role needs special training and preparation among librarians?
3. Do you think that this role requires special tools and skills?
4. To what extent do you think the curriculum at the School of Library and Information Science enables its graduates to handle indigenous knowledge?
5. Do you have any plans to develop academic programmes in relation to indigenous knowledge management?
6. In your opinion, what are the main obstacles to documenting indigenous knowledge?
7. Do you think there is enough coordination between the libraries holding indigenous knowledge materials in Sudan? If the answer is no, do you have specific suggestions?

Names and designations of the people interviewed

Name	Designation
Hussam Al Gadal	Assistant Professor, Department of Library and Information Science, University of Khartoum
Afaf Mohamed El Hassan	Assistant Professor, Department of Library and Information Science, University of Khartoum
Wisal Ibrahim Alim	Assistant Professor, Department of Library and Information Science, University of Bahri
Rafa Ashama Allah	Professor, Department of Library and Information Science, Al Neelain University



A framework for the integration of indigenous knowledge into libraries in South Africa

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Abstract

This article is part of a larger study which explored the integration of indigenous knowledge into public library services in South Africa in an endeavour to enhance their relevance. Four purposefully selected provincial library services comprised the sample for the study. Semi-structured interviews with heads of provincial library services were conducted to collect data. The data was analysed thematically. The results show that indigenous knowledge has not been integrated into public libraries, despite the expressed need identified by the participants. A framework that identifies stakeholders and their responsibilities, as well as envisaged outcomes for the integration of indigenous knowledge, is proposed. Similar studies are recommended for further research in order to customise the proposed framework, given the fact that the participants in the study from which the article is extracted were heads of library services who did not work directly with communities.

Keywords

Indigenous knowledge systems, principles of library and information science, public libraries, types of libraries and information providers, collection development

Introduction

The value of indigenous knowledge in the lives of communities raises the need to facilitate its accessibility. Public libraries can play an important role in making this knowledge accessible to enhance the inclusivity of their services. The inclusivity of public library services should be viewed in the broader context of transformation, especially in contexts such as South Africa where some communities have been marginalised. It is therefore critical for public libraries to put in place mechanisms that contribute towards the imperative of transformation. Examples of such mechanisms would be appropriate frameworks that guide transformation processes.

The expressed concern regarding the relevance of the content of public libraries in South Africa (Department of Arts and Culture, 2014; Raju and Raju, 2009) needs to be addressed. Not only is it important for public libraries to be viewed as spaces for all citizens; they should also ensure the availability and accessibility of relevant content for all categories of user groups and communities. Integrating indigenous knowledge

could contribute towards enhancing content accessibility and relevance, as well as the inclusivity of public libraries. It is in the context of this implied need that this article, which is extracted from a larger study, proposes a framework that could be adopted for integrating indigenous knowledge into public libraries.

Three key concepts are used in this article. *Indigenous communities* are South African communities whose languages, cultures and religious practices were marginalised through repressive laws prior to the democratic dispensation in 1994. *Indigenous knowledge* and *indigenous knowledge systems* are used interchangeably to refer to the marginalised collective wisdom of communities that has been transmitted from generation to generation through language, practices and rituals. For the purposes of this article, *indigenous knowledge* refers to the

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knowledge of indigenous South African people located in rural areas whose knowledge and languages were marginalised through colonisation and oppressive laws. Finally, *indigenous languages* are all South African languages that were marginalised prior to the democratic dispensation. English and Afrikaans are excluded here because of their privileged position in pre-democratic South Africa.

The article commences by setting the context for the study, before stating the problem, purpose and objectives. A review of the literature informed by the study's objectives is presented, followed by an outline of the research methodology. The findings and discussion precede the presentation and discussion of the proposed framework. Finally, conclusions and recommendations for further research are offered.

Contextual setting

Article 19 of the *Universal Declaration of Human Rights* (United Nations, 1949) declares access to information to be a human right. Informed by the *Universal Declaration of Human Rights*, Article 31 of the *United Nations Declaration on the Rights of Indigenous Peoples* (United Nations, 2008) states that indigenous peoples have the right 'to maintain, control, protect, and develop their cultural heritage, traditional knowledge and traditional cultural expressions'. In the same vein, the UNESCO/IFLA (1993) *Public Library Manifesto* calls for the provision of services 'on the basis of equality of access for all'. The *Manifesto* recognises the diversity of people in terms of their cultures and information needs. Together with the *IFLA Public Library Service Guidelines* (IFLA, 2010), these instruments inform and guide public library practice at an international level.

Signatory nations to the *Universal Declaration of Human Rights* (United Nations, 1949), including South Africa, which became a signatory after the democratic dispensation, need to align their legislative frameworks to the principles of these international declarations. The *Constitution of the Republic of South Africa* (Republic of South Africa, 1996) guarantees everyone the right to use their language and participate in the cultural activities of their choice. Additionally, the *Constitution* has put in place machinery such as the Human Rights Commission and the Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities (Republic of South Africa, 1996). These independent institutions are tasked with ensuring that human rights are respected and protected.

In addressing the issue of human rights, the democratic government of South Africa recognised that social transformation was essential, given the historical marginalisation and inequalities imposed on some communities. To this effect, the *White Paper on transforming public service delivery (Batho Pele White Paper)* (Department of Public Service and Administration, 1997) was adopted by parliament. *Batho pele* is a Sotho phrase that means 'People first'. The *Batho Pele White Paper* lays out eight principles – namely, access, consultation, redress, quality of service, courtesy, provision of information, openness and transparency, and value for money. The principles are core to the provision of a responsive and efficient public service. In order to fulfil the mandate of providing information for all, public libraries are bound to adhere to these principles. Non-compliance would be tantamount to flouting the constitutional right of access to information for citizens.

The *National Language Policy Framework* (Department of Arts and Culture, 2002) was instituted as a guiding instrument in line with Section 6 of the *Constitution* (Republic of South Africa, 1996), which argues for the development, promotion, respect and tolerance of South Africa's linguistic diversity. As a multicultural and multilingual country, South Africa has 11 official languages, all of which, according to Section 6 of the *Constitution* (Republic of South Africa, 1996), should enjoy equal status.

Added to the respecting and acknowledgement of multilingualism, the *Indigenous Knowledge Systems Policy* (Department of Science and Technology, 2004) was adopted with the aim of promoting the recognition and appreciation of the indigenous knowledge systems of various communities in South Africa. This policy was intended to be 'an enabling framework to stimulate and strengthen the contribution of Indigenous knowledge systems to social and economic development in South Africa' (Department of Science and Technology, 2004: 9).

The policy acknowledges the important role that libraries can play in providing 'essential services that promote an understanding of Indigenous knowledge systems' (33).

In the library and information services sphere, *The Library and Information Services (LIS) Transformation Charter*, commissioned by the Department of Arts and Culture and National Council for Library and Information Services, was released in 2009 and revised in 2014. As a point of departure, the *Charter* highlights the legacy of apartheid laws and policies that resulted in disparities in the provision of library and information services based on race and colour. One of the challenges facing the sector, according to

the *Charter*, is insufficient information resources in indigenous languages. Furthermore, the *Charter* bemoans the fact that public libraries do not always have content that is appropriate for their intended users. The enormity of the situation is expressed in the *Charter* thus:

LIS [library and information services] are probably viewed by most as irrelevant collections of books for the educated and middle class. The question confronting the LIS sector is: How can South Africans value something they have no access to and no use for? (Department of Arts and Culture, 2009: xx)

The above policies and frameworks are a clear indication of the recognition of the diversity of South Africans, calling for services that reflect the same level of recognition. The issue of relevance of content raised in the *Charter* is important in the context of the role of public libraries in sustainable development. Without ensuring relevant and accessible content, public libraries are not likely to succeed in their endeavours to contribute to sustainable development.

Problem statement

Post-apartheid South Africa has made huge strides in making public libraries inclusive and accessible by increasing the number of libraries in all nine provinces (Department of Arts and Culture, 2015). Despite the major strides attained to facilitate physical access to libraries in South Africa, there does not seem to be enough effort to address the content of public libraries. This gap might pose a challenge in promoting the inclusivity and accessibility of library services.

The literature points to a possible misconception that libraries are for the educated and elite (Department of Arts and Culture, 2014; Raju and Raju, 2009) – a situation that could affect the extent of usage by ordinary citizens. It is therefore crucial to address this misconception by striving to find ways of making libraries relevant to a wider user community, given the role of information in sustainable development.

There is ample evidence attesting to the value of indigenous knowledge in the lives of communities (e.g. Agrawal, 1995; Breidlid, 2009; Briggs, 2005; Chanza and De Wit, 2013; Donnelly-Roark, 1998; Green, 2007, 2012; Hagar, 2003; Mercer et al., 2010; Mtanga et al., 2014; Nakata, 2002; Nakata et al., 2007; Ngulube and Lwoga, 2009; Odora Hoppers, 2002; Ossai, 2010; Ramphela, 1998; Sen, 2005; Shange, 2014; Sillitoe, 1998; Sillitoe and Marzano, 2009; Wilson, 2001; World Bank, 2004). Public

libraries, by virtue of being ‘local information gateway[s]’ (UNESCO and IFLA, 1994: 4), can play a central role by facilitating access to indigenous knowledge through integrating it into their services. However, integration requires appropriate frameworks to create and guide implementation.

Purpose

The aim of this article is to propose a framework for the integration of indigenous knowledge into public libraries in South Africa. In pursuit of this purpose, the article addresses the following questions:

- How can libraries contribute towards making indigenous knowledge accessible?
- What issues might impact on the integration of indigenous knowledge into library services?
- What framework can public libraries adopt to integrate indigenous knowledge into their services?

Indigenous knowledge in the literature

This section examines the following aspects as they relate to indigenous knowledge: access, integration, community involvement and social inclusion.

Access and indigenous knowledge

Various international and national instruments reiterate the fact that access to information is a basic human right (Department of Arts and Culture, 2009; Department of Public Service and Administration, 1997; UNESCO and IFLA, 1994). However, Hart (2010) notes that there does not seem to be a common understanding of what ‘access’ is about. For example, in her research on the information needs of rural communities in South Africa, Hart (2010) ponders the question of access. She avers that despite efforts to address geographical access to libraries, an understanding of the information needs of rural communities was lacking, meaning that their information needs were not being met. An understanding of user needs is central to providing appropriate and relevant services. The historical marginalisation of indigenous communities (many of whom are rural) means that libraries have to be resolute in their efforts to embrace these communities by ensuring that library collections also reflect their knowledges.

Initiatives to upgrade and build new libraries in South Africa (Department of Arts and Culture, 2015) seem to place an emphasis on physical access without paying much attention to content. From an intellectual and cultural perspective, libraries are

negatively perceived as places for the ‘educated elite’, and thus are a luxury (Department of Arts and Culture, 2014). This perception renders library services inaccessible to potential users and may contribute in perpetuating the misconception that such services are not intended for them.

Another aspect of access to information in the context of library and information services is language. Despite the adoption of the *National Language Policy Framework* in 2002, there is still a paucity of materials in indigenous languages in libraries (Department of Arts and Culture, 2014; Fredericks and Mvunelo, 2003). Additionally, public libraries rely on printed media, which can sometimes exclude people with low literacy levels (Jiyane and Mostert, 2008; Leach, 2001). It is crucial for libraries to be cognisant of the appropriateness of the media and formats in which information is made available. African societies are oral societies, which is something that needs to be reflected in public libraries’ collections. While in countries such as South Africa the social, economic and political exclusion of the majority of people was deliberate, as it was based on race and ethnicity, the absence of visible measures on the part of some public libraries seems to unwittingly perpetuate this historical exclusion by not addressing issues of orality and indigenous languages in service provision. Issues relating to content and format, as well as the languages in which library materials are made available, need serious consideration in order to address past imbalances and ensure the inclusivity of services.

Integration and indigenous knowledge

A number of studies have demonstrated the usefulness of indigenous knowledge integration in contexts such as poverty alleviation (Ossai, 2010; Ramphela, 1998; Shange, 2014), disaster management (Mercer et al., 2010) and agriculture (Lwoga et al., 2011; Ngu-lube and Lwoga, 2009), to name but a few. Based on experiences in several African countries, Ossai (2010) confirms the critical role of indigenous knowledge in alleviating poverty. Similarly, Shange (2014) recommends the introduction of interventions that enhance rural women’s entrepreneurial skills in order to alleviate poverty by using their craft-making skills. By integrating indigenous knowledge, libraries would be making strides towards accessibility and the inclusivity of their services.

Community involvement and indigenous knowledge

Community involvement is one of the cornerstones in the area of development (Chisita, 2011; Donnelly-Roark, 1998; Roy, 2019). Communities need to be

involved in the identification, planning, implementation and monitoring of all the projects and services that affect them. It is therefore important to ensure that communities have access to information in their respective languages and in appropriate formats to enable meaningful participation. Adding to the call for libraries to involve communities, Roy (2019) advocates for the expansion of acquisition processes in libraries to include content on local tribal communities in order to enhance relevance. For libraries, the value of community involvement lies in the development of greater awareness of services and a sense of ownership among communities, which could ultimately enhance library usage.

Community involvement is also one of the tools for social inclusion – communities need to belong to a ‘speech community’ (Habermas, 1998) where they discuss issues as equal partners. The *Batho Pele White Paper* (Department of Public Service and Administration, 1997) views consultation as one of the eight principles that should drive transformation. Without access to relevant and appropriate information, such participation will not be possible. It is therefore imperative that South African public libraries find ways of involving communities meaningfully as a means of working towards inclusive services.

Social inclusion and indigenous knowledge

The World Bank (2013) defines social inclusion as ‘the process of improving the terms for individuals and groups to take part in society’. Conversely, social exclusion is associated with policies and movements that exclude certain sectors of society because of attributes such as economic background, literacy levels and geographical location, among others.

The fight against exclusive public library services is an international phenomenon (Bossaller et al., 2010; Muddiman et al., 2001; Stilwell, 2011). In their review of various initiatives aimed at curbing social exclusion, Muddiman et al. (2001) conclude that, from the public library perspective, there is a need to shift focus from being passive services to being proactive, especially with regard to understanding and serving the needs of socially excluded groups. Sharing a similar sentiment, Bossaller et al. (2010) posit that public libraries cannot be neutral if they aim to be inclusive. These researchers note a disconnect between ‘professed library values and the business-driven information machine which they rely upon’ (Bossaller et al., 2010: 35). This situation does not augur well for inclusive services.

In interrogating initiatives undertaken by public libraries to address social exclusion in South Africa,

Stilwell (2011) concludes that the variety of projects by public libraries is indicative of awareness of the need to curb the phenomenon. Of note, however, is that her focus is on a number of variables that did not specifically address the integration of indigenous knowledge as a strategy for social inclusion. One would surmise that an aspect of the 'systematic multiple deprivations' she refers to alludes to a lack of responsive and inclusive library services and products, including materials related to indigenous knowledge. From this perspective, libraries, by virtue of being agents for change, have a critical role to play in promoting social inclusion (Hart, 2012; Moahi, 2012; Stilwell, 2011). Social inclusion is an important aspect of integration, especially where inequalities exist with regard to the accessibility of services. Bearing in mind that indigenous communities in South Africa endured the brunt of social exclusion prior to the democratic dispensation, it stands to reason that the integration of indigenous knowledge in public libraries be viewed as one of the ways of addressing this historical injustice.

Methodology

As indicated, this article is extracted from a larger study that sought to explore the integration of indigenous knowledge into the services of public libraries in South Africa. The qualitative multiple case study is located within the interpretivist paradigm. The nine provincial library services of South Africa were the population for the study. Provincial library services were deemed suitable because of their constitutional mandate to provide services to all communities in each province, including rural indigenous communities. Provinces with a prevalence of any of the South African indigenous languages were selected based on the link between indigenous knowledge and language. Of the nine provincial library services in South Africa, five met the criterion of the predominance of indigenous languages. However, one of the qualifying libraries was not willing to participate in the study, thus leaving four provincial library services as participants.

A semi-structured interview schedule was used to guide face-to-face interviews with heads of the participating provincial libraries. All of the interviews were recorded with the permission of the participants. Transcripts were sent to the participants for member checks as a way of ensuring data integrity. The collected data was analysed thematically using Atlas.ti 8.¹

Findings and discussion

In order to protect the identity of the participants in accordance with the researcher's undertaking of confidentiality, they are referred to as Participant A, B, C

and D. The participants' responses are presented in relation to the research questions. The first question was: How can libraries contribute towards making indigenous knowledge accessible? Participant A responded thus: 'We can work with archives because there is a section like the oral history, you know . . . [name of provincial archivist] is responsible for that, whereby they are able to identify people that can be interviewed'. Alluding to possible partnerships, Participant B had this to say:

I requested archives because archives go around in all the villages collecting indigenous knowledge. But then I'm always encouraging my colleague there that he must make sure that that knowledge ends up in books, and they can go into the library not only in archives.

In terms of enhancing the availability of indigenous-language books, Participant B reported that: '[We] encourage people to write books. We have attended to do that. We want to encourage people to write books'. Participant C mentioned working with local authors to improve the quality of their work:

We have [a] Literature Development Unit. That's where local writers are supported. Sometimes they even like Centre for the Book [part of the National Library of South Africa], they do it until they get to [the] publishing stage. We as [a] library service, we just buy the book and know that they have gone through it.

Participant C further suggested exploring the possibility of working with the Writers' Forum, saying:

I do not know what they do actually. I do not want to say anything about them, but I was just thinking that that is maybe something that they have to do because they are supported by the department. They actually get funding from the department.

Participant D reported that, within the Department of Arts, Culture and Recreation of which the library was a part, there were initiatives that were taking place in terms of capturing and preserving indigenous knowledge:

We've a chief director responsible for us and oral history falls These are verbatim responses by participants who are not English first language speakers. They were transcribed as expressed . . . although there is an element of oral history within the museum services and there's also oral history within archives as a component. They do a lot of interviews. They interview, transcribe and record people's experiences . . . although the focus for now is more now on that history, the political struggle history which was never really recorded. It's not written

down. Some people have written biographies but there is a lot of ordinary people out there who have got a lot of valuable information that has not been recorded.

Explaining further, Participant D continued:

There's quite a lot of other things that the department is doing. For example, your social cohesion activities where they will have people do things in a traditional verbatim responses by participant or how they have always done them, and act it out but it's not recorded. It's not recorded, but I think the oral history is going towards that direction eventually, some of these things, the practices, rituals and things the people are doing... I think it will be very interesting for you to talk to the museum people because they are also, they've got a... they've got a repository, a digital heritage repository which might be of interest because they are documenting a lot of things in this heritage portal. So, I think it will be valuable for you to also interact with them as well.

Partnerships with different stakeholders emerged as important in integrating indigenous knowledge. The suggested partners included archives, museums, local authors and communities. Seemingly, there is recognition that there is knowledge residing within communities – hence the suggestions to work with institutions that are better equipped to capture such knowledge.

The second research question was: What issues might impact on the integration of indigenous knowledge into library services? It was the researcher's contention that because of the diverse political and economic context within which libraries operate, it was important to understand some of the issues that might impact on the integration of indigenous knowledge. The issue of the *reconfiguration of departments and units* emerged in the case of Participant B, whose unit (the library) had been relocated several times:

One of the things that we are supposed to add, I must say, mmm... sometimes changes of administrations. In our administration, I can tell you that it's definitely affecting some of our progress because I don't know how many heads of the department I have had. You have to start afresh and define yourself... and find a space where you can become a priority in the midst of other things that are a priority in the department.

Participant B further explained that the cluster within which the library is located at any given time affects the provision of services and resources. This participant contextualised the situation as follows:

The Mzansi Golden Economy is a strategy for economic development, but for the Arts and Culture [Department]. So, now we are sitting in that situation where you have to be battling all those things that are probably a priority [to the exclusion of library services].

Decreasing *funding* emerged as a second major factor in libraries. Participant A's concern was understaffing as a result of the lack of funds. Participant B attested to underfunding thus: 'Our progress will only be determined by availability of budget in the province. Currently, it's not a language that is talked about where you are going to be asking for money and get it. There are more pressing matters'. With a sense of exasperation, Participant B continued:

Departments experience budget pressures. Like now, we are doing [the] adjustment budget. With [the] adjustment budget we just... they have budget pressures and they want the department to contribute to that by giving 11 million [rands] from our already strained budget.

The effect of dwindling funds does not augur well for libraries, as Participant C observed:

There is also another problem that causes us not to be able to address [the provision of services] – that is the fact that funds for libraries are becoming lesser and lesser. To build, you need funds, you know; to appoint staff to manage that library, you need funds and now, every now and gain funds are being cut verbatim response from the participant.

Confirming the prioritisation of other provincial imperatives, Participant D stated: 'Besides the input from the community, we also look at the province, the picture of the province, because we get numerous... I've got files this big [*making hand gestures*] of requests and we can't give everyone a library'.

The matter of the shrinking equitable budget is cause for concern as it affects the constitutional mandate of provinces regarding public library services. The equitable budget refers to the funding which provincial governments have to allocate for library services. From the responses, it became evident that this allocation is diminishing annually as priorities change. The situation could thwart initiatives such as the integration of indigenous knowledge, regardless of the willingness of libraries.

Another issue that emerged was that of a *poor reading culture* among indigenous communities. Participant B made the following observation:

It's [a reading culture is] still not there in our communities. There is not a lot of reading, mmm, books. I don't know. I think people[seldom]visit libraries vary... the

numbers, I think, are very minimum. The situation is different with other communities. We see it with Afrikaans books, which are highly read... especially fiction. [The] Afrikaans community, they read as compared to our, mmm... reading is still a big challenge. [Name of indigenous language] reading pattern is basically not there. Probably, the only time that the book is read is when it's a set work, you know... it's the learners that are using that book maybe at schools.

Confirming a similar situation, Participant C bemoaned the fact that:

There's a lot of Afrikaans literature though Afrikaners are smaller in number. But, you know, when it comes to reading, people are not reading. As library services, we are transforming by promoting writing in [name of indigenous language] so that there can be more material in that language, but then the usage of books comes back to not... there are low reading levels in our Black communities. You'll find that most people who will want to use that library are the ones who will prefer English books.

Participant D attested to the issue of low readership of indigenous materials in the following words:

Another thing... another challenge is, as much as we are buying it, you find that your [name of indigenous language] books, if you go into any library, people are not reading them, which is a pity because we have really gone an extra mile to make sure that [in] each and every library, we cater for our indigenous languages. But maybe the people who use the library are young Model C schoolchildren.²

Library usage among adult indigenous communities is a cause for concern for successful indigenous knowledge integration efforts. However, the author contends that libraries need to appreciate the oral nature of indigenous communities and find ways of embracing them as library users. Studies have shown that indigenous adult women prefer oral information (Jiyane and Mostert, 2008). It is the responsibility of libraries to ensure that the information needs of this category of users are addressed.

The issue of a poor reading culture challenges the foundation of library services, where libraries are associated with books rather than information. The current context of multimodal literacies could enhance the integration of indigenous knowledge as it accommodates various carriers of information and knowledge. Thus, public libraries need to leverage the situation to enhance inclusivity. Collection development policies and processes should also reflect the diverse user groups and their information needs.

The final question was: What framework can public libraries adopt to integrate indigenous knowledge into their services? This question was intended to solicit ideas from the participants as role players in the integration of indigenous knowledge. The participants believed that partnerships with archives could enhance the integration of indigenous knowledge in libraries. For them, archives are not only equipped to preserve knowledge but are also important role players because they have the competency and resources to capture oral history. Local authors who write in indigenous languages also emerged as important role players in making indigenous-language material available.

As indicated in the 'contextual setting' section above, South Africa already has the enabling legislative and policy frameworks in place. The focus needs to be on how to implement them in line with the mandate of public libraries. Thus, the proposed framework was informed by the aforementioned legislative and policy frameworks, extant literature and responses from the participants. The framework is presented in Figure 1.

Proposed framework for indigenous knowledge integration into public libraries

As reflected in Figure 1, at the first level, the *Constitution* is the overarching decree on which all processes must be based. The second level identifies the guiding legislative policy documents and frameworks, and their roles in the integration process. The *Batho Pele White Paper* sets the standards for service delivery. As public institutions, public libraries should conform to the service standards set out in the White Paper. The *National Language Policy* informs decisions pertaining to the status of indigenous languages. The implication for public libraries is that, for example, their collections should reflect the predominant language(s) in their communities in order to ensure inclusivity. The *Indigenous Knowledge Systems Policy* recognises and affirms the value of indigenous knowledge among communities. Public libraries, as gateways to information and knowledge, should provide access to indigenous knowledge. Additionally, as role players in sustainable development, they need to facilitate access to information that can contribute towards this imperative. The *LIS Transformation Charter* provides a vision for a transformed library and information services sector in South Africa. The recognition of the need to transform library and information services underscores the need for concerted efforts by the sector to embrace

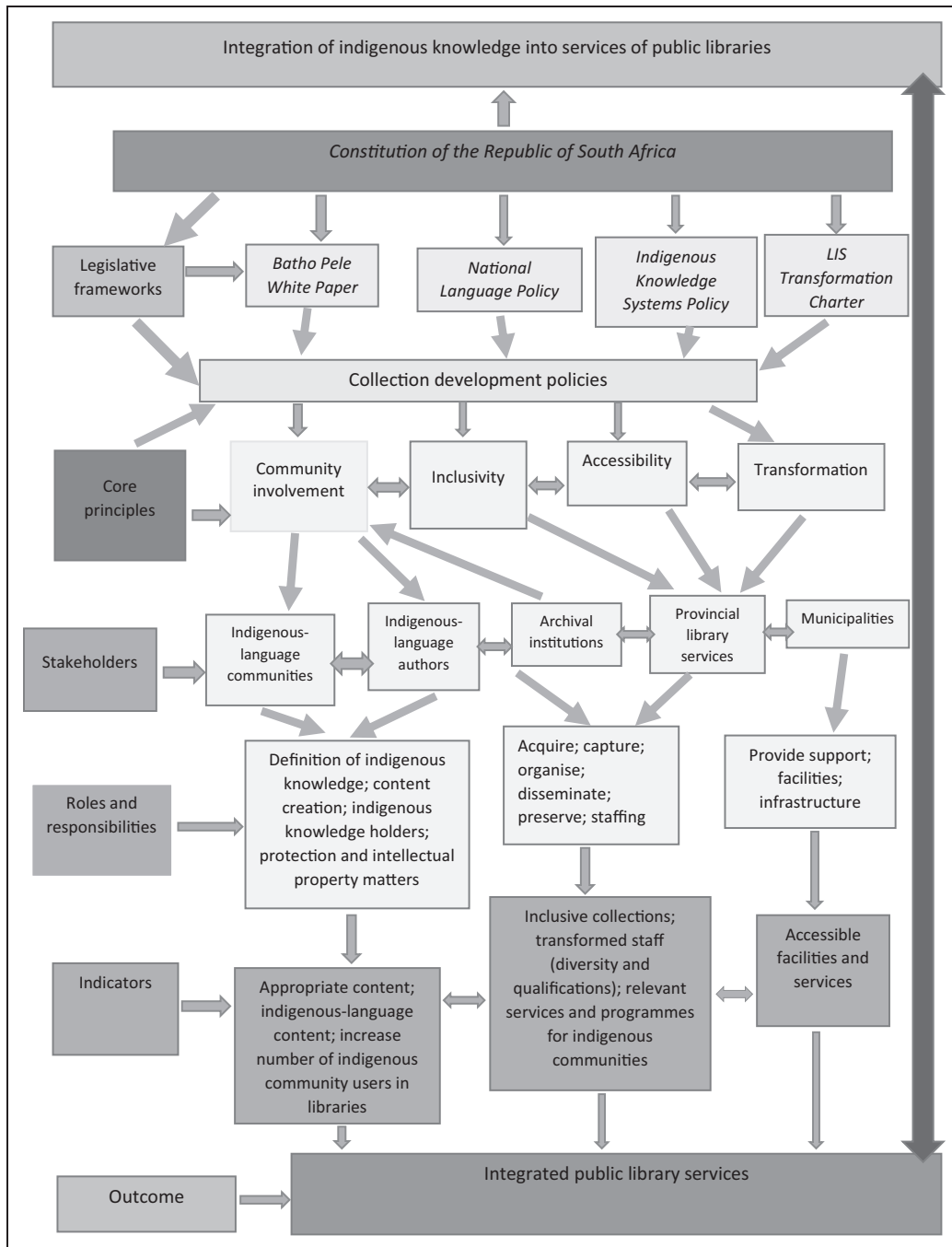


Figure 1. Proposed indigenous knowledge integration framework.

historically marginalised communities by providing for their information needs.

The integration of indigenous knowledge relies heavily on collection development policies. To this end, public libraries need to ensure that their collection development policies are entrenched in the core principles of community involvement, inclusivity, accessibility and transformation. Communities need to be involved in the planning of services that are intended to benefit them, as prescribed by the *Batho Pele White Paper*. Such involvement addresses the issue of inclusivity and can also enhance awareness

of library services within communities. The involvement of communities in content creation is a powerful mechanism in facilitating access to relevant content. The integration of indigenous knowledge contributed by communities would be a step towards transformed library services. The stakeholders in the process are indigenous communities (including indigenous-language authors), archival institutions and provincial library services, as well as municipalities. In terms of roles and responsibilities, indigenous communities are knowledge creators and knowledge holders. It is with them that issues pertaining to the protection of

intellectual property need to be discussed and agreed. Libraries are facilitators of engagements with communities, providing qualified staff and facilities. Together with archival institutions, libraries are responsible for capturing, organising, disseminating and preserving indigenous knowledge. In view of the fact that some indigenous knowledge is sacred and may require a rite of passage to access it, discussions with communities would identify and inform what indigenous knowledge should be disseminated and/or preserved.

Continuous monitoring which should be guided by indicators such as the extent of the availability of appropriate content in different formats and local languages; appropriately trained staff who are proficient in local languages; and, services that are accessible to communities served is necessary. The ultimate outcome of the process would be library services that have integrated indigenous knowledge.

Conclusion and recommendations for further research

Despite the expressed need to integrate indigenous knowledge into library services, the findings of this study indicate that such processes have not yet materialised. Given the challenges regarding the poor reading culture as identified by the participants, it is vital that librarians recognise the fact that the printed word alone cannot draw indigenous communities into libraries because of the entrenched view that libraries are for the elite. Involving communities in content creation has the potential to increase appreciation of the role of the library as a gateway to information and knowledge. Materials written by indigenous-language authors can enhance the accessibility of the content for indigenous communities. Libraries and archival institutions possess the requisite skills for organising, disseminating, and preserving information and knowledge. Therefore, their involvement in and commitment to the integration of indigenous knowledge is critical. It is an undeniable fact that public libraries have an important role to play in sustainable development, rendering it critical that they provide inclusive services. Integrating indigenous knowledge into library services is one of the mechanisms that can be used to achieve this imperative. Integrating content that indigenous communities can identify with has the potential to contribute towards improving the image of the library as a provider of appropriate and relevant information.

The aim of this article was to propose a framework that can be adopted to integrate indigenous knowledge into library services. Data was collected from

purposefully selected provincial library services that are constitutionally mandated to provide public library services to all communities in South Africa. Apart from the input gleaned from the heads of library services who were participants in this study, the framework was also informed by current legislative and policy frameworks in South Africa, as well as the extant literature. While the proposed framework needs to be customised to each community, it provides a starting point for the integration of indigenous knowledge into library services. It is therefore recommended that similar studies be conducted within each community in order to customise the proposed framework to the needs of the communities served.

Notes

1. See <http://atlasti.com/product/v8-windows/>
2. Model C schools were intended for Whites during the apartheid era but were later allowed to accept Blacks. The majority of such schools use English as a medium of instruction.

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Sharing stories: The Saskatchewan Aboriginal Storytelling project

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Abstract

The Saskatchewan Aboriginal Storytelling project is a month-long event in Saskatchewan, Canada, which celebrates the lives, histories, practices and cultures of First Nations, Métis, Inuit and non-Status peoples through storytelling. The Library Services for Saskatchewan Aboriginal Peoples committee oversees the project and employs a coordinator, who applies for grants, coordinates the project's guidelines, and is the contact for site funding and event reporting. Since its launch in 2004, the Saskatchewan Aboriginal Storytelling project has grown significantly and has effectively promoted traditional storytelling, supported a network of Aboriginal storytellers, and helped to create stronger relationships between Aboriginal peoples and libraries. The Saskatchewan Aboriginal Storytelling project is a dynamic methodological and theoretical model for decolonizing library spaces, programmes and collections through celebrating Aboriginal oral traditions.

Keywords

Aboriginal, decolonization, storytelling, collection development, programming

Introduction

In the Canadian library and information science field, Indigenous librarianship and library services are slowly gaining recognition as

a unique branch of the library profession in that it emerged due to colonialism in civilizations where the dominant values of mainstream librarianship were imported by colonizing races and do not reflect the information management needs of the pre-existing culture. (Doerksen and Martin, 2015: 2)

Over the last 20 years, professional library organizations in North America and provincial/territorial governments in Canada have begun to identify library services for Indigenous peoples as a specific focus area. In response to this identification, a number of reports and resource guides for library service delivery to Indigenous peoples were developed, such as *Information Is for Everyone* (Minister's Advisory Committee, 2001), *Library Services to Indigenous Populations* (Webster, 2005) and 'Sound practices in library services to Aboriginal peoples' (Cavanagh, 2009).

Despite the recognition of Indigenous peoples as a unique service population, modern libraries, which

developed from classical Mediterranean intellectual traditions, continue to serve as public institutions that promote and propagate the values of a settler colonial state. Although recently scholars have attempted to critically examine the history of libraries and library services,

all too often the library is viewed as an egalitarian institution providing universal access to information for the general public. However, such idealized visions of a mythic benevolence tend to conveniently gloss over the library's susceptibility in reproducing and perpetuating racist social structures found throughout the rest of society. (Honma, 2005: 2)

Additionally, there has been a historical preference for framing critical analysis of the library and information science field around concepts of multiculturalism and diversity rather than through directly addressing issues of white privilege, race and racism within libraries (Doerksen and Martin, 2015; Honma,

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2005; Velez and Villa-Nicholas, 2017). Certainly, the prioritizing of print traditions emerges from the values of the settler colonial state, overtly expresses white privilege, and ultimately contributes to racist library collections and spaces. The Saskatchewan Aboriginal Storytelling (SAS) project actively works to decolonize library collections and spaces through supporting and promoting Aboriginal oral storytelling in libraries.

This article proceeds from the understanding that decolonizing libraries involves systemic change to policies, collections, spaces, services and attitudes (Callison, 2017; Edwards, 2019; Kelly, 2010; Lee, 2011). Library decolonization starts with becoming aware of and ‘acknowledging the structural biases and inadequacies in existing schemes of knowledge organization and information retrieval arising from colonialism’, as well as ‘review[ing] assumptions and paternalistic policies that have previously shaped approaches to service delivery and outreach’ (Callison, 2017: 28, 39). Consistent with the SAS project’s praxis, which is situated within applied librarianship, this article primarily focuses on describing and analysing the dynamic approach to decolonization taken by the SAS project.

This article presents the SAS project from an internal, Indigenous, perspective. The author of this article is an Indigenous librarian (holding a Master of Library and Information Science degree) who has been involved with the SAS project since 2007, first as the librarian at a host site for SAS events and now as an executive committee member of the parent organization, the Library Services for Saskatchewan Aboriginal Peoples (LSSAP) committee. This article was prepared in collaboration with the SAS coordinator and the LSSAP executive, and an effort has also been made to prioritize the writings of Indigenous peoples throughout the article. Additionally, the format of this article mirrors the SAS project development process – beginning with methodology (doing) and then moving into theory (thinking about why we do what we do).

Started in 2004, the SAS project is a province-wide annual event in Saskatchewan, Canada, which celebrates the lives, histories, practices and cultures of First Nations, Métis, Inuit and non-Status peoples through bringing traditional Aboriginal storytelling into libraries. The LSSAP committee oversees the SAS project and employs an SAS coordinator to handle the administrative details. Over the last 15 years, the SAS project has promoted traditional storytelling, supported a network of Aboriginal storytellers in Saskatchewan, and helped to create stronger relationships between Aboriginal peoples and libraries. The SAS

project is continually creating and recreating itself based on changing environmental circumstances and user feedback/participation. This commitment to two-way communication and continuous adaptation is the hallmark of dynamic library service delivery (Ezeani and Igwesi, 2012). Despite challenges in recent years, the SAS project is a very successful dynamic applied model for decolonizing library spaces, programmes and collections.

General background

The LSSAP committee began in 1991 when Maureen Woods, Lynne Hunks and Wendy Sinclair ‘discussed establishing a committee on library services for Aboriginal people’ (Lee, 2016: 4). Situated within the wider Saskatchewan context, which strongly supports multi-type library cooperation (Shires, 2015), the committee quickly became a non-profit working group with Indigenous and non-Indigenous members representing public libraries, academic libraries, special libraries, other literacy organizations and the Saskatchewan Provincial Library. In 1992, LSSAP hosted a conference, ‘Empowering People Through Libraries’, which brought delegates together to discuss challenges and best practices in libraries (Lee, 2016). LSSAP’s work and the 1992 conference contributed to bringing the issues surrounding Indigenous library services to the attention of the wider Saskatchewan library community. At that time, the issues included financial and social barriers to service, low numbers of Indigenous library staff, and collections and programming that did not reflect Indigenous cultures.

As a result of LSSAP’s advocacy efforts, from 2000 to 2001, LSSAP committee members participated in the Minister’s Advisory Committee on Library Services for Aboriginal People, which was formed to address two specific areas of concern regarding Saskatchewan public library services for Aboriginal people: the barriers to public library services that existed for on-reserve First Nations members and the low numbers of off-reserve First Nations and Métis peoples using public libraries. The Minister’s Advisory Committee’s 2001 report, *Information is for Everyone*, contained 46 recommendations for improving public library services for Indigenous people and resulted in the provincial government allocating additional funding to the public library system to provide those services. Additionally, the report contained the recommendation ‘that an official Storytelling Week occur in February of each year, throughout the province to promote First Nations and Métis oral traditions and the use of public libraries’ (Minister’s

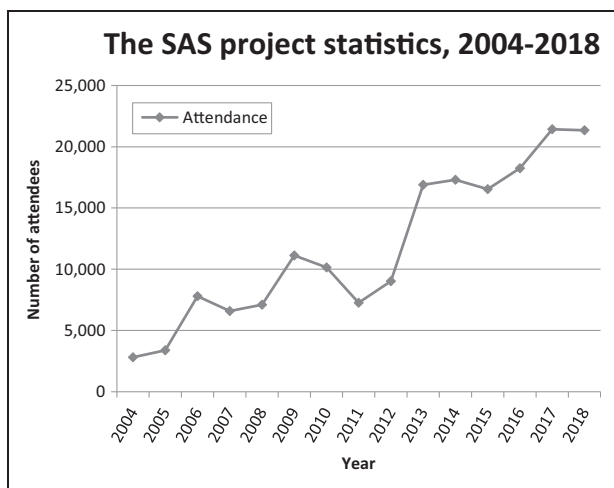


Figure 1. SAS project attendance statistics.

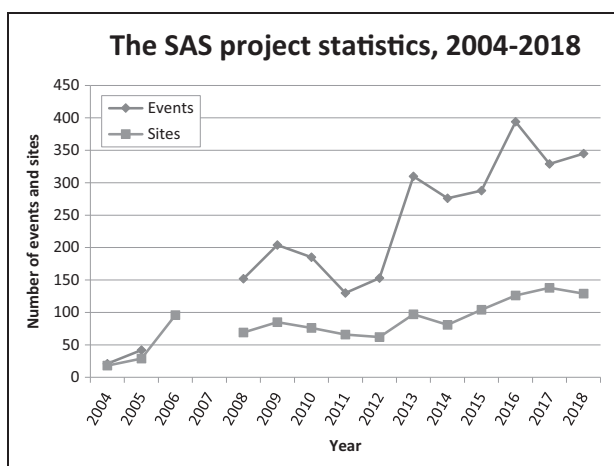


Figure 2. SAS project event and site statistics.

Advisory Committee, 2001: 37). LSSAP acted on this recommendation by initiating the SAS project.

Description of the SAS project

The SAS project began in 2004 and is currently in its 17th consecutive year of operation. What began as a modest week-long project with 21 storytelling sessions hosted in 18 locations that attracted 2813 attendees has grown into a large-scale, month-long annual project that in 2018 was able to distribute CAN\$76,586 to support 345 storytelling sessions hosted in 129 locations which attracted 21,344 attendees. When assessed using standard programming output statistical measures, it is clear that the SAS project has grown steadily and become very successful in the years since 2004 (Figures 1 and 2).

Indeed, the SAS project has grown to such a large size that LSSAP now contracts out administrative tasks to the SAS coordinator. The SAS coordinator works with the SAS committee and applies for grants and sponsorships on behalf of LSSAP. The coordinator promotes SAS to libraries and organizations, distributes SAS funding application packages and guidelines to host organizations, and receives and organizes the SAS funding applications for the SAS committee to review and approve. Once the SAS committee approves applications and decides on funding allocations, the coordinator notifies the event sites, distributes event packages and works with the host organizations to support their SAS events. The coordinator also receives SAS event reports from the host organizations; reviews event financial reports with the LSSAP treasurer in order to distribute funds to host organizations; maintains a database of storytellers; prepares all the grant and sponsorship reports on behalf of LSSAP; and presents an annual SAS report to the LSSAP committee. The SAS coordinator and the tasks they accomplish are an integral part of the success of the SAS project and have contributed to its long-term stability.

The LSSAP committee also assesses the success of the SAS project using impact and goal-achievement measures. LSSAP originally set four goals for the SAS project: to increase province-wide the cultural activity levels of Aboriginal peoples; to promote and enhance cross-cultural understanding; to demonstrate the cultural and historical value of storytelling; and to celebrate Aboriginal cultures by promoting, preserving and enjoying First Nations and Métis oral traditions. It is clear that the SAS project has had significant successes over the years in terms of meeting these four goals. In 2018, for example, the SAS project involved 63 Elders and storytellers, whose contact information, areas of specialization and travel preferences were included in a standing database of Indigenous storytellers that is made available to SAS grant applicants. This list includes traditional storytellers who speak in a variety of Indigenous languages, published Indigenous authors, Indigenous musicians and performance artists, children's performers and Indigenous academics. The SAS project connects these storytellers, many of whom would otherwise be unavailable, with host locations, thereby increasing connections between Elders and youth, Indigenous and non-Indigenous peoples, and experienced and emerging Indigenous storytellers. Additionally, the SAS project continues to be assessed positively in the feedback that is received from session participants, who indicate that these events

provide good to exceptional experiences for students, audiences, storytellers and the hosting locations.

Since 2004, the SAS project has grown to include a variety of storytelling formats. Storytellers can be Elders who tell traditional Indigenous stories in their own languages; professional puppeteers who tell Indigenous stories interactively to audiences; musicians who play traditional Indigenous instruments while sharing cultural information with listeners; Indigenous performance artists who first immerse audiences in a shared experience and then talk about their stories; or published Indigenous authors who share their stories, poems and histories. As technology changes, the SAS project has incorporated those changes. For example, in 2018, the SAS project provided funding for a community project where youth in two First Nations communities wrote songs about their collective stories, created music videos and posted the music videos on YouTube. As well, LSSAP currently maintains a website where information on all the SAS projects since 2013 is archived and accessible to the public (lssap.wordpress.com).

Challenges to the SAS project

In recent years, a number of challenges have emerged. LSSAP is a non-profit organization and the SAS project is dependent on government grants and organizational sponsorships. In the last few years, this has left the SAS project vulnerable to economic recessions and changing application criteria, and has affected the amount of funding the SAS coordinator is able to access successfully. As with many public service organizations, the SAS committee struggles to do more with less and has had to make some hard decisions about SAS project applications. A second challenge comes from the changing definitions and understandings of storytelling. Many host organizations have pushed the boundaries of traditional storytelling into new frontiers. Some of the changes have been exciting extensions of Aboriginal storytelling, while others have moved into the realms of professional development and experiential history lessons. In response, the SAS committee has had to create a number of guidelines that clearly lay out what the SAS project will not fund and define what types of events are not considered Aboriginal storytelling.

A third challenge has occurred because of the focus on standard programming output statistical measures – particularly, attendance and event numbers. In order to drive up attendance numbers, many libraries are partnering with schools and hosting the SAS project in school facilities. Although this does result in larger audiences and builds valuable partnerships between

organizations, it has also resulted in deprioritizing the connection between the SAS project and library services for Aboriginal people. For instance, in 2018, the SAS event evaluations revealed that approximately 10% of the respondents felt that their event did not promote awareness and use of libraries, and did not help to create a stronger relationship between libraries and Aboriginal communities. This is a significant area of concern for the SAS committee and resulted in the prioritizing of in-library events for 2019 funding. Ultimately, the SAS committee has decided that reaching the impact goals of the SAS project is more important than achieving high statistical outputs, although this may have implications for future SAS project governmental grant and organizational sponsorship applications.

Discussion and analysis

Overall, the SAS project is intended to promote library services for Aboriginal people and decolonize library collections and spaces. It works to achieve the goals of the Calls to Action that were released in 2015 by the Truth and Reconciliation Commission of Canada and the 2017 recommendations of the Canadian Federation of Library Associations – Fédération canadienne des associations de bibliothèques (CFLA–FCAB). In response to the Calls to Action, the CFLA–FCAB established a Truth and Reconciliation Committee, which released a report containing overarching and granular recommendations that the CFLA–FCAB and all Canadian libraries could take in order to advance reconciliation and decolonize library collections, services and spaces. Some of the overarching recommendations included encouraging libraries to implement the 94 Calls to Action; ensuring accessibility of library materials and services; decolonizing access and classification in library cataloguing; decolonizing library spaces; and implementing Indigenous Knowledge Protection protocols and agreements to respect Indigenous concepts of copyright (Callison, 2017). The SAS project provides a practical applied method for implementing the Calls to Action by making library materials accessible in an oral format.

The SAS project contributes to decolonizing library collections and spaces by prioritizing an experiential and interactive engagement with the spoken word as it is expressed through Aboriginal oral storytelling. For Indigenous peoples, oral traditions and storytelling are much more than entertainment. Storytelling is ‘crucial to the cultural and political resurgence of Indigenous nations’ (Corntassel et al., 2009: 137). The act of storytelling expresses

resistance to colonization and a commitment to resurgence, decolonization and Indigenous knowledge production for both the storyteller and the listeners (Sium and Ritskes, 2013; Wilcox et al., 2012). Consistent with an Indigenous understanding of the value and intent of storytelling, the SAS project embeds respect for Indigenous knowledge protection and Indigenous concepts of copyright in the event-hosting guidelines that hosting organizations must agree to in order to access SAS event funding.

Not only does the SAS project contribute to a methodology for decolonizing libraries, but it is also consistent with a theoretical understanding of decolonizing. Dian Million (2014: 35) has argued that Indigenous people embed theoretical concepts of how the world works in stories and narratives, and that 'story is Indigenous theory'. Million's body of work was developed within the canon of Indigenous feminisms and it exposes 'colonialism as it is *felt* by those whose experience it is' (Million, 2009: 58). She focuses on intellectual and academic decolonization as an active practice (Million, 2011: 317) and, throughout her body of literature, Million (2008: 268) continuously returns to and emphasizes 'what can be achieved by felt action, actions informed by experience and analysis, by a *felt* theory'.

The SAS project is acting to decolonize libraries based on the *felt* experience of Aboriginal library staff and patrons. The SAS project removes the Euro-western-based conceptual boundaries between collection development and programming by creating an experiential traditional oral storytelling collection that can be accessed by Saskatchewan library staff and patrons annually during the month of February. The SAS project is acting to create a library experience based on holistic Aboriginal values – values that are *felt* and expressed by Aboriginal storytellers. The SAS project is also working to create an inclusive library experience that respects and reconciles Indigenous and non-Indigenous library staff with each other and with Indigenous and non-Indigenous library patrons.

Conclusion

The SAS project provides an important methodological and theoretical approach for positively and collectively addressing the issues of racism and white privilege inherent in Canadian libraries. With this project, the LSSAP committee has clearly created an important ethical space (Ermine, 2007) wherein Indigenous storytelling and Saskatchewan libraries can come together in order to shift the status quo of the colonial state. However, the future of the SAS

project depends on continued engagement with multiple stakeholders and on successfully securing annual project funding, as well as making difficult decisions about how to assess the programme's success.

LSSAP now calls to the wider library community to engage with Indigenous oral traditions within the context of print-based libraries. In this way, the decolonization of library collections, programmes and spaces truly becomes 'reconciliation [as] a process and an ongoing relationship between non-Indigenous and Indigenous people' (Blair and Wong, 2017: 4). Just as Canadian libraries have played a role in colonization, so they must play a role in decolonization and reconciliation, as institutions wherein everyday relationships occur between Indigenous peoples, settlers and new immigrants. In order to become decolonial spaces and places, libraries must approach and implement decolonization based on non-coercive, non-adversarial and non-antagonistic Indigenous values. Or, as Métis storyteller and activist Isaac Murdoch says: 'it's more effective to be for something, rather than against something' (personal communication, 12 October 2018). As is clearly seen in this article, LSSAP and the SAS project are for something: decolonization and reconciliation within libraries.

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Author biography

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Searching for *tūpuna*

Nicola Andrews 

Gleeson Library, University of San Francisco, USA

International Federation of
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Abstract

The Burke Museum of Natural History and Culture opened the “Pacific Voices” exhibition in 1997, a community-led exhibition of Indigenous cultures throughout the Pacific Rim, including Māori. Twenty years later, Nicola Andrews, a Ngāti Pāoa Māori student at the University of Washington, serendipitously visited the Burke and began collaborating with the museum to reframe *taonga* (treasure, anything prized) descriptions in its catalogue and physical spaces. The Burke collection also includes 962 Māori photographs spanning the 19th century, which were removed from Aotearoa New Zealand and donated to the museum in 1953. These photographs had been digitized but not published, and the museum had almost no identifying information about their subjects. This article describes what is perhaps the first attempt in over six decades to identify the *rangatira* (chief, person of high rank) depicted in these images, and ways for the Burke to honor the *tūpuna* (ancestors) and *taonga* in its care as it prepared to open a new location in late 2019.

Keywords

ReMāorification, museum studies, decolonization, Ngā Upoko Tukutuku, library science, digital humanities

Grounding in place

The Burke Museum of Natural History and Culture (hereafter, the Burke) is situated on the unceded lands of the dxʷdəwʔabš Duwamish Nation, part of the Coast Salish territories of the Pacific Northwest (Duwamish Tribal Services, 2018). In 1885, a group of museum enthusiasts called the Young Naturalists’ Society founded the Hall of Young Naturalists within the University of Washington (Burke Museum, 2018d). In 1899, the Hall was designated as the Washington State Museum, and it went through various building iterations before its current name and building in 1962 on the University of Washington campus. At the time of this writing, a new museum building was scheduled to open on campus in late 2019; the New Burke successfully opened to the public in October 2019 (Burke Museum, 2019).

Currently, the Burke supports teaching and learning at the University of Washington, including Indigenous Studies, Museology, and Information Studies, and is also open to the public. Its collections include 16 million objects in the fields of biology, geology, paleontology, cultural studies, and material culture (Burke Museum, 2018e). The Culture Department includes the Bill Holm Center for the Study of Northwest Native Art, as well as materials which cover

archaeology and ethnology (Burke Museum, 2018a). More specifically, the materials span cultures from the Pacific Northwest and which border the Pacific Rim but include the Pacific Northwest Coast, the Alaskan Arctic and Subarctic, the Plateau, Polynesia, Melanesia, Micronesia, Mexico, Central America, South America, and Asia. The highlights of the collections include 500 canoes and 8700 woven baskets from all over the world, as well as extensive archival photographs (Burke Museum, 2018b). The Burke relies on donations instead of purchasing artifacts outright and, consequently, their origins are not always known.

Encountering the Burke

I undertook my Master of Library and Information Science at the University of Washington Information School, beginning my part-time online studies from Bellingham, Washington, in 2014 and graduating in the summer of 2017. I had first visited the Burke during a campus orientation day. I was astonished and

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humbled to see that the entire ground floor was dedicated to showcasing treasures from Pasifika cultures as an exhibition called “Pacific Voices,” which opened in 1997 and was developed in deep consultation with community members—a radical approach at the time (Dobkins, 1999). The exhibition featured Māori *taonga* (treasure, anything prized) such as *tuku-tuku* panels, and a large contemporary carving by Fred Graham. As an immigrant/settler in the USA, I do not often get to connect with my culture, and I was grateful to know that I would have access to this presence during my studies. As such, I did not critically evaluate the materials on display or the means by which they were presented.

The “Pacific Voices” exhibition includes a small audiovisual display where visitors and school groups are encouraged to sit and watch a series of short clips from the cultures represented in the exhibition. During one visit, I overheard a familiar sound—the effervescent laugh of Billy T James, a beloved Māori comedian who passed away in 1991. I was surprised to see clips of Māori stories narrated by the actor Temuera Morrison and the late Billy T James—grainy video clips that I had seen in my youth during commercial breaks. For me, this encounter illustrated that the exhibition was outdated and that, as Māori, we had the potential to actively share much more dynamic forms of art and storytelling. This, and a lack of information in Te Reo Māori, led me to write to the Burke, expressing my concerns and advocating for an updated approach. Holly Barker, Curator for Oceanic and Asian Culture, responded, welcoming my engagement with the Burke and the Māori collections, whether as a visitor, researcher or community collaborator. Holly readily agreed to act as my sponsor for a three-month Directed Fieldwork project addressing the ways in which the *taonga* were displayed.

The fieldwork

Directed Fieldwork is an elective degree component within the University of Washington Information School, where students can gain practical experience working on a project for an institution in the galleries, libraries, archives, and museums sector while earning up to five credit hours toward their degree. Typically, students pay the university tuition to undertake this work while providing free labour and being supervised by someone outside of the university—but the Directed Fieldwork model is still popular among students.

While I was excited to engage with the *taonga*, I struggled with whether I had the right to influence how *taonga* may be displayed—I did not have a background in museology and, more critically, I was not

brought up with *tikanga Māori* (customary and correct procedures or protocols within Māori culture) or Te Reo Māori (the Māori language). Even if I had been, I was not of the specific *iwi* (extended tribal group) or *hapū* (subtribe) communities that were represented within “Pacific Voices.” However, the Burke was supportive of my attempts and, after consulting colleagues and friends Whina Te Whiu and Theresa Graham at Tāmaki Paenga Hira Auckland War Memorial Museum, I decided that my recommendations would be simply that—recommendations and not an assumption of authority.

Undertaking the fieldwork, I first took an inventory of the 55 physical *taonga* in the collections and noted how they were described in both ARGUS, the museum catalogue, and the Ethnology Collections Database (now the Contemporary Culture Database, Burke Museum 2018c, Contemporary Culture Database). In order to frame the descriptions from a *mātauranga Māori* (Māori knowledge) perspective, I suggested that *taonga* be described in Te Reo Māori; *iwi* and *taonga* creators be acknowledged; and there be more care to associate *taonga* with specific *iwi* and land—framing Māori as contemporary people.

I was advised by Whina Te Whiu (personal communication, Now Curator, Museum @ Te Ahu, 16 March 2016) that Ngā Upoko Tukutuku (Māori Subject Headings) are accepted within Library of Congress subject headings, so this became a natural starting point (National Library, 2018). Using Ngā Upoko Tukutuku, a Māori dictionary, and collections in Te Puna Mātauranga o Aotearoa/the National Library of New Zealand, I created a list of current terms used by the Burke and suggested new terms in Te Reo Māori and English. Examples of these include “feather,” *huia*, and “huia feather”; or “plank,” *pare*, and “lintel.” I also made some smaller suggestions, such as incorporating macrons, correcting the typographical error “Auteroa” on the Burke website, using updated audiovisual content, and removing an acrylic *tā moko* (chiseled and inked facial adornment) mask which had been an interactive part of a display.

Lastly, with the Burke preparing for its new location, I did some work to contact contemporary artists who had contributed *taonga* to the “Pacific Voices” exhibition, such as Mereana Ngatai and the family of Erenoa Hetet. I also attempted to find more information on affinity groups that the museum could incorporate into future outreach and programming.

The Elmore collection

As my fieldwork project was wrapping up, I was introduced to the Elmore collection—962 photographs of

Māori life spanning approximately 1850–1950. The photographs were donated to the Burke by Dr John Elmore in 1953. Dr Elmore also donated many other *taonga* to the Burke, including casts of objects whose originals are now on display at Auckland War Memorial Museum in Aotearoa New Zealand (Bethany Matai Edmunds Assistant Curator Māori, Tāmaki Paenga Hira Auckland War Memorial Museum, personal communication, 20 February 2017). The corresponding item records from the Auckland Museum include that the objects were “removed from New Zealand by Dr. John Elmore between 1900–1912”; it is my speculation that the items were smuggled out of the country.

The photographs can be summarized into broad categories: studio portraits, candid shots, exoticized tourism photographs and curios, and photographs of miscellaneous *taonga* including other museum collections. The majority of these appear to be prints of glass negative images, although some are cardboard-mounted albumen prints, as well as negatives and slides.

Each photograph has an accession number but is simply labeled within ARGUS and other records as “Photograph—Māori.” Some of the item records also include the photographer. The listed photographers include Josiah Martin, Arthur Iles, Burton Brothers, Muir & Moodie, and the New Zealand Government Tourist Department. However, most of the photographs do not have any identifying information and, beyond a few with etching on the front or handwriting on the back, none of the photographs display records of the subject, date, or location of the image.

With permission from the Burke, I began to work with the photographs—both for my own interest and as a focus for a Digital Humanities class I was taking in my final quarter. Taking place over six decades after the photographs were donated to the museum, this project may have been the first deliberate attempt to consider the *mana* (prestige, influence, authority) of this photographic collection and display the photographs in connection to the people and land they came from.

The collection in context

As of this writing, the Elmore collection is digitized and stored on hard drives and in physical folders at the museum, although none of the photographs are displayed either at the museum or online. The collection is not publicized, although the Burke is happy to allow visitors to view it and has brought the collection to the attention of visiting Māori scholars. The collection becomes more important when considering the

potential rarity of such a collection in North America, and that some of the prints appear to be in better condition than ones displayed in Aotearoa. It should also be noted that although records appear for many images housed in institutions in Aotearoa, not all of these have been digitized and published.

The Burke has identified several barriers to exhibiting the collection digitally: the lack of staff expertise or a structured online data management system, the lack of staff time, and fear that publishing the photographs online will breach copyright. In further correspondence with the Auckland Museum, a rights specialist noted that any photographs taken before 1944 would be out of copyright and therefore fine to publish online through a “no known copyright restrictions licence,” the equivalent of a “public domain license” in the USA (Bethany Matai Edmunds, personal correspondence, 12 March 2017).

The Tūpuna project

The final project of my Digital Humanities class was to prototype an online exhibition, displaying a small selection of photographs from the Elmore collection. I chose to call the exhibition *Tūpuna*, meaning “Ancestor.” The final prototype, created with Squarespace, featured 13 photographs recording the following:

- *Ingoa* (name);
- *Iwi* (tribe);
- *Rohe* (region);
- *Marae* (meeting house);
- *Kaiwhakaahua* (photographer);
- Date of birth and date of death;
- Burke record number.

It was my intention to center Māori by using Māori subject terms before English ones, to consider ways that Māori users could easily discover items in the Burke databases, and to ultimately connect these photographs with the *iwi* and *whenua* (land) from which they came. I also wished to demonstrate the potential of these photographs to be actively used by the Burke and the wider Indigenous community.

My prototype included links to other institutions which held images of the subject, and a Google Maps widget which depicted the *marae* or *urupa* (cemetery or burial ground) of the subject in cases where this was public knowledge. Lastly, I included a brief biography of the subject in the hope that additional context would allow any current descendants in the area to connect with the *taonga*.

Identifying rangatira

Identifying any *rangatira* (chief, person of high rank) within these photographs presented a daunting task. However, as a researcher, I had a couple of initial leads which had sparked my interest in this project. First, I recognized one of the photographs as being a print of an image by Elizabeth Pulman. I recognized one image—“Tita Wirum Te Wahanui’s Sisters”—because it had been prominently featured in the Aotearoa New Zealand news in 2016 when six of Pulman’s albumen prints were auctioned in a London auction house (Stuff, 2016). Archives New Zealand contained digital records of these images, including some identifying information.

Second, some of the images included the names of the subjects, places, or photographers. Identifying either the subject or the photographer could produce a domino effect, where I could enter the names as search terms, either in Google or in the search function of a specific institution (Archives New Zealand, Auckland Art Gallery, Auckland Libraries, Auckland War Memorial Museum, Christchurch Art Gallery, the Museum of New Zealand Te Papa Tongarewa, the National Library of New Zealand), and find other copies of these photographs. My relative familiarity with Māori history and the galleries, libraries, archives, museums, *marae*, and *iwi* sector in Aotearoa New Zealand meant that I intuitively knew which institutions to consult and had several personal contacts and professional organizations that assisted me during this project.

One surprise in my research came while researching the photographer Josiah Martin in the National Library of New Zealand online databases. I came across TAPUHI, the “Turnbull Automation Project for Unpublished Heritage Items” (Sullivan, 2015). Scrolling through the TAPUHI images, I found several images from the Burke that the National Library listed as “Unknown Māori man.” While also adding to the mystery, it is somewhat reassuring to know that even the National Library cannot identify all of the images in its records.

In *kaupapa Māori* (Māori approach or set of principles), it is typical that when working with *taonga* in any sort of *kaitiaki* (custodianship, stewardship) capacity, one needs to spend a lot of time interacting with the *taonga* or being physically present with them. While I was not able to physically spend much time at the Burke, I spent time considering the images and viewing the files that I had been sent to work with. In addition to adding to my appreciation of being able to conduct this project and attempting to follow *kaupapa Māori*, it was helpful in a practical sense. When

browsing through my search results, I would often save an image that looked familiar, only to be able to identify it later.

This familiarity was also very useful in attempting to find similar images in the excellent resource Lindauer Online. Lindauer Online is a digital humanities website which presents 78 of Gottfried Lindauer’s portraits with biographical information about their subjects, including the capacity for users to leave comments about their *tūpuna*, and individual galleries of photographs of the subjects (Manatā Toi o Tāmaki, 2009). I also consulted a book of portraits by Charles F Goldie (Blackley, 1997) for likenesses, and had some success. In most cases, an online photograph would provide a name and *iwi*, which I could then use in other online sources such as Te Ara Encyclopedia of New Zealand or New Zealand History to find a biography of the subject.

Project limitations

This is an ambitious and incomplete project, and although I found it personally rewarding, there were many challenges. One challenge was finding uniform biographies for each *rangatira*. Many personal details (*marae*, date of birth, date of death, *urupa*) were unknown or contested, although digitized obituaries were sometimes accessible online. I included *urupa* in my prototype only in cases where they were publicly known and anyone could pay respects to them (e.g. Rewi Maniapoto), but in most cases omitted this entry. The addition of maps of *marae* or *urupa* sites, and links to other photographs or oil paintings of the *tūpuna*, hopefully created a much richer and contextual experience than simply the photographs themselves.

In terms of hosting the content, my initial plans were to use either Omeka or Mukurtu CMS for building this project. Both platforms have been used widely within museums and libraries, and Mukurtu CMS was developed in consultation with the Warumungu community for presenting Indigenous knowledge. However, due to my own technical, financial, and time limitations, I created my project using Squarespace, which I was able to use at a discounted student rate, allows the use of widgets without upgrading plug-ins or using an application programming interface key, and is easily customizable. The limitations of Squarespace included limited fonts which supported macrons, the labor and inflexibility of inputting content manually, the prominent display of my personal site header (my name) on every page, and the lack of Street View within the Google Maps widget.

The biggest limitation in this project was the relative lack of time available and inability to consult people and resources in person in Aotearoa. I am proud of the progress I was able to make and how I was able to demonstrate the potential of this collection to the Burke, but I eventually hope to research further in my home of Aotearoa New Zealand.

Recommendations and conclusion

Museums, like many “knowledge institutions,” have always been aspirational for me, yet I never thought I would have the opportunity to undertake museum work. It has been an honor to have been welcomed into the Burke for the six months I officially worked with the “Pacific Voices” exhibition and Elmore collection, and I hope my *whakaaro* (thoughts) and *mahi* (work) serve our *tūpuna* well.

At the end of both projects, I made recommendations to the Burke. The first was to update ARGUS and the public ethnology catalogue to include updated terms in Te Reo Māori, as well as other information I was able to find about the subjects and creators of various *taonga*. Holly Barker happily reported that updating ARGUS is at the top of the priority list for the Ethnology Department once the move to the new Burke building is completed (personal communication, 22 July 2018).

In terms of my *Tūpuna* project, one hosting alternative—Mukurtu CMS—attempts to protect the integrity of Indigenous knowledge through prominent labeling of “traditional knowledge” artifacts and by offering varying levels of access to community and institutional members. Installing, hosting, and using Mukurtu CMS may be a viable option in the future.

The photograph collection has great potential to connect *whānau* (families) across the globe, and I am hopeful that the photographs may be published online one day and be a comfort to Māori living abroad, as they have been to me. I would love to see more *rangatira* identified and associated with their *iwi* and *whenua*, as well as potentially identify if physical *taonga* in the photographs have survived and are housed by *iwi* or other knowledge institutions. One way to achieve this might be through the use of social media or forums to assist in crowdsourcing identification of the images. A large-scale version of the *Tūpuna* project raises challenges, including hosting, labor, and taxonomy. I am hopeful that grant applications might be an option to address this, or even the opportunity for increased work in the new Burke building. I also advised that some *tapu* (sacred) images in the Burke’s care—*taonga* displayed as 19th-century museum curios or photographs of

mokomokai (also known as *toi moko* - preserved Māori heads bearing *ta moko*, inked facial carvings)—should remain objects that are not displayed.

Since undertaking this project, the Burke has hired Dr Mārata Tamaira to provide further consultation around community engagement and display of *taonga*. The Burke is taking action to advance decolonization, and I am pleased to report that, per my recommendations, Indigenous languages will take precedence over English in new identification labels, and dates are being removed to emphasize cultures as contemporary (Holly Barker, Curator for Oceanic and Asian Culture, Burke Museum, personal communication, 22 July 2018). My input was sought recently in deciding whether it was appropriate to display an anonymous *rangatira* with a *tā moko* for a display on tattooing, and we instead selected a *rangatira*—Anehana—whom I had identified during the *Tūpuna* project (R. Crisostomo Community Outreach Coordinator, Burke Museum, personal communication, 4 December 2018). The display in the new Burke will now also include information about Anehana’s life and achievements. As a member of the Māori community, my input was also sought to provide a quote to be used in the display, which is a way of minimizing the voice of the Burke over Indigenous peoples.

In November 2018, a celebration was held to honor the contributions of those who collaborated on the original “Pacific Voices” exhibition (Raghavan, 2018). It is clear that the new Burke will preserve the community connections of the past and continue to create more transparent ways for *iwi* and community members to provide feedback and assert their sovereignty within museum spaces. I look forward to eventually visiting the new museum building, knowing that Pacific voices will always find ways to be asserted and heard.

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Author biography

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Enabling cultural heritage spaces in Nigerian public libraries: A case study of the Anambra State Library Board

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Abstract

Nigerian public libraries play important roles in enabling the collation and sustainability of communities' indigenous knowledge. This article is a case study of the activities, services and challenges of sustaining cultural heritage in the Anambra State Library Board. The study involved qualitative research, with physical visits, observation techniques and interviews for data collection. The researchers found that the public library has a cultural heritage section with various indigenous items displayed with their local names. The staff are involved in several activities designed to create effective cultural services. The Library Board organizes an annual cultural festival and talk shows, traditional dance, indigenous skills acquisition, storytelling, Igbo language reading and spelling bee. These programmes are developed in consultation and collaboration with community members, the media and the Nigerian Library Association. The challenges include problems of collation, damage, conservation and preservation. It is recommended that Nigerian public libraries should acquire more indigenous resources and conserve local items in digital collections.

Keywords

Communities, cultural heritage, information services, indigenous knowledge, public libraries

Introduction

Every community, tribe or ethnic group has roots that define their origin. The history and culture are embraced and passed down from generation to generation for sustainability. Public libraries, being people and community-centred, acknowledge this fact with activities involving the collecting and preservation of cultural heritage items. It is also not surprising that global institutions and organizations recognize and appreciate cultural heritage. For instance, the IFLA (2017) emphasizes the crucial roles of libraries in ensuring growth and community sustainability. UNESCO (2017) emphasizes the protection of cultural heritage, pointing out the need for policies that combat illicit trafficking and the return and restitution of cultural property, preservation, safeguarding, rehabilitation and conservation measures, promotion and education. In the same vein, the African Union Commission (2020) emphasizes

Goal 16 as an African cultural renaissance, with its priority areas being cultural values, cultural heritage, creative arts and businesses. All these point to one thing: the sustainable development of documents and resources in all formats, including digital, as a key part of cultural heritage.

This development includes effective, innovative cultural services. This is the reason public libraries are stepping forward and playing significant roles in achieving the goals for the preservation and celebration of tribal cultural heritage. In Nigeria, there are rich cultural knowledge and practices, with diverse tribal communities that have long histories of interaction in their daily life (Ebijuwa, 2015). The cultural

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heritage and indigenous knowledge of local peoples are critical to these interactions and inform all aspects of agriculture, the ecosystem, medicine, conflict resolution, traditional attire, weaving, carving, pottery, smiting, raffia work, bone-setting and goldsmithing. Today, formal education systems seem to have disrupted the practical everyday-life aspects of indigenous knowledge and ways of learning, replacing them with western forms of knowledge. This disruption threatens the preservation and sharing of indigenous cultural heritage, particularly the transfer of this heritage from one generation to the next. However, protecting cultural heritage can be beneficial to society at large (Ekwelem et al., 2011). As such, Nigerian public libraries are working with local communities to protect, document, restore, highlight, celebrate and display, with dignity and respect, indigenous peoples' cultures.

Public libraries, as libraries for all, have the moral responsibility to preserve the traditions of the people they serve. They help to preserve and conserve this knowledge to prevent its loss and provide an accurate history, as this knowledge is unique to a culture or society. This relates to the fifth law of library science, which states that the 'library is a growing organism' (Librarianship Studies and Information Technology, 2021). According to Vassilakaki et al. (2019), libraries are traditionally organizations that focus on the collection and management of information produced in different forms. Libraries now innovative, enable and create spaces for communal activities, making their users feel wanted and valued. This is not just for scholarly communication but to drive indigenous peoples' culture, giving them opportunities to add value, contribute and celebrate their inclusiveness in libraries. This fosters worth and a sense of belonging, as well as improving the relationship between libraries and their users. Using the Anambra State public libraries as a case study, this research explored the work that Nigerian public libraries are doing to create cultural heritage spaces that support the preservation of indigenous forms of knowledge. The study examined the cultural heritage resources in the Anambra State Library Board and the activities, services and challenges of facilitating access to cultural heritage information.

Statement of the problem

Libraries are known to provide information, from simple reading resources to engaged services in different formats. These services are meant to build literacy, add value and promote peoples' culture. However, there seems to be a disconnect between

effective services in cultural activities and knowledge. Public libraries are at the heart of communities, but somehow people do not seem to know about the cultural items, resources, activities and services designed to draw users closer in exciting ways. And so, residents keep their distance and even forget to show and tell the younger generation what their ancestors believed in. With the practices and strategies of collating these cultural items, there is mutual respect and collaboration, which brings people closer to their children and libraries. Libraries need to enjoy the full patronage of their users and gifts of cultural items. This study therefore sought to discover the resources, activities and services of the Anambra State Library Board and how it facilitated access to information about cultural heritage spaces.

Research questions

The following research questions were developed:

1. What are the cultural heritage resources in the custody of Anambra State Library Board?
2. What are the activities of the State Library Board with regard to cultural heritage?
3. What information services does the State Library Board offer on cultural heritage?
4. What challenges affect facilitation of access to information on cultural heritage??
5. What are the implications of the findings?

Literature review

Every community has histories, roots and traditions that have defined their origin, reconstruct their present and shape their future, and need to be preserved for future generations. As cultural heritage and indigenous knowledge are generated within communities, there is a need to enhance retrieval systems to enable understanding of how to support and protect cultural heritage, ideologies and the sustainable beliefs of the founders of host communities for development (Edwards et al., 2013; Onajite, 2019). These important aspects of human existence cannot be allowed to become obsolete because future generations need to know where they came from and where they are, and chart ways to maintain the sustainability of their indigenous heritage. This is why the African Library and Information Associations and Institutions (2019) have emphasized advanced research and development of relevant services for indigenous knowledge, as well as information on local communities and the preservation of cultural heritage.

Librarians' answer to this call is to create services and platforms that enhance the sustainability of the information society transglobally (Parent, 2017). In Nigeria, Bamigbola and Adetimirin (2014) note that the African Heritage Research Library and Cultural Centre supported the sociocultural needs of the local community – peasant farmers, petty traders, local artisans, craftsmen and women – all of whom the library registered free of charge. The rural women usually gathered at the Centre's orchard in the evening after their daily activities to listen to music, dance, sing, chant, and watch other traditional poets and storytellers while drinking palm wine. Hence, many libraries have been acquiring artefacts and traditional resources, and support local activities for members of their communities (Aina, 2011). This enhances libraries' partnerships with other local cultural organizations like museums, arts centres and zoos, with resources in a wide array of formats.

The fact that indigenous knowledge is predominantly tacit knowledge that is passed from generation to generation, and exchanged through personal communication, culture, rituals and demonstration, deems it suitable for well-packaged resources in libraries. There have been interplays and interfaces of innovative practices and collaboration with community-based organizations. For instance, Ekwelem et al.'s (2011) study on the roles of libraries in cultural heritage availability in research institutions reports that resources like artefacts attracted the highest percentage (42%), which was closely followed by images from books (39%), songs (35%) and photographic slides. Dumitrache and Anghel (2012) and Urhiewhu and Amugen (2014) reiterate that audiovisual media is part of cultural heritage, with a huge amount of information that needs to be preserved for future use. The use of media was initiated to help people understand the roles of libraries in preserving their culture, rights, land, water and natural resources.

In view of this, some of the cultural heritage information activities in libraries have involved virtual tours using drones to pique interest. Skondras et al. (2019) report that drones equipped with 360-degree cameras performed real-time video streaming of cultural sites. These activities are planned to touch lives and relate with indigenous peoples' memories of their origins. Thus, the promotion of local and regional culture using various resources such as prose, poetry, drama, music, crafts, painting, dance, photographic slides, folklore, images from books, artefacts, relics and indigenous objects (Ekwelem et al., 2011; Twinnoburyo, 2019) is a good practice of cultural engagement. The cultural heritage is also expressed in the form of stories and cultural songs. Folklore, proverbs,

dance, myths, cultural values, agriculture, ecosystem medicine, conflict resolution, traditional attire, weaving, carving, pottery, smiting, raffia work and bone-setting, plant species, and animal breeds are shared and communicated orally (Chinaka, 2015). It becomes clear that the cultural heritage activities and services of public libraries serve the best interests of their communities through offering repository and other storage facilities.

Although the awareness and support of world agencies have triggered more input with regard to cultural heritage, challenges are still encountered in the effective collation, preservation and conservation of cultural heritage in the library. For instance, Okorafor (2010) reports that there are problems in terms of the codification of cultural heritage; it thus remains undocumented and unwritten, residing in the heads of specific individuals. When knowledge is vested in human memories alone, there is an imminent fear of it being lost forever. Other challenges include digitization, inadequate infrastructure facilities and the lack of trained librarians (Bamigbola and Adetimirin, 2014; Okorafor, 2010). These challenges dampen the spirit, but a resolve to satisfy and uphold the ethics of information delivery makes the difference in taking action.

Methods

This was a qualitative study that surveyed and documented the interplay of the Anambra State Library Board and, in particular, the Professor Kenneth Dike Central State E-Library in Awka, Nigeria. The research was a two-year (2019–2020) documentary of the activities of the library that the researchers were involved in. The instruments for data collection were physical visits, observations and interviews.

Several visits were made to the Professor Kenneth Dike Central State E-Library during the period of this research to authenticate facts and make accurate reports. The researchers were invited for joint discussions on updating the services of the cultural department. The cultural heritage section of the public library was observed on several occasions to determine the different kinds of relics and the preservative techniques for the curated items. Lastly, the director of the Library Board was interviewed about the resources and activities of the cultural heritage section. This was because she is in charge of the development of the department and works closely with community stakeholders. Thus, her interview was relevant and authentic.

There were three research assistants, who were library attendants in the public library under study.

Table 1. The cultural heritage activities of the Anambra State Library Board.

Cultural heritage activities	Participants	Location	Programme	Duration
Cultural Fiesta, African Cultural Heritage Day, African Day, Mother Tongue Day	Traditional rulers, community stakeholders, schools, residents, the Nigerian Library Association, the media	Open space of the Anambra State Library Board's activity ground	Different local dance groups, talk shows on Igbo language, cooking of local delicacies (e.g. roast yam with palm oil)	Annually since 2017
Talk shows on local radio and television	Library director and some staff	ABS (Anambra Broadcasting Service) television and FM radio	Live call-in programme and awareness of promotion of culture	Regularly
Student quiz, drama, readings in the local language	Students, teachers, the Nigerian Library Association	Library auditorium	Questions and answers in the local language	Every school holiday
Creating spaces for organizations to perform cultural activities	Non-governmental organizations, groups, schools	Library auditorium	Mixed cultural knowledge activities	When needed
Cultural wear and speaking Igbo in the library every Wednesday	All library staff	All 11 public libraries in the state	Traditional dress and speaking of the Igbo language only by all staff during office hours	Every Wednesday since 2015

They helped with the recording and documentation of the activities. The researchers, as colleagues in the Nigerian Library Association agreed on this research, following up on the public library's activities over the years. It was easy for the researchers to work together on this project because they both engage in community development practices. Thus, when public library services were planned, the partners were the participants and the communities visited, as well as guests in media engagements. So, this gave the researchers free rein to assess all the activities concerning cultural heritage in their state. The findings are presented in tables in a logical framework analysis, and a figure.

The focus of the study was the Anambra State Library Board. It was established in 1991 when Anambra State was created. The headquarters are in Awka, the capital city. The name of the public library under study is the Professor Kenneth Dike State Central E-Library. The public library has three divisional libraries in Onitsha, Nnewi and Abagana. These are situated in the three senatorial zones of the state. There are also seven community libraries, resulting in a total of 11 public libraries that are owned and controlled by the government of Anambra State. The State Central E-Library was moved to its present permanent site in 2014, which was architecturally designed with a library in mind. It is a two-storey

hybrid library with sections including Cultural Heritage and makerspaces for innovative services. The Anambra State Library Board has a director who oversees all 10 libraries under it and coordinates activities centrally. This library was chosen for this study because of its unique activities and it winning the best public library in Nigeria award from the Nigerian Library Association for two consecutive years (2019 and 2020). The cultural heritage information activities are one of the services that distinguish it from other libraries in Nigeria.

Results

Table 1 shows the different cultural activities in the library, which include all the world celebrations related to cultural heritage. It also shows the different groups of people who celebrate with the library and the different programmes with the locations of the activities. It can be seen that every activity was done on the library premises, except for the media programmes, which happened in the studio. These activities have been occurring regularly since 2017.

In the interview with the director, it was disclosed that the indigenous space in the library serves as an exhibition area for students and others who come to the library for sightseeing and learning activities. Also revealed was that the Wednesday of every week is a

Table 2. Cultural heritage resources observed at the Anambra State Library Board.

Items
Traditional cooking utensils: clay pots, a calabash, water pots, a mortar and pestle, earthenware jugs and plates
Cultural dress: locally handwoven clothes, traditional dresses
Local farming tools: hoes, hand craft baskets
Indigenous household items: raffia mats, chairs
Digitalized cultural items in DVD format donated by the library and information science students at Nnamdi Azikiwe University, Awka
Local musical instruments with multiple playing drums

cultural day, when all the library staff wear traditional dress and speak local languages only. This has been practised for many years and is still ongoing.

The observations revealed the different resources stored in the cultural heritage section of the public library (see Table 2). They were on open display to be accessed by users. The items were labelled with their local names. Over the two years of the study, it was observed that the number of items in the collection increased.

The interview with the director of library services on how they procured the cultural resources revealed that the staff, alongside the heads of all the public libraries, were requested to go into their communities and solicit items. It proved successful, and the resources were prepared and put on display with name tags for general viewing.

Table 3 shows the different services offered by the public library, ranging from space creation for cultural heritage programmes to exhibitions, storytelling, makerspaces, collaboration and literacy services. The director stated that exhibitions were their largest service, as schools brought in students to look at the real objects which were taught about in school as theory in the indigenous subjects. Schoolchildren and students love coming to the library since many of them have never seen the items in their homes. Often, the folklore surrounding the local items is told to the students. Adults visitors share their experiences of using the items on display. There are also services that teach visitors how to mould and paint using local items (Figure 1).

From the interview, it was learned that some households which were approached for donations of cultural items revealed that they had burnt or thrown them away since they occupied unnecessary space in their homes. The interview and

Table 3. The cultural heritage services offered by the Anambra State Library Board.

Item	Description
Space creation for cultural heritage programmes	Offering free spaces within and outside the library
Guides/exhibitions of the cultural section	Guides round the cultural heritage section and answering of questions
Storytelling in the vernacular and learning about cultural heritage	Children and adult services related to history and original storytelling
Literacy services in local languages: reading, a spelling bee, drama, singing	Local reading and writing resources for children and students
Crafts	Leisure activities and skills with local crafts and drawing
Makerspaces for moulding and painting	Free teaching of moulding and painting skills in local crafts
Collaboration	Empowerment and teaching about language sustainability at schools, events and churches

observations also showed that some of the resources had been broken and damaged by children who had gone into the cultural heritage section without a guide. The library is still undergoing a digitalization process.

Discussion

The Anambra State Library Board recognizes the need for strong cultural heritage programming, in particular to preserve and provide access to indigenous knowledge. The indication is that the librarians in the public library understand the importance of identifying with the culture of the people they serve. The fact that they have traditional rulers, community stakeholders and other members of the community as participants in their services shows acceptance from their people. This proves that the libraries are making a strong statement in support of the global indicator and recognizing documentary heritage as an essential part of global cultural heritage with concrete plans (IFLA, 2017). This can build the relationship between the community and the public libraries in the state, as well as create opportunities for successful advocacy. Communities can be sustained with innovative cultural practices, which will add to the relevance of the libraries.



Figure 1. The challenges of facilitating access to cultural heritage information.

The observations of the cultural heritage section of the public library disclosed almost forgotten artefacts and local tools used by older generations. This shows that the libraries are there to provide information in books and also non-book materials, as both add to the knowledge of the people. This corresponds with the findings from the studies by Twinoburyo (2019) and Ekwelem et al. (2011) that crafts, works of art, cultural archaeological sites, photographic slides, folklore, images from books, artefacts, relics and indigenous objects are examples of cultural resources that are kept in libraries.

Clearly, the enabling cultural heritage activities, which include guides, storytelling, literacy, crafts and makerspaces, among others, have added relevance to the public library. They signify the value-added services that users gain from cultural heritage. This study relates to the services of unique local collections such as cake pans, musical instruments and sewing machines are integrated to fulfil local needs without a financial commitment (Georgia Public Library Service, 2021). Therefore, a whole new experience is opened up by the facilitation of access to cultural heritage information in public libraries. Undoubtedly, they have become a centre for object identification, assignments and project resources for students and researchers.

However, preservation and conservation, together with the difficulty in collating resources and the damage of items by children, indicate the risks involved in the effective handling of cultural resources. Since the acquisition of these resources is challenging, care should be taken in securing them and ensuring that they are handled properly by users. This is because, should these items be lost or damaged, they can never be replaced in that community (Forsyth, 2013). Again, reports that some people threw away cultural

resources in their homes because of the unnecessary clutter indicate the important role of the library in searching these items before they become obsolete. They also need to engage in an awareness campaign of the need to preserve these items or, better still, enjoin people to call the library to come and remove unwanted items.

Libraries are great platforms for knowledge generation and a basis for enriched information. Their roles have continued to evolve to include cultural knowledge and identification with the people they serve. Hence, they should strive to live up to these expectations and the responsibilities placed on them. The fact that UNESCO, the IFLA and other institutions support their efforts in strengthening communities through cultural heritage necessitates them to adopt more strategies in facilitating this unique information. As their community looks up to them, as agencies and institutions assess their information services, as researchers and students expect to be satisfied in their quest for cultural knowledge, libraries must deliver. It is only through providing outstanding services that people will want to use them and their relevance will be assured. The findings have shown that even though good practices are emerging from cultural services, more is expected as society and people change with information trends.

Conclusion

It has been shown that cultural heritage is important to people as it sustains their culture and provides learning for the growing population. The roles of public libraries in enabling spaces for cultural heritage have proven that the relationship between library and the indigenous people can be sustained through identification, respect and the preservation of cultural heritage. The drive to collate different cultural resources supports education and knowledge, which can project a community to a visitor centre, thereby improving the worth of the peoples. These services can always provide more enlightenment, as libraries are full of opportunities and ideas to meet users' needs. The challenges of the effective and efficient sustainability of cultural knowledge include funds, preservation, the damage of items and the difficulties in collation. Things can always be improved with the learning and relearning of strategies for enriched services. However, the following recommendations are made based on the findings:

1. Public libraries, as people-centred spaces, must continue to build on the activities that drive the cultural support of their

communities. This will give them more relevance and attract more people to the library.

2. There is a need to digitalize the resources that are collated for sustainability and long-term referencing. The essence is to ensure preservation, as well as share them widely online with the outside world. This may also improve tourism and the development of communities.
3. Cultural heritage services must incorporate audiovisual resources, databases and networking with other agencies that are involved in cultural heritage. This will help facilitate access to information by children and library displays.
4. There is a need to build the capacity of staff in the collation, conservation and preservation of cultural heritage. Cultural heritage planning, implementation and information services require skills, which library staff need for effective service delivery. Staff need upskilling in these services.
5. The provision of funds will help in developing cultural spaces with more security for the items. Budget allocations will help in the procurement of artefacts, visiting more communities for cultural engagement, and providing relevant online cultural heritage services.
6. The government and Anambra State Library Board must support the libraries' role with implementable cultural heritage policies. There is a need for government support in making policies that will make communities appreciate and sustain their cultural heritage. This support will also help in building partnerships and acceptance between libraries and communities.
7. Libraries must give visibility to their cultural heritage services and resources in order to attract grants and support from other organizations. This will promote library services and activities, and can help in attracting funds for the development of information on cultural heritage.


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Abstracts

Indigenous librarianship: Theory, practices, and means of social action

مجال المكتبات لدى الشعوب الأصلية: النظرية والممارسة
ووسائل العمل الاجتماعي
يوليا جورسات

،مجلة الإفلا، 3–47

الخلاصة:

تستعرض هذه الدراسة مجال المكتبات لدى الشعوب الأصلية. وتتبنى منظورا مفاده أن هذا المجال يتألف من عناصر نظرية وتطبيقية ودعوية. وتؤسس الدراسة لنظرية الانتماء للشعوب الأصلية بوصفها أداة تعمل على تعزيز مبادئ حقوق السكان الأصليين في المجالات المهنية مثل مجال المكتبات. وتفتح هذه الدراسة آفاقا لاستعراض النظرية التقليدية لعلم المكتبات من خلال تطبيق فكرة “المعارف الحية” الشهيرة في أبحاث السكان الأصليين على هذه النظرية. كما تستعرض الممارسات التي تأخذ في الحسبان الاعتبارات الثقافية لتنظيم وإدارة المعارف التي تشكل عنصرا تطبيقيا في مجال المكتبات لدى الشعوب الأصلية. كما تُظهر قدرة مكتبات الشعوب الأصلية على “توحيد” مجال مكتبات السكان الأصليين ووجهات نظرهم بشأن المعارف والنظريات والأساليب، وتدعو إلى زيادة المنح الدراسية في هذا المجال.

Transformation of library and information management: Decolonization or Indigenization?

تحول إدارة المكتبات والمعلومات: إنهاء الاستعمار أو التوطين
ليلي سبنسر

،مجلة الإفلا، 3–47

الخلاصة:

تتناول هذه المقالة تأثير الاستعمار على أنظمة معارف الشعوب الأصلية. كما تناقش القضايا التي يجب أن تعالجها المؤسسات والمهنيين المتخصصين في المكتبات والمعلومات والجمعيات المهنية لضمان قدرتها على تلبية احتياجات السكان الأصليين في مجتمعاتهم.

تستعرض المقالة السبب الكامن وراء هذا التحول، وتحدد القضايا التي يجب أن تخضع للتغيير من خلال عملية إنهاء الاستعمار أو التوطين.

Are we there yet? Visualizing Indigenous culture in today's library

هل حققنا ما نصبو إليه؟ التمثيل المرئي لثقافة السكان الأصليين
في مكتبات اليوم
ميليسنت ماهانا روز فولمر

،مجلة الإفلا، 3–47

الخلاصة:

في الوقت الذي شهدت فيه مبادرات السكان الأصليين المتعلقة بالتمثيل المرئي تقدما ملحوظا، فإن المسائل المتعلقة بتعذر الوصول إلى هذه الثقافة، وما تتعرض له من تحريف ما يزال قائما، وما يزال بحاجة إلى جهود دعم مستمرة. وفي الفضاء الافتراضي، تتاح الفرص للمكتبات ودور المحفوظات والمتاحف لزيادة جهودها الرامية إلى إنهاء الاستعمار من خلال نشر صور هذه المعارف على نطاق أوسع، وتحسين أدوات العرض الديناميكي وتنظيم مجموعاتها على نحو أفضل. ومع ذلك، تنطوي المساحات عبر الإنترنت على تحدياتها الخاصة فيما يتعلق بأخلاقيات الملكية الفكرية والفجوة الرقمية والتمويل. وتدرس هذه المقالة المسائل المتعلقة بتمثيل الصور الرقمية وتنظيمها وتيسير الوصول إليها، ودور محو الأمية البصرية في المكتبات.

Library services and Indigenous peoples in Latin America: Reviewing concepts, gathering experiences

خدمات المكتبات والشعوب الأصلية في أمريكا اللاتينية
إدجارو سيفاليرو

،مجلة الإفلا، 3–47

الخلاصة:

شهدت خدمات المكتبات للشعوب الأصلية في أمريكا اللاتينية تطورا منذ ثمانينيات القرن الماضي على الأقل: لكنها كانت تجارب صغيرة ومحددة للغاية، كما اتسمت، حتى عهد قريب، بسوء التنظيم وندرة مناقشتها. وخلال تاريخها القصير والحافل، واجهت هذه الخدمات سلسلة من المحطات المصيرية والتناقضات والصراعات التي لم تتمكن دائما من التغلب عليها. ومن منظور الشخص الأول (كان المؤلف من أوائل المتخصصين في نظم المكتبات والمعلومات الذين عملوا في هذا الموضوع في أمريكا اللاتينية، وكان نشطا في هذا المجال على مدار العشرين عاما الماضية)، تستعرض هذه الورقة بإيجاز الوضع في أمريكا الجنوبية، وتحدد بعض المفاهيم والأفكار التي تتطلب مناقشة عاجلة، وتقتراح بعض المسارات لاستكشافها في المستقبل القريب.

Indigenous resource management systems as models for librarianship: I waiwai ka 'āina

نظم إدارة موارد الشعوب الأصلية كنماذج لمجال المكتبات: أنا وايايكايينة

كوميجي، كاويينا؛ لونغ، كياهي؛ ماتسودا، شافون؛ بايكاي، أن ماري

،مجلة الإفلا، 3-47
الخلاصة:

يقترح هذا التعليق نموذجًا (معرفيًا) جديدًا لممارسات مكتبات الشعوب الأصلية، التي تستخدم ممارسات المكتبات كناية عن نظام إدارة الموارد الطبيعية التقليدي، وذلك من خلال السرد التفصيلي لتجارب المكتبيين من شعب هاواي الأصلي الذين يعملون مع المواد والمجموعات التي تمثل معارف شعب هاواي. كما تناقش الورقة مبادئ محددة لإدارة الموارد الطبيعية في هاواي (كابو، كولانا، واياوي، وليلي)، وتستكشف إمكانيات تطبيقها في سياق المكتبات. والنتيجة هي وصف لمجال المكتبات في هاواي، يستند إلى قيم هاواي وممارساتها بهدف تقديم أفضل خدمة لمجتمعات هاواي.

The dangers of libraries and archives for Indigenous Australian workers: Investigating the question of Indigenous cultural safety

المخاطر التي يتعرض لها العمال الأستراليون من السكان الأصليين في المكتبات ودور المحفوظات

كيرستن ثورب

،مجلة الإفلا، 3-47
الخلاصة:

تمثل المكتبات ودور المحفوظات أماكن تبعث القلق للسكان الأصليين الأستراليين، نظرًا لكونها مواقع للتجديد وشاهدًا على ما آلت إليه الحقيقة، فضلًا عن التوتر الذي يسودها. وعلى الرغم من أن موضوع السلامة الثقافية للناس في المكتبات ودور المحفوظات مطروح للمناقشة عمومًا، فإن البحث الذي تناول هذا الموضوع، والكشف عن قضايا واهتمامات الأشخاص الذين يعملون في الخطوط الأمامية في هذه المؤسسات ما يزال محدود. وتناقش هذه الورقة المخاطر التي يتعرض لها العمال الأستراليين من السكان الأصليين في المكتبات ودور المحفوظات من خلال بحث دكتوراه يتناول موضوع أرسفة السكان الأصليين والسلامة الثقافية: دراسة دور إنهاء الاستعمار وتقرير المصير في المكتبات ودور المحفوظات. تهدف الورقة إلى إبراز صوت وخبرات السكان الأصليين الأستراليين الذين يعملون على تسهيل الوصول إلى المجموعات في المكتبات ودور المحفوظات.

Reconciliation in Australia: The academic library empowering the Indigenous community

المصالحة في أستراليا: المكتبة الأكاديمية لتمكين مجتمع السكان الأصليين

مامتورا، جايشري؛ أوفاسكا، كلير؛ ماتيسين، برونوين

،مجلة الإفلا، 3-47
الخلاصة:

تناقش هذه الورقة إسهام المكتبة الأكاديمية في عملية المصالحة في أستراليا من منظور جامعة جيمس كوك. والمقصود بالمصالحة في هذا السياق هو عملية الجمع بين الشعوب الأسترالية الأصلية وغير الأصلية لرأب الفجوة القائمة بينهما. وتجدر الإشارة إلى أن اثنتين من كليات جامعة جيمس كوك تقعان في شمال كوينزلاند، وهي منطقة يقطنها عدد كبير من السكان الأصليين. وقد وضعت الجامعة خطة عمل للمصالحة، وبيانا للنوايا الاستراتيجية، مما يُعد إقرارًا واضحًا بدعم الطلاب والموظفين من السكان الأصليين. وتركز الورقة على مشاركة خدمات المكتبات والمعلومات بالجامعة لدعم أهداف الجامعة لعقد المصالحة من خلال أربعة مجالات اهتمام واسعة: التمويل؛ المشاركة؛ التوظيف والتدريب على محو الأمية المعلوماتية. كما يجدر التنويه بصورة خاصة إلى الاسم الذي أطلق على مكتبة الحرم الجامعي في تاونسفيل، ومكتبة إدي كويكي مابو، تقديراً لعلاقة مابو مع الجامعة، مما يدل على أهمية الدور الذي يؤديه هذا الرجل من السكان الأصليين في تاريخ أستراليا.

Indigenous knowledge in Sudan: Perceptions among Sudanese librarians

معارف السكان الأصليين في السودان: تصورات المكتبيين السودانيين

عمر عباس، مضاي، محمد صلاح الدين، محمد، راضية آدم

،مجلة الإفلا، 3-47
الخلاصة:

تحظى المعارف الأصلية بقدر كبير من الاهتمام في السودان، نظرًا لجزورها الممتدة بعمق في الحياة الاجتماعية والثقافية. يؤدي المكتبيون، بوصفهم ميسرين للتعليم، دورًا أساسيًا في إدارة المعارف الأصلية في البلد. وتهدف هذه المقالة إلى تقييم مدى وعي المكتبيين السودانيين بهذه المعارف، وبحث إمكانية اضطلاعهم بدور في إدارتها وحفظها. كما يحدد البحث العقبات الرئيسية التي تواجه إدارة هذه المعارف، ودور تكنولوجيا المعلومات والاتصالات في إدارتها. إضافة إلى ذلك، يقيم البحث التغييرات الرئيسية التي يتعين إجراؤها لتطوير استراتيجية وطنية ناجحة لإدارة هذه المعارف. وقد استخدم البحث استبيانات منظمة وأجرى أربع مقابلات شبه منظمة لجمع البيانات. وتُظهر النتائج أن المكتبيين السودانيين يرون أن المكتبات يمكن أن تؤدي دورًا في إدارة هذه المعارف. ويقترح المقال بعض التوصيات ذات الصلة لتعزيز دور المكتبيين في إدارة هذه المعارف في السودان.

A framework for the integration of Indigenous knowledge into libraries in South Africa

إطار لدمج المعارف الأصلية في المكتبات في جنوب إفريقيا

مانيد ملونجو

،مجلة الإفلا، 3-47
الخلاصة:

أعدت هذه الورقة في إطار دراسة أكبر تستكشف دمج المعارف الأصلية في خدمات المكتبات العامة في جنوب إفريقيا في مسعى لتعزيز أهمية هذه المعارف. وشملت عينة الدراسة أربع مكتبات تقدم خدمات على المستوى الإقليمي اختيرت خصيصًا لهذا الغرض. وأجريت مقابلات شبه منظمة مع رؤساء المكتبات الإقليمية لجمع البيانات. وتم تحليل البيانات موضوعيًا. وأظهرت النتائج عدم دمج

المعارف الأصلية في المكتبات العامة على الرغم من الحاجة التي أعرب عنها المشاركون. واقترح إطار يحدد الجهات المعنية ومسؤولياتها وكذلك النتائج المتوخاة لدمج المعارف الأصلية. وقدمت توصية بإجراء دراسات مماثلة لمواصلة البحث من أجل تخصيص الإطار المقترح، في ضوء حقيقة أن المشاركين في الدراسة، التي أعدت الورقة في إطارها، كانوا رؤساء مكتبات لا يعملون مباشرة مع المجتمعات.

Sharing stories: The Saskatchewan Aboriginal Storytelling Project

مشاركة القصص: مشروع ساسكاتشوان لرواية قصص السكان الأصليين
مليون، تارا
مجلة الإفلا، 3-47
الخلاصة:

هو (SAS) مشروع ساسكاتشوان لرواية قصص السكان الأصليين فعالية تقام لمدة شهر في ساسكاتشوان بكندا للاحتفال بحياة وتاريخ وممارسات وثقافات الأمم الأولى، والملونين، والإنويت، والشعوب التي ليست لها صفة المقيم من خلال سرد القصص. وتشرف لجنة خدمات على مشروع رواية (LSSAP) مكتبات شعوب ساسكاتشوان الأصلية القصص، وقامت بتعيين منسقاً له، يتولى تقديم طلبات الحصول على منح وينسق الدلائل التوجيهية للمشروع، ويمثل جهة الاتصال لتمويل الموقع والإبلاغ عن الفعاليات. ومنذ إطلاق المشروع في عام 2004، شهد نمواً كبيراً، وعزز على نحو فعال رواية القصص التقليدية، ودعم شبكة من رواة القصص من السكان الأصليين، وساعد في ترسيخ علاقات أقوى بين الشعوب الأصلية والمكتبات. ويعد المشروع نموذجاً منهجياً ونظرياً ديناميكياً لإنهاء استعمار مساحات المكتبات والبرامج والمجموعات من خلال الاحتفال بالتقاليد الشفهية للسكان الأصليين.

Searching for Tūpuna

البحث عن طوبونا

نيكولا أندروز

مجلة الإفلا، 3-47

الخلاصة:

افتتح متحف بورك للتاريخ الطبيعي والثقافة معرض "أصوات المحيط الهادئ" في عام 1997؛ وهو معرض نظمته المجتمعات لثقافات السكان الأصليين في جميع أنحاء حافة المحيط الهادئ، بمن فيهم الماوري. وبعد مرور عشرين عامًا، قام نيكولا أندروز، وهو طالب من نغاتي باوا ماوري يدرس في جامعة واشنطن، بزيارة بورك مصادفة، وبدأ التعاون مع المتحف لإعادة صياغة أوصاف تاونغا في كتالوجها ومواقعها الطبيعية. وتضم مجموعة بورك أيضًا 962 صورة فوتوغرافية للماوري ترجع إلى القرن التاسع عشر، نُقلت من أوتياروا وتم التبرع بها للمتحف في عام 1953. تم ترقيم الصور لكنها لم تُنشر. ولم يتوفر للمتحف أية معلومات تعريفية تقريبًا حول موضوعاتها. وتصف هذه المقالة ما يمكن وصفه بأولى المحاولات منذ ما يزيد على ستة عقود لتعريف رانجاتيرا الموضحة في الصور، والأساليب التي اتبعتها مجموعة بورك لتكريم لتاونغا وتاونجا ورعايتها أثناء الاستعداد لافتتاح موقع جديد في أواخر عام 2019.

Enabling cultural heritage spaces in Nigerian public libraries: A case study of the Anambra State Library Board

إفرايد مساحات للتراث الثقافي في المكتبات العامة في نيجيريا:
دراسة إفرايدية
مجلة الإفلا، 3-47

الخلاصة:

تؤدي المكتبات العامة النيجيرية أدوارًا مهمة في تمكين معارف المجتمعات الأصلية وتجميعها واستدامتها. وهذه الورقة هي دراسة إفرايدية للأنشطة والخدمات والتحديات التي تواجه مجلس مكتبة ولاية أنامبرا في مسعاها للحفاظ على التراث الثقافي. وقد أجري بحث نوعي تضمن زيارات فعلية وتقنيات مراقبة وإجراء مقابلات لجمع البيانات. وتوصل الباحثون إلى أن المكتبة العامة بها قسم للتراث الثقافي يضم عناصر مختلفة للمعارف الأصلية معروضة بأسمائها المحلية. ويشارك الموظفون في العديد من الأنشطة المصممة خصيصًا لتقديم خدمات ثقافية فعالة. وينظم مجلس المكتبة مهرجانًا ثقافيًا سنويًا وعروضًا حوارية ورقصًا ومهارات محلية ورواية للقصص والقراءة والتهجئة باللغة المحلية. وقد جرى تطوير هذه البرامج بالتشاور والتعاون مع أفراد المجتمع ووسائل الإعلام وجمعية المكتبات النيجيرية. وقد ظهرت تحديات تتعلق بتجميع هذه العناصر الثقافية وتعرضها للتلف وحفظها والحفاظ عليها. وقدمت توصية بضرورة تزويد المكتبات العامة النيجيرية بمزيد من الموارد الأصلية والمحافظة على العناصر المحلية في مجموعات رقمية.

Indigenous librarianship: Theory, practices, and means of social action

تسوية المكتبات النظرية، الممارسة والنشاط الاجتماعي
(Gosart, Uliia)

الخلاصة. 本文定义了土著图书馆学的内涵和外延，并从理论、应用和宣传等方面作了阐述。本文将土著文化定义为一种工具，用于在图书馆等专业领域保障土著权利，同时对传统的图书馆学理论进行修正，将本土研究中鲜明的“活着的知识”理念纳入进来。本文概述了对文化敏感的知识组织和管理实践，这些内容是土著图书馆学的有效构成部分。本文还揭示了土著图书馆学在知识、理论和方法等方面联合图书馆界和土著社群的潜力，并提倡在这一领域开展更多学术研究。

Transformation of library and information management: Decolonization or Indigenization?

تسوية المكتبات والمعلومات: التسوية أم التسوية؟
تسوية المكتبات والمعلومات

سبنسر ليلي (Lilley, Spencer)

الخلاصة. 本文探讨了殖民活动对土著知识体系的影响，以及各机构、图书馆情报专业人员和专业协会为满足当地土著人民的需要而亟需解决的问题。本文阐述了实现转型的必要性，并概括了需要通过去殖民化或本土化进程加以改变的事项。

Are we there yet? Visualizing Indigenous culture in today's library

我们实现了吗 在当代图书馆中实现土著文化可视化

米利森特 玛哈纳 露丝 富尔默(Fullmer, Millicent Mahana Rose)

摘要. 虽然土著人民发起的关于视觉展示的活动取得了显著进展, 但有关信息获取和歪曲事实的问题仍然存在, 需要继续开展宣传工作. 图书馆、档案馆和博物馆在各自的网站上有机会通过更广泛地传播图片、完善动态展示工具和更好地管理馆藏来加快去殖民化的工作. 然而, 网络空间也面临着知识产权伦理、数字鸿沟和资金等方面的挑战. 本文将探讨数字图片的展示、组织与存取等问题, 以及视觉素养在图书馆中的角色.

Library services and Indigenous peoples in Latin America: Reviewing concepts, gathering experiences

拉美地区的图书馆服务和土著人民现状分析
埃德加多 西瓦莱罗(Civallero, Edgardo)

摘要. 自20世纪80年代以来, 拉丁美洲图书馆开始为土著人民提供服务, 但规模和范围极为有限, 至今尚未系统化, 也鲜有人讨论. 纵观其短暂而集中的历史, 这些服务面临着一系列选择、矛盾和冲突, 有些很难解决. 本文以第一人称的角度(作者是拉丁美洲最早从事这项课题的图书馆情报学专业人员, 并在过去20年里始终活跃在这一领域), 简要回顾了南美洲的现状, 提出了需要迫切讨论的概念和想法, 以及需要探索的实现路径.

Indigenous resource management systems as models for librarianship: I waiwai ka 'āina

作为图书馆学发展模型的土著资源管理系统
卡维纳 科梅吉(Komeiji, Kawena)、基亚希 隆(Long, Keahiahi)、沙文 马苏达(Matsuda, Shavonn)、安妮玛丽 培凯(Paikai, Annemarie)

摘要. 本文提出了土著图书馆发展实践的一个新模型, 以传统的自然资源管理系统作为图书馆实践的模板. 本文详细介绍了夏威夷本地图书馆员处理夏威夷知识文献和馆藏的经验, 在此基础上探讨了夏威夷自然资源管理的具体原则, 并探讨了这些原则在图书馆环境中的应用. 本文最后总结了夏威夷图书馆的现状, 包括价值观、实践以及更好地为本地社区服务的目标.

The dangers of libraries and archives for Indigenous Australian workers: Investigating the question of Indigenous cultural safety

澳大利亚图书馆与档案馆对土著劳动者造成的威胁

克里斯滕 索普(Thorpe, Kirsten)

摘要. 澳大利亚图书馆和档案馆对土著人民造成了困扰, 因为它们不仅是获得知识的平台, 也是产生紧张冲突的场所. 图书馆和档案馆中一个普遍讨论的话题是人们的文化安全, 但是目前关于这个话题的研究很有限, 无法揭示这些机构一线工作人员面临的问题和关切. 本文通过一篇题为“土著档案和文化安全: 去殖民化和自主权在图书馆和档案馆中的作用”的博士论文, 讨论了澳大利亚图书馆与档案馆对土著劳动者造成的威胁. 本文的目的是提高澳大利亚土著人民的话语权, 展示他们在推进图书馆和档案馆馆藏获取方面的经历.

Reconciliation in Australia: The academic library empowering the Indigenous community

澳大利亚的和解 为土著社区赋能的高校图书馆

杰什里 曼托拉(Mamtora, Jayshree)、克萊尔 奥瓦斯卡(Ovaska, Claire)、布朗温 马蒂森(Mathiesen, Bronwyn)

摘要. 本文以詹姆斯 库克大学为例, 探讨了高校图书馆在澳大利亚和解进程中的作用. 这里的和解意为将澳大利亚的土著和非土著居民团结起来, 弥合他们之间存在的鸿沟. 詹姆斯 库克大学在昆士兰州北部有两个校区, 这里土著人口众多. 该大学制定了“和解行动计划”和“战略意图声明”, 为土著学生和工作人员提供了明确支持. 本文将通过四个广泛的兴趣领域——采购、参与、人员配备和信息素养培训, 重点讨论詹姆斯 库克大学图书馆情报服务部门在大学实现和解目标中的贡献. 特别值得一提的是, 汤斯维尔校区的马博图书馆体现了马博本人与大学的渊源, 彰显了这位澳大利亚土著在本国历史上发挥的重要作用.

Indigenous knowledge in Sudan: Perceptions among Sudanese librarians

苏丹的土著知识 苏丹图书馆员的认知
奥马尔 阿巴斯(Abbas, Omer)、穆罕默德 萨拉赫 埃尔丁 穆达维(Mudawi, Mohamed Salah Eldin)、拉迪娅 亚当 穆罕默德(Mohamed, Radia Adam)

摘要. 在苏丹, 土著知识深深植根于社会文化生活, 受到了广泛关注. 图书馆员作为学习的倡导

者,在本国的土著知识管理工作中发挥着重要作用。本文的目的是评估苏丹图书馆员对于土著知识的认知,并探讨他们在土著知识管理和保护中的作用。本文明确了土著知识管理中的主要障碍,以及信息和通信技术在其中的作用,此外还评估了制定成功的全国土著知识战略需要开展的重大变革。本文采用结构化问卷和四次半结构化访谈收集数据。结果表明,苏丹图书馆员认为图书馆在土著知识管理中发挥着重要作用。最后,本文就如何加强这一作用提出了建议。

A framework for the integration of Indigenous knowledge into libraries in South Africa

南非将土著知识纳入图书馆框架

马内德 姆隆戈(*Mhlongo, Maned*)

摘要. 本文为一项研究的部分成果,该研究探讨了南非公共图书馆将土著知识纳入本馆服务,以提高其服务相关性的努力。研究人员专门挑选了四家省级图书馆的服务作为样本,采用半结构式访谈的方法收集数据,并对数据进行专题分析。结果表明,尽管受访者明确表现出对知识的需求,但土著知识尚未纳入公共图书馆。本文提出了一个框架,确定利益相关者及其职责,以及纳入土著知识可能产生的结果。由于研究对象是不直接与社区合作的图书馆服务部门主管,本文建议开展更加深入的研究,从而将框架进一步细化。

Sharing stories: The Saskatchewan Aboriginal Storytelling Project

分享故事 “萨斯喀彻温土著讲故事”项目
塔拉 米利翁(*Million, Tara*)

“萨斯喀彻温土著讲故事”项目是加拿大萨斯喀彻温省开展的为期一个月的活动,以讲故事的方式展现第一民族、梅蒂人、因纽特人和无身份印第安人的生活、历史、实践和文化。萨斯喀彻温土著人民图书馆服务委员会负责开展该项目,并专门安排一位协调员负责申请资金、制定行动方案,并担任筹资活动和汇报工作的联络员。自2004年启动以来,“萨斯喀彻温土著讲故事”项目有了显著发展,有效促进了传统的讲故事活动,为参与的土著人民提供支持,并在土著人民和图书馆之间建立了更牢固的关系。该项目提供了一个动态的方法论和理论模型,通过纪念土著人民的口述历史为图书馆空间、活动和馆藏实现了去殖民化。

Searching for Tūpuna

寻找祖辈

尼古拉 安德鲁斯(*Andrews, Nicola*)

伯克自然历史和文化博物馆于1997年举办了“太平洋之声”展览。该展览由社区发起,展示了环

太平洋地区的土著文化,包括毛利文化。二十年后,华盛顿大学学生尼古拉 安德鲁斯偶然间到访博物馆,并开始与该机构合作,重新整理馆藏目录和物理空间中有关毛利语的内容。

伯克自然历史和文化博物馆的馆藏中包括962张19世纪的毛利照片,这些照片从新西兰被带走,并于1953年捐赠给该博物馆。这些照片都已数字化,但尚未出版。而且博物馆几乎没有关于照片主题的标识信息。本文介绍了该馆开展的活动,其中包括研究人员60多年来首次尝试辨认照片中的毛利酋长身份,以及在新的分馆中举办关于毛利人的祖辈及其语言的纪念活动。

Enabling cultural heritage spaces in Nigerian public libraries: A case study of the Anambra State Library Board

在尼日利亚公共图书馆打造文化遗产空间
案例研究

尼日利亚公共图书馆在促进社区土著知识的整理和可持续发展方面发挥着重要作用。本文以案例分析的形式介绍了阿南布拉州立图书馆理事会在保护文化遗产方面的活动、服务和挑战。本文采用定性研究方法,综合运用实地访问、观察技巧和访谈等手段收集数据。研究人员发现,公共图书馆设有文化遗产部,陈列着各种带有当地名称的土著物品。工作人员参与了一些旨在创造有效文化服务的活动。图书馆理事会每年与社区成员、媒体和尼日利亚图书馆协会开展合作,举办文化节、脱口秀、舞蹈表演、当地技能展示、讲故事、阅读和当地语言拼写比赛等活动。理事会面临的挑战包括馆藏整理、馆藏破损和保存保护等问题。本文建议尼日利亚公共图书馆获取更多的土著资源,并将其转化为数字馆藏。

Indigenous librarianship: Theory, practices, and means of social action

La bibliothéconomie autochtone comme théorie, pratique et moyen d'action sociale

Ulia Gosart

IFLA Journal, 47-3, 293-304

Résumé:

Cette étude cartographie le domaine de la bibliothéconomie autochtone. Elle conçoit cette discipline comme étant composée d'éléments théoriques, pratiques et à caractère revendicatif. Elle définit l'appartenance autochtone comme un instrument qui fait progresser les principes des droits autochtones dans certains domaines professionnels tels que la bibliothéconomie. Elle envisage une modification de la théorie traditionnelle de la bibliothéconomie en lui appliquant

la notion de « savoir vivant » qui prédomine dans la recherche autochtone. Elle donne un aperçu des pratiques culturellement sensibles d'organisation et de gestion du savoir, qui sont un composant pratique de la bibliothéconomie autochtone. L'étude montre que la bibliothéconomie autochtone a le potentiel d'*unifier* la discipline de la bibliothéconomie et les perspectives autochtones à l'égard du savoir, de la théorie et des méthodes, et plaide pour plus d'érudition dans ce domaine.

Transformation of library and information management: Decolonization or Indigenization?

Transformation de la gestion des bibliothèques et de l'information: décolonisation ou autochtonisation?

Spencer Lilley

IFLA Journal, 47–3, 305–312

Résumé:

Cet article étudie quel a été l'impact de la colonisation sur les systèmes de connaissances autochtones. Il évoque les problèmes qui doivent être pris en compte par les institutions, les professionnels des bibliothèques et des services d'information ainsi que les associations professionnelles pour qu'ils puissent répondre aux besoins des peuples autochtones dans leurs communautés. L'article considère pourquoi cette transformation est nécessaire et présente les points qui devront être modifiés par le biais d'un processus de décolonisation ou d'autochtonisation.

Are we there yet? Visualizing Indigenous culture in today's library

Avons-nous déjà atteint notre objectif? Visualisation de la culture autochtone dans la bibliothèque d'aujourd'hui

Millicent Mahana Rose Fullmer

IFLA Journal, 47–3, 313–320

Résumé:

Bien qu'il y ait eu des progrès notables sur le plan des initiatives prises par les communautés autochtones en matière de représentation visuelle, il existe toujours des problèmes d'accès et de représentation erronée qui exigent des efforts de sensibilisation constants. Dans l'espace virtuel, les bibliothèques, archives et musées ont la possibilité d'accroître les efforts de décolonisation par le biais d'une diffusion plus large de ces images, de meilleurs outils de présentation dynamique

et d'une meilleure organisation de leurs collections. Néanmoins, les espaces en ligne comportent certains défis spécifiques en rapport avec l'éthique en matière de propriété intellectuelle, le fossé numérique et le financement. Cet article examine les questions de représentation, d'organisation et d'accès aux images numériques et le rôle de l'éducation visuelle au sein des bibliothèques.

Library services and Indigenous peoples in Latin America: Reviewing concepts, gathering experiences

Services bibliothécaire et peuples autochtones en Amérique latine

Edgardo Civallo

IFLA Journal, 47–3, 321–330

Résumé:

En Amérique latine, les services bibliothécaires destinés aux peuples autochtones ont été développés depuis les années 1980 au moins: il s'agissait d'expériences à petite échelle qui, jusqu'à récemment, avaient mal été systématisées et à peine discutées. À travers leur histoire brève mais intense, ces services ont été confrontés à toute une série de choix, de contradictions et de conflits qu'ils n'ont pas toujours été en mesure de résoudre. Depuis une perspective personnelle (l'auteur était parmi les premiers professionnels de la bibliothéconomie à travailler sur ce sujet en Amérique latine et a exercé dans cette discipline au cours des 20 dernières années), l'article examine brièvement la situation en Amérique du Sud, identifie certaines notions et idées qui nécessitent un débat urgent et suggère certaines voies à explorer dans un futur proche.

Indigenous resource management systems as models for librarianship: I waiwai ka 'āina

Systèmes autochtones de gestion des ressources comme modèles pour la bibliothéconomie: I waiwai ka 'āina

Kawena Komeiji; Keahiahi Long; Shavonn Matsuda; Annemarie Paikai

IFLA Journal, 47–3, 331–340

Résumé:

Cette analyse suggère un nouveau modèle (de connaissances) pour la pratique de la bibliothéconomie autochtone, en proposant un système traditionnel de gestion des ressources naturelles comme métaphore des pratiques bibliothécaires. En exposant en détail les expériences des bibliothécaires hawaïens autochtones

travaillant avec des matériels et des collections représentant le savoir hawaïen, l'article évoque les principes hawaïens spécifiques de gestion des ressources naturelles (kapu, kūlana, waiwai et lele) et explore la possibilité de les appliquer dans des contextes bibliothécaires. Le résultat est une description de la bibliothéconomie hawaïenne ancrée dans des valeurs et pratiques hawaïennes, dans l'objectif de proposer de meilleurs services aux communautés hawaïennes.

The dangers of libraries and archives for Indigenous Australian workers: Investigating the question of Indigenous cultural safety

Les dangers des bibliothèques et des archives pour les travailleurs australiens autochtones

Kirsten Thorpe

IFLA Journal, 47–3, 341–350

Résumé:

Les bibliothèques et les archives sont des espaces déconcertants pour les peuples autochtones australiens, dans la mesure où ce sont aussi bien des lieux de renouveau et d'expression de la vérité que des lieux de tensions extrêmes. Le sujet de la sécurité culturelle des peuples dans les bibliothèques et les archives est fréquemment discuté, bien qu'il ait fait l'objet de recherches limitées pour révéler les problèmes et les préoccupations des personnes qui travaillent en première ligne dans ces institutions. Cet article aborde les dangers des bibliothèques et des archives pour les travailleurs australiens autochtones en présentant une recherche de doctorat consacrée à l'Archivage autochtone et la Sécurité culturelle, qui examine le rôle de la décolonisation et de l'autodétermination dans les bibliothèques et les archives. Cet article a pour but de donner davantage de visibilité aux voix et aux expériences des peuples australiens autochtones qui s'emploient à faciliter l'accès aux collections des bibliothèques et des archives.

Reconciliation in Australia: The academic library empowering the Indigenous community

La réconciliation en Australie: la bibliothèque universitaire au service de l'autonomisation de la communauté autochtone

Jayshree Mamtora; Claire Ovaska; Bronwyn Mathiesen

IFLA Journal, 47–3, 351–360

Résumé:

Cet article évoque le rôle de la bibliothèque universitaire dans le processus de réconciliation en Australie, considéré du point de vue de l'Université James Cook (JCU). Dans ce contexte, la réconciliation est définie comme le processus visant à rapprocher les peuples australiens autochtones et non-autochtones afin de leur permettre de combler le fossé qui les sépare. Deux des campus de JCU sont situés dans le Queensland septentrional, une région à forte population autochtone. Elle a mis en place un « plan d'action pour la réconciliation » (Reconciliation Action Plan ou RAP) et une déclaration d'intention stratégique qui expriment clairement un soutien à ses étudiants et son personnel autochtones. L'article s'intéresse au rôle joué par les services de bibliothéconomie de JCU en faveur des objectifs de réconciliation de l'université, ce dans le cadre de quatre vastes domaines d'intérêt: approvisionnement, engagement, recrutement et formation à la maîtrise de l'information. Il cite en particulier l'exemple de la bibliothèque Eddie Koiki Mabo du campus de Townsville, reconnaissant ainsi le lien de Mabo avec la JCU et soulignant le rôle important joué par cet Autochtone dans l'histoire de l'Australie.

Indigenous knowledge in Sudan: Perceptions among Sudanese librarians

Le savoir autochtone au Soudan: perceptions des bibliothécaires soudanais

Omer Abbas; Mohamed Salah Eldin Mudawi; Radia Adam Mohamed

IFLA Journal, 47–3, 361–374

Résumé:

Le savoir autochtone a bénéficié d'une attention considérable au Soudan, dans la mesure où il est profondément ancré dans la vie socioculturelle. En tant que facilitateurs de l'apprentissage, les bibliothécaires ont un rôle essentiel à jouer dans la gestion du savoir autochtone dans ce pays. Cet article cherche à déterminer dans quelle mesure les bibliothécaires soudanais ont conscience de ce savoir et examine leurs rôles dans sa gestion et sa préservation. L'étude identifie aussi les principaux obstacles auxquels le savoir autochtone est confronté ainsi que le rôle de la technologie de l'information et de la communication dans sa gestion. De plus, l'étude détermine quelles sont les modifications nécessaires pour développer une stratégie nationale à succès en matière de savoir autochtone. Des questionnaires structurés et quatre entretiens semi-structurés ont été utilisés pour collecter les données. Les constatations montrent que les bibliothécaires soudanais estiment que les bibliothèques ont

un rôle à jouer dans la gestion du savoir autochtone. L'article fait quelques recommandations pertinentes afin d'accorder un rôle plus important aux bibliothécaires dans la gestion de ce savoir au Soudan.

A framework for the integration of Indigenous knowledge into libraries in South Africa

Cadre pour intégrer le savoir autochtone au sein des bibliothèques d'Afrique du Sud

Maned Mhlongo

IFLA Journal, 47–3, 375–385

Résumé:

Cet article fait partie d'une étude plus large s'intéressant à l'intégration du savoir autochtone aux services des bibliothèques publiques en Afrique du Sud afin d'augmenter leur utilité. Quatre services bibliothécaires provinciaux sélectionnés dans ce but ont servi d'échantillons pour cette étude. Des entretiens semi-structurés avec des responsables des services bibliothécaires ont été menés pour collecter les données. Ces données ont été systématiquement analysées. Les résultats montrent que le savoir autochtone n'a pas été intégré aux bibliothèques publiques malgré le besoin explicite identifié par les participants. Un cadre qui identifie les parties prenantes, leurs responsabilités ainsi que les résultats envisagés pour l'intégration du savoir autochtone est proposé. Des études similaires sont recommandées pour poursuivre la recherche afin de customiser le cadre envisagé, étant donné que les participants à l'étude dont cet article est extrait sont des responsables de services bibliothécaires qui ne travaillent pas directement avec les communautés.

Sharing stories: The Saskatchewan Aboriginal Storytelling Project

Le partage de récits: le projet Saskatchewan Aboriginal Storytelling

Tara Million

IFLA Journal, 47–3, 386–391

Résumé:

Le projet Saskatchewan Aboriginal Storytelling (SAS) est une manifestation sur un mois organisé dans la province du Saskatchewan au Canada. Il célèbre les vies, les histoires, les pratiques et les Premières Nations, les Métis, les Inuits et les peuples sans statut par le biais du récit. Le comité chargé des services bibliothécaires pour les peuples autochtones du Saskatchewan (LSSAP) supervise le projet SAS et emploie pour ce projet un coordinateur chargé des

demandes de subventions, de coordonner les grandes lignes du projet, de faire office de contact pour le financement du site et de rendre compte des manifestations. Depuis son lancement en 2004, le projet SAS s'est considérablement développé et a véritablement stimulé les récits traditionnels, en soutenant un réseau de conteurs autochtones. Il a contribué à créer des liens plus forts entre les peuples autochtones et les bibliothèques. Le projet SAS constitue un modèle méthodologique et théorique dynamique pour décoloniser les espaces, programmes et collections bibliothécaires en célébrant les traditions orales autochtones.

Searching for Tūpuna

À la recherche de Tūpuna

Nicola Andrews

IFLA Journal, 47–3, 392–397

Résumé:

Le musée Burke d'histoire naturelle et de culture a ouvert l'exposition « Les voix du Pacifique » en 1997, une exposition communautaire consacrée aux cultures indigènes dans les pays du pourtour du Pacifique, y compris les Maoris. Vingt ans après, Nicola Andrews, un étudiant maori de la tribu Ngāti Pāoa à l'Université de Washington, visite le Burke par hasard puis engage une collaboration avec le musée afin de recadrer les descriptions des taonga dans son catalogue et ses salles.

La collection Burke comprend également 962 photos maoris datant du 19^e siècle qui avaient été rapportées d'Aotearoa (Nouvelle Zélande) et données au musée en 1953. Ces photos avaient été numérisées, mais pas publiées, et le musée ne dispose pratiquement d'aucune information permettant d'identifier les personnes représentées. Cet article décrit ce qui a été sans doute la première tentative depuis six décennies d'identifier les Rangatira qui figurent sur ces images et une façon pour le musée Burke de rendre hommage aux Tūpuna et taonga en sa possession, alors qu'il se préparait à ouvrir un nouveau site fin 2019.

Enabling cultural heritage spaces in Nigerian public libraries: A case study of the Anambra State Library Board

Création d'espaces consacrés au patrimoine culturel dans les bibliothèques publiques au Nigeria: une étude de cas

IFLA Journal, 47–3, 398–405

Résumé:

Les bibliothèques publiques nigérianes jouent un rôle important dans la collecte et le maintien du savoir des communautés autochtones. Cet article est

une étude de cas des activités et services de l'administration de la bibliothèque d'état pour maintenir le patrimoine culturel et des défis qui se présentent à elle dans ce cadre. Il s'agit d'une recherche qualitative avec des visites physiques, des techniques d'observation et des entretiens dans le but de rassembler des données. Les chercheurs ont constaté que la bibliothèque publique possède un département consacré au patrimoine culturel dans lequel divers objets autochtones sont exposés, assortis de leur nom local. Le personnel est impliqué dans des activités conçues pour développer des services culturels efficaces. Le conseil d'administration de la bibliothèque organise des événements culturels annuels, des débats, des manifestations de danse, des démonstrations d'artisanat local, des récits, des lectures et des concours d'orthographe dans le langage local. Ces programmes sont développés en concertation et collaboration avec des membres de la communauté, les médias et l'Association bibliothécaire nigériane. Parmi les défis, on compte les problèmes de collecte des données, de dommages, de conservation et de préservation. Il a été recommandé aux bibliothèques publiques nigérianes de faire l'acquisition d'un plus grand nombre de ressources autochtones et de conserver les objets locaux dans des collections numériques.

Indigenous librarianship: Theory, practices, and means of social action

Indigenes Bibliothekswesen als Theorie, Praxis und Mittel des sozialen Handelns

Ulia Gosart

IFLA Journal, 47–3, 293–304

Zusammenfassung:

Diese Studie befasst sich mit dem Bereich des indigenen Bibliothekswesens. Sie versteht dieses Feld als eines, das aus theoretischen, angewandten und anwaltschaftlichen Komponenten besteht. Dabei erfasst diese Studie Indigenität als ein Instrument, das die Prinzipien indigener Rechte in Berufsfeldern wie dem Bibliothekswesen vorantreibt. Diese Studie bietet einen Ausblick auf die Revision der traditionellen Theorie des Bibliothekswesens, indem sie den Begriff des „lebendigen Wissens“ auf diese Theorie anwendet, der in der indigenen Forschung prominent ist. Sie vermittelt einen Überblick über kultursensible Praktiken der Wissensorganisation und -verwaltung, eine der angewandten Komponenten des indigenen Bibliothekswesens. Darüber hinaus zeigt diese Studie das Potenzial des indigenen Bibliothekswesens auf, das bibliothekarische

Feld und indigene Perspektiven auf Wissen, Theorie und Methoden zu „vereinen“, und plädiert für mehr Forschung in diesem Bereich.

Transformation of library and information management: Decolonization or Indigenization?

Transformation des Bibliotheks- und Informationsmanagements: Dekolonisierung oder Indigenisierung?

Spencer Lilley

IFLA Journal, 47–3, 305–312

Zusammenfassung:

Dieser Artikel betrachtet die Auswirkungen der Kolonisierung auf indigene Wissenssysteme. Er erörtert die Fragen, die von Institutionen, Bibliotheks- und Informationsexperten und Berufsverbänden angegangen werden müssen, um sicherzustellen, dass sie in der Lage sind, die Bedürfnisse der indigenen Bevölkerung in ihren Gemeinschaften zu erfüllen. Der Artikel legt dar, warum diese Transformation notwendig ist und skizziert die Themen, die durch einen Dekolonisierungs- oder Indigenisierungsprozess verändert werden müssen.

Are we there yet? Visualizing Indigenous culture in today's library

Sind wir schon am Ziel? Sichtbarmachung indigener Kultur in der Bibliothek von heute

Millicent Mahana Rose Fullmer

IFLA Journal, 47–3, 313–320

Zusammenfassung:

Obwohl es bemerkenswerte Fortschritte bei von Indigenen geleiteten Initiativen in Bezug auf visuelle Darstellung gegeben hat, gibt es noch immer Probleme mit dem Zugang und der unangemessenen Darstellung, die ständige Lobbyarbeit erfordern. Im virtuellen Raum haben Bibliotheken, Archive und Museen die Möglichkeit, die Dekolonisierungsbemühungen durch eine größere Verbreitung dieser Bilder, verbesserte dynamische Präsentationswerkzeuge und eine bessere Organisation ihrer Sammlungen zu verstärken. Allerdings bringen Online-Räume ihre eigenen Herausforderungen in Bezug auf die Ethik des geistigen Eigentums, die digitale Kluft und die Finanzierung mit sich. In diesem Artikel werden Fragen der Darstellung, der Organisation und des Zugangs zu digitalen Bildern sowie die Rolle der visuellen Kompetenz in Bibliotheken untersucht.

Library services and Indigenous peoples in Latin America: Reviewing concepts, gathering experiences

Bibliotheksdienste und indigene Völker in Lateinamerika

Edgardo Civalero

IFLA Journal, 47–3, 321–330

Zusammenfassung:

Bibliotheksdienste für indigene Völker wurden in Lateinamerika spätestens seit den 1980er Jahren entwickelt: kleine, sehr spezifische Erfahrungen, die bis vor kurzem kaum systematisiert und kaum diskutiert wurden. Im Laufe ihrer kurzen, aber intensiven Geschichte standen diese Dienste vor einer Reihe von Scheidewegen, Widersprüchen und Konflikten, die sie nicht immer aufzulösen vermochten. Aus der Ich-Perspektive (der Autor gehörte zu den ersten LIS-Fachleuten, die sich in Lateinamerika mit diesem Thema beschäftigten, und ist seit 20 Jahren auf diesem Gebiet tätig) gibt dieser Beitrag einen kurzen Überblick über den Stand der Dinge in Südamerika, er zeigt einige Konzepte und Ideen auf, die dringend diskutiert werden müssen, und schlägt einige Wege vor, die in naher Zukunft erforscht werden sollten.

Indigenous resource management systems as models for librarianship: I waiwai ka ‘āina

Indigene Ressourcenmanagementsysteme als Modelle für das Bibliothekswesen: I waiwai ka ‘āina

I waiwai ka ‘āina

Kawena Komeiji; Keahiahi Long; Shavonn Matsuda; Annemarie Paikai

IFLA Journal, 47–3, 331–340

Zusammenfassung:

Dieser Kommentar schlägt ein neues Modell für die Praxis des indigenen Bibliothekswesens vor, das ein traditionelles System der Verwaltung natürlicher Ressourcen als Metapher für die bibliothekarische Praxis positioniert. Anhand der Erfahrungen hawaiianischer Bibliothekare, die mit Materialien und Sammlungen arbeiten, die hawaiianisches Wissen repräsentieren, werden spezifische hawaiianische Prinzipien des Managements natürlicher Ressourcen (*kapu*, *kūlana*, *waiwai* und *lele*) diskutiert und ihre möglichen Anwendungen im Bibliothekskontext untersucht. Das Ergebnis ist eine Beschreibung des hawaiianischen Bibliothekswesens, geerdet in hawaiianischen Werten und Praktiken mit dem Ziel, hawaiianischen Gemeinschaften bestmöglich zu dienen.

The dangers of libraries and archives for Indigenous Australian workers: Investigating the question of Indigenous cultural safety

Die Gefahren von Bibliotheken und Archiven für indigene australische Mitarbeiter

Kirsten Thorpe

IFLA Journal, 47–3, 341–350

Zusammenfassung:

Bibliotheken und Archive sind beunruhigende Räume für die australischen Ureinwohner, da sie sowohl Orte der Erneuerung und der Wahrheitsfindung sind, als auch Orte tiefer Spannungen. Das Thema der kulturellen Sicherheit von Menschen in Bibliotheken und Archiven wird häufig diskutiert, jedoch gibt es nur wenige Untersuchungen zu diesem Thema, die die Probleme und Sorgen der Menschen, die an vorderster Front in diesen Einrichtungen arbeiten, aufzeigen. Dieser Beitrag diskutiert die Gefahren von Bibliotheken und Archiven für australische Ureinwohner, indem er eine Doktorarbeit zum Thema „Indigene Archivierung und kulturelle“ vorstellt: die Untersuchung der Rolle von Dekolonisierung und Selbstbestimmung in Bibliotheken und Archiven. Ziel des Beitrags ist es, die Stimme und die Erfahrungen der australischen Ureinwohner, die sich für einen leichteren Zugang zu Sammlungen in Bibliotheken und Archiven einsetzen, besser sichtbar zu machen.

Reconciliation in Australia: The academic library empowering the Indigenous community

Versöhnung in Australien: Wie die akademische Bibliothek die indigene Gemeinschaft stärkt

Jayshree Mamtora; Claire Ovaska; Bronwyn Mathiesen

IFLA Journal, 47–3, 351–360

Zusammenfassung:

In dieser Arbeit wird die Rolle der akademischen Bibliothek als Beitrag zum Versöhnungsprozess in Australien am Beispiel der James Cook University (JCU) diskutiert. Versöhnung wird in diesem Zusammenhang als der Prozess definiert, indigene und nicht-indigene australische Völker zusammenzubringen, um die Kluft, die zwischen ihnen besteht, zu überwinden. Zwei der JCU-Campus befinden sich in Nord-Queensland, einem Gebiet mit einem hohen Anteil an indigener Bevölkerung. Sie verfügt über einen Versöhnungsaktionsplan (Reconciliation Action Plan, RAP) und eine strategische Absichtserklärung (Statement of Strategic Intent), die eine klare Aussage zur

Unterstützung ihrer indigenen Studenten und Mitarbeiter treffen. Diese Arbeit konzentriert sich auf die Beteiligung des Bibliotheks- und Informationsdienstes der JCU an den Versöhnungszielen der Universität anhand von vier großen Interessengebieten: Beschaffung, Engagement, Personal und Schulung der Informationskompetenz. Besonders erwähnenswert ist die Namensgebung der Townsville Campus Library, der Eddie Koiki Mabo Library, in Anerkennung der Verbindung zwischen Mabo und der JCU, was die Bedeutung der Rolle dieses indigenen Mannes in der Geschichte Australiens unterstreicht.

Indigenous knowledge in Sudan: Perceptions among Sudanese librarians

Indigenes Wissen im Sudan: Wahrnehmungen unter sudanesischen Bibliothekarinnen und Bibliothekaren

Omer Abbas; Mohamed Salah Eldin Mudawi; Adam Radia

IFLA Journal, 47–3, 361–374

Zusammenfassung:

In digenes Wissen (Indigenous Knowledge, IK) hat im Sudan große Aufmerksamkeit erhalten, da es tief im soziokulturellen Leben verwurzelt ist. Bibliothekare haben als Lernförderer eine wesentliche Rolle im IK-Management des Landes zu spielen. Das Ziel dieses Artikels ist es, das Bewusstsein sudanesischer Bibliothekare für IK zu bewerten und ihre Rolle bei der Verwaltung und Bewahrung von IK zu untersuchen. Die Forschung identifiziert außerdem die wichtigsten Hindernisse, die sich dem IK-Management stellen, und die Rolle der Informations- und Kommunikationstechnologie in ihrem Management. Darüber hinaus bewertet die Forschung die wichtigsten Veränderungen, die für die Entwicklung einer erfolgreichen nationalen IK-Strategie notwendig sind. Zur Datenerhebung wurden strukturierte Fragebögen und vier halbstrukturierte Interviews verwendet. Die Ergebnisse zeigen, dass die sudanesischen Bibliothekare davon überzeugt sind, dass Bibliotheken eine Rolle im IK-Management spielen müssen. Der Artikel kommt mit einigen relevanten Empfehlungen zur Stärkung der Rolle von Bibliothekaren im IK-Management im Sudan.

A framework for the integration of Indigenous knowledge into libraries in South Africa

Rahmen für die Integration von indigenem Wissen in Bibliotheken in Südafrika

Maned Mhlongo

IFLA Journal, 47–3, 375–385

Zusammenfassung:

Der Beitrag ist Teil einer größeren Studie, die die Integration von indigenem Wissen in öffentliche Bibliotheksdienste in Südafrika untersuchte, in dem Bestreben, deren Relevanz zu erhöhen. Vier gezielt ausgewählte Bibliotheksdienste der Provinz bildeten die Stichprobe für die Studie. Zur Datenerhebung wurden halbstrukturierte Interviews mit Leitern von Provinzbibliotheken geführt. Die Datenauswertung erfolgte thematisch. Die Ergebnisse zeigten, dass IK in öffentlichen Bibliotheken trotz des von den Teilnehmern festgestellten ausdrücklichen Bedarfs noch nicht integriert wurde. In dem Beitrag wird ein Rahmen vorgeschlagen, der die Beteiligten, ihre Verantwortlichkeiten sowie die angestrebten Ergebnisse für die Integration von IK identifiziert. Ähnliche Studien werden für weitere Untersuchungen empfohlen, um den vorgeschlagenen Rahmen anzupassen, da die Teilnehmer der Studie, aus der dieser Beitrag entnommen wurde, Leiter von Bibliotheksdiensten waren, die nicht direkt mit Gemeinden arbeiten.

Sharing stories: The Saskatchewan Aboriginal Storytelling Project

Geschichten erzählen: das Saskatchewan Aboriginal Storytelling Project

Tara Million

IFLA Journal, 47–3, 386–391

Zusammenfassung:

Das Saskatchewan Aboriginal Storytelling (SAS)-Projekt ist eine einmonatige Veranstaltung in Saskatchewan, Kanada, die das Leben, die Geschichte, die Praktiken und die Kulturen der First Nations, Métis, Inuit und der Nicht-Status-Völker durch Geschichtenerzählen feiert. Das Komitee „Library Services for Saskatchewan Aboriginal Peoples“ (LSSAP) beaufsichtigt das SAS-Projekt und beschäftigt einen SAS-Koordinator, der Zuschüsse beantragt, die SAS-Richtlinien koordiniert und der Ansprechpartner für die Finanzierung vor Ort und die Berichterstattung über Veranstaltungen ist. Seit seinem Start im Jahr 2004 ist das SAS-Projekt erheblich gewachsen und hat das traditionelle Geschichtenerzählen effektiv gefördert, ein Netzwerk von Aborigine-Geschichtenerzählern unterstützt und dazu beigetragen, stärkere Beziehungen zwischen Aborigines und Bibliotheken zu schaffen. Das SAS-Projekt ist ein dynamisches methodisches und theoretisches Modell zur Dekolonisierung von Bibliotheksräumen, -programmen und -sammlungen mithilfe des Zelebrierens der mündlichen Traditionen der Aborigines.

Searching for Tūpuna

Suche nach Tūpuna

Nicola Andrews

IFLA Journal, 47–3, 392–397

Zusammenfassung:

Das Burke Museum of Natural History and Culture eröffnete 1997 die Ausstellung „Pacific Voices“, eine von der Gemeinschaft geführte Ausstellung über indigene Kulturen im gesamten Pazifikraum, einschließlich der Māori. Zwanzig Jahre später besuchte Nicola Andrews, eine Ngāti Pāoa Māori-Studentin an der Universität von Washington, zufällig das Burke und begann, mit dem Museum zusammenzuarbeiten, um Taonga-Beschreibungen im Katalog und in den Ausstellungsräumen neu zu gestalten.

Die Burke-Sammlung umfasst auch 962 Māori-Fotografien aus dem 19. Jahrhundert, die aus Aotearoa stammen und 1953 dem Museum geschenkt wurden. Diese Fotografien waren zwar digitalisiert worden, aber nicht veröffentlicht, und das Museum besaß fast keine identifizierenden Informationen über ihre Motive. Dieser Artikel beschreibt den vielleicht ersten Versuch seit über sechs Jahrzehnten, die auf diesen Bildern abgebildeten Rangatira zu identifizieren, und Wege, wie das Burke die Tūpuna und Taonga in seiner Obhut ehren kann, während es sich auf die Eröffnung eines neuen Standorts Ende 2019 vorbereitet.

Enabling cultural heritage spaces in Nigerian public libraries: A case study of the Anambra State Library Board

Einrichtung von Kulturerbe-Räumen in öffentlichen Bibliotheken in Nigeria: eine Fallstudie

IFLA Journal, 47–3, 398–405

Zusammenfassung:

Öffentliche Bibliotheken in Nigeria spielen eine wichtige Rolle bei der Sammlung und Erhaltung des indigenen Wissens der Gemeinschaften. Dieser Beitrag ist eine Fallstudie über die Aktivitäten, Dienstleistungen und Herausforderungen bei der Erhaltung des kulturellen Erbes im Bibliotheksvorstand im Bundesstaat Anambra. Es handelt sich um qualitative Forschung mit physischen Besuchen, Beobachtungstechniken und Interviews zur Datensammlung. Die Forscher fanden heraus, dass die öffentliche Bibliothek eine Abteilung für kulturelles Erbe hat, in der verschiedene einheimische Gegenstände mit ihren lokalen Namen ausgestellt sind. Die Mitarbeiter sind an mehreren Aktivitäten beteiligt, die darauf abzielen, effektive kulturelle Dienstleistungen zu schaffen. Der Bibliotheksvorstand organisiert jährlich ein Kulturfest, Talkshows, Tänze, lokale Fertigkeiten, Geschichtenerzählen, Lesen und einen

Buchstabierwettbewerb in der lokalen Sprache. Diese Programme werden in Absprache und Zusammenarbeit mit Gemeindemitgliedern, Medien und dem nigerianischen Bibliotheksverband (Nigerian Library Association) entwickelt. Zu den Herausforderungen gehören Probleme bei der Zusammenstellung, Beschädigungen, Konservierung und Erhaltung. Es wurde empfohlen, dass nigerianische öffentliche Bibliotheken mehr einheimische Ressourcen erwerben und die lokalen Objekte in digitalen Sammlungen bewahren sollten.

Indigenous librarianship: Theory, practices, and means of social action

Библиотечное дело коренных народов как теория, практика и средство социальной деятельности

Улия Госарт

Журнал ИФЛА, 47–3, 293–304

Аннотация:

В этом исследовании отражена область библиотечного дела коренных народов. Данная область рассматривается как состоящая из теоретических, прикладных и пропагандистских компонентов. В данном исследовании подвергается теоретическому обоснованию самобытность как инструмент, который продвигает принципы прав коренных народов в таких профессиональных областях, как библиотечное дело. В этом исследовании предлагается перспектива пересмотра традиционной теории библиотечного дела путем применения к данной теории понятия “живого знания”, широко распространенного в исследованиях коренных народов. В нем рассматриваются практики, учитывающие культурные особенности организации и управления знаниями, которые являются прикладным компонентом библиотечного дела коренных народов. В данном исследовании раскрывается потенциал библиотечного дела коренных народов для “объединения” области библиотечного дела и взглядов коренных народов на знания, теорию и методы, а также в исследовании подчёркивается необходимость расширения научных знаний в этой области.

Transformation of library and information management: Decolonization or Indigenization?

Трансформация библиотечного и информационного менеджмента: деколонизация или коренизация?

Лилли Спенсер

Журнал ИФЛА, 47–3, 305–312

Аннотация:

Данная статья дает представление о том, как колонизация повлияла на системы знаний коренных народов. В ней обсуждаются вопросы, которые должны решаться учреждениями, специалистами в области библиотек и информации, а также профессиональными ассоциациями для обеспечения того, чтобы они могли удовлетворять потребности коренных народов в своих общинах. В статье рассматривается, почему эта трансформация необходима и излагаются вопросы, которые необходимо будет изменить в рамках процесса деколонизации или коренизации.

Are we there yet? Visualizing Indigenous culture in today's library

Мы уже там? Визуализация культуры коренных народов в современной библиотеке
Миллисент Махана Роуз Фуллмер

Журнал ИФЛА, 47–3, 313–320

Аннотация:

Хотя в инициативах коренных народов, связанных с визуальным представлением, достигнут заметный прогресс, проблемы доступа и искажения информации все еще существуют и требуют постоянной информационно-пропагандистской работы. В виртуальном пространстве библиотеки, архивы и музеи имеют возможность активизировать усилия по деколонизации за счет более широкого распространения этих изображений, совершенствования инструментов динамической презентации и лучшей организации своих коллекций. Тем не менее, онлайн-пространства сталкиваются со своими собственными проблемами, связанными с этикой интеллектуальной собственности, цифровым разрывом и финансированием. В этой статье будут рассмотрены вопросы представления, организации и доступа к цифровым изображениям, а также роль визуальной грамотности в библиотеках.

Library services and Indigenous peoples in Latin America: Reviewing concepts, gathering experiences

Библиотечное обслуживание и коренные народы в Латинской Америке

Эдгардо Чивальеро

Журнал ИФЛА, 47–3, 321–330

Аннотация:

Библиотечные услуги для коренных народов развиваются в Латинской Америке приблизительно с 1980-х годов. Это небольшой, но очень специфический опыт, который до недавнего

времени был плохо систематизирован и почти не обсуждался. На протяжении своей короткой, но насыщенной истории эти службы сталкивались с рядом переломных моментов, противоречий и конфликтов, которые они не всегда могли разрешить. Автор статьи был одним из первых специалистов по библиотечным и информационным наукам (LIS), работавших в области данной тематики в Латинской Америке; он активно работал в этой области в течение последних 20 лет. В этой статье от первого лица и кратко рассматривается положение дел в Южной Америке, определяются некоторые концепции и идеи, требующие срочного обсуждения, также предлагаются некоторые подходы для их изучения в ближайшем будущем.

Indigenous resource management systems as models for librarianship: I waiwai ka 'āina

Системы управления ресурсами коренных народов как модели библиотечного дела:

Кавена Комэйджи; Кеахиахи Лонг; Шавонн Мацуда; Аннемари Пайкай

Журнал ИФЛА, 47–3, 331–340

Аннотация:

В этом комментарии предлагается новая модель практики библиотечного дела коренных народов, которая позиционирует традиционную систему управления природными ресурсами в качестве метафоры для библиотечной практики. Подробно описывается опыт местных гавайских библиотекарей, работающих с материалами и коллекциями, представляющими знания коренных народов Гавайских островов. В статье обсуждаются конкретные гавайские принципы управления природными ресурсами (капу, кулана, вайвай и леле) и исследуются возможные области их применения в библиотечных контекстах. Результатом является описание библиотечной деятельности на Гавайских островах, основанной на гавайских ценностях и их практическом применении с целью наилучшего обслуживания гавайских сообществ.

The dangers of libraries and archives for Indigenous Australian workers: Investigating the question of Indigenous cultural safety

Опасности библиотек и архивов для работников из числа коренного населения Австралии

Кирстен Торп

Журнал ИФЛА, 47–3, 341–350

Аннотация:

Для коренных австралийцев библиотеки и архивы являются беспокойными местами, поскольку они рассматриваются как места обновления и установления истины, так и места, вызывающие глубокое напряжение. Тема культурной безопасности людей в библиотеках и архивах широко обсуждается, однако по этой теме было проведено ограниченное исследование с целью выявления вопросов и проблем людей, которые работают на передовой в этих учреждениях. В данной работе исследуется вопрос безопасности в библиотеках и архивах для работников из числа коренных австралийцев, которые пишут докторские диссертации по теме архивирования наследия коренных народов и культурной безопасности: изучение роли деколонизации и самоопределения в библиотеках и архивах. Цель этого документа состоит в том, чтобы привлечь больше внимания к голосу и опыту коренных австралийцев, которые работают над облегчением доступа к коллекциям в библиотеках и архивах.

Reconciliation in Australia: The academic library empowering the Indigenous community

Примирение в Австралии: академическая библиотека расширяет возможности общины коренных народов

Джейшри Мамтора; Клэр Оваска; Бронуин Матьесен

Журнал ИФЛА, 47–3, 351–360

Аннотация:

В этой статье рассматривается роль академической библиотеки в содействии процессу примирения в Австралии, рассматриваемой через призму Университета Джеймса Кука (JCU). Примирение в этом контексте определяется как процесс объединения коренных и некоренных австралийских народов для преодоления существующего между ними разрыва. Два кампуса университета JCU расположены в Северном Квинсленде, районе с высокой численностью коренного населения. Был разработан План действий по примирению и Заявление о стратегических намерениях, в которых содержится четкое заявление в поддержку студентов и сотрудников университета из числа коренных народов. В документе основное внимание будет уделено участию Библиотечно-информационной службы университета JCU в достижении целей Университета по согласованию в четырех широких областях, представляющих интерес: Закупки; Привлечение; Укомплектование персоналом; Обучение информационной грамотности.

Особо следует отметить название библиотеки кампуса Таунсвилла: Библиотека Эдди Коики Мабо, в знак признания связи Мабо с университетом JCU, что подчеркивает важность роли, которую этот коренный житель сыграл в истории Австралии.

Indigenous knowledge in Sudan: Perceptions among Sudanese librarians

Знания коренных народов в Судане: восприятие среди суданских библиотекарей

Омер Аббас; Мохаммед Салах Эльдин Мудави; Радиа Адам Мохаммед

Журнал ИФЛА, 47–3, 361–374

Аннотация:

В Судане уделяется значительное внимание знаниям коренных народов, которые глубоко укоренились в социально-культурной жизни. Библиотекари, как посредники в обучении, призваны играть важную роль в управлении знаниями коренных народов в стране. Цель этой статьи – оценить осведомленность суданских библиотекарей относительно знаний коренных народов и изучить их роль в управлении этими знаниями и их сохранении. В исследовании также определяются основные препятствия, с которыми приходится сталкиваться в процессе управления знаниями коренных народов, а также описывается роль информационно-коммуникационных технологий в данном управлении. Кроме того, в исследовании оцениваются основные изменения, необходимые для разработки успешной национальной стратегии относительно знаний коренных народов. Для сбора данных использовались структурированные анкеты и четыре полуструктурированных интервью. Из результатов анализа явствует, что суданские библиотекари считают, что библиотеки должны играть определенную роль в управлении знаниями коренных народов. В статье предлагаются некоторые соответствующие рекомендации по повышению роли работников библиотек в управлении знаниями коренных народов в Судане.

A framework for the integration of Indigenous knowledge into libraries in South Africa

Рамки для интеграции знаний коренных народов в библиотеки Южной Африки

Гривастый Млонго

Журнал ИФЛА, 47–3, 375–385

Аннотация:

Данный документ является частью более масштабного исследования, в котором подвергалась изучению интеграция знаний коренных народов в

публичные библиотечные услуги в Южной Африке в целях повышения их актуальности. Выборку для исследования составили четыре целенаправленно отобранные провинциальные библиотечные службы. Для сбора данных были проведены полуструктурированные интервью с руководителями провинциальных библиотечных служб. Собранные данные подвергались тематическому анализу. Результаты показали, что знания коренных народов не были интегрированы в публичные библиотеки, несмотря на выраженную потребность, выявленную участниками данного процесса. В исследовании предлагается структура, в которой определяются заинтересованные стороны, их обязанности, а также ожидаемые результаты интеграции знаний коренных народов. Аналогичные работы рекомендуются для дальнейших исследований с целью адаптации предлагаемой структуры, учитывая тот факт, что участниками исследования, из которого был извлечен документ, были руководители библиотечных служб, которые не работают напрямую с сообществами.

Sharing stories: The Saskatchewan Aboriginal Storytelling Project

Обмен историями: Проект по рассказыванию историй аборигенов Саскачевана

Тара Миллион

Журнал ИФЛА, 47–3, 386–391

Аннотация:

Проект по рассказыванию историй аборигенов Саскачевана (SAS) - является ежемесячным мероприятием в Саскачеване, Канада. Данное мероприятие посвящено жизни, истории, практике и культуре коренных народов, метисов, инуитов и народов, не имеющих статуса, посредством рассказывания историй. Комитет библиотечных услуг для коренных народов Саскачевана (LSSAP) контролирует проект SAS и нанимает координатора SAS, который подает заявки на получение грантов, координирует руководящие принципы SAS и является контактным лицом для финансирования сайта и отчетности о событиях. С момента своего запуска в 2004 году проект SAS значительно расширился и эффективно продвигал традиционное рассказывание историй, поддерживал сеть рассказчиков-аборигенов и помог создать более прочные отношения между коренными народами и библиотеками. Проект SAS представляет собой динамичную методологическую и теоретическую модель деколонизации библиотечных пространств, программ и коллекций посредством организации празднований устных традиций аборигенов.

Searching for Tūpuna

В поисках Тупуны

Никола Эндрюс

Журнал ИФЛА, 47–3, 392–397

Аннотация:

Музей естественной истории и культуры Берка открыл выставку “Голоса Тихого океана” в 1997 году; эта выставка культур коренных народов всего Тихоокеанского региона, включая Маори, была организована сообществом. Двадцать лет спустя Никола Эндрюс, студентка Нгати Паоа Маори из Вашингтонского университета, по счастливой случайности посетила Берк и начала сотрудничать с музеем, чтобы переработать описания таонги в его каталоге и физических пространствах.

Коллекция Берка также включает 962 фотографии Маори 19 века, которые были изъяты из Аотеароа и переданы в дар музею в 1953 году. Эти фотографии были оцифрованы, но не опубликованы, и в музее почти не было идентифицирующей информации об их тематике. В этой статье описывается, возможно, первая за более чем шесть десятилетий попытка идентифицировать Рангатиру, показанную на этих изображениях, и способы, с помощью которых Берк почтил память Тупуны и таонги, находящихся на его попечении, когда готовилась к открытию новая локация в конце 2019 года.

Enabling cultural heritage spaces in Nigerian public libraries: A case study of the Anambra State Library Board

Создание пространств культурного наследия в публичных библиотеках Нигерии:

тематическое исследование

Журнал ИФЛА, 47–3, 398–405

Аннотация:

Нигерийские публичные библиотеки играют важную роль в обеспечении сопоставимости и устойчивости знаний общин коренных народов. Этот документ представляет собой тематическое исследование деятельности, услуг и проблем сохранения культурного наследия в Государственном библиотечном совете Анамбры. Это качественное исследование с физическими посещениями, методами наблюдения и интервью для сбора данных. Исследователи обнаружили, что в публичной библиотеке есть отдел культурного наследия, в котором представлены различные предметы местного происхождения с их местными названиями. Сотрудники участвуют в нескольких мероприятиях, направленных на создание эффективных услуг культурного характера.

Библиотечный совет организует ежегодную культурную фиесту, ток-шоу, танцы, демонстрацию местных навыков, рассказывание историй, чтение и орфографию на местном языке. Эти программы разрабатываются в ходе консультаций и при сотрудничестве с членами сообщества, средствами массовой информации и Нигерийской Библиотечной ассоциацией. Сложности включают проблемы сопоставления, повреждения, консервации и сохранения материалов. Нигерийским публичным библиотекам высказаны рекомендации по приобретению большего количества местных ресурсов и сохранению местных предметов в цифровых коллекциях.]

Indigenous librarianship: Theory, practices, and means of social action

Biblioteconomía indígena como teoría, prácticas y medios de acción social

Ulía Gosart

IFLA Journal, 47–3, 293–304

Abstract:

En este estudio se analiza el dominio de la biblioteconomía indígena. Se considera que este ámbito está constituido por componentes teóricos, aplicados y de promoción. Este estudio teoriza sobre el indigenismo como un instrumento que promociona los principios de los derechos indígenas en ámbitos profesionales como la biblioteconomía. Ofrece una perspectiva sobre la revisión de la teoría de la biblioteconomía tradicional mediante la aplicación de una noción de «conocimiento vivo» prominente en la investigación indígena. Repasa prácticas sensibles desde el punto de vista cultural de organización y gestión de conocimientos que constituyen un componente aplicado de la biblioteconomía indígena. Este estudio revela el potencial de la biblioteconomía indígena para «unir» el ámbito de la biblioteconomía y las perspectivas indígenas sobre los conocimientos, la teoría y los métodos, y aboga por una mayor investigación en esta área.

Transformation of library and information management: Decolonization or Indigenization?

Transformación de la biblioteca y gestión de la información: descolonización o indigenización?

Spencer Lilley

IFLA Journal, 47–3, 305–312

Abstract:

En este artículo se analiza el modo en que la colonización ha afectado a los sistemas de conocimientos

indígenas. Se debaten los problemas que las instituciones, los profesionales de la información y las asociaciones profesionales deben abordar para garantizar el cumplimiento de las necesidades de la población indígena en sus comunidades. En él se explica por qué es necesaria esta transformación y se describe lo que se debe cambiar a través de un proceso de descolonización o indigenización.

Are we there yet? Visualizing Indigenous culture in today's library

¿Ya hemos llegado? Visualización de la cultura indígena en la biblioteca actual

Millicent Mahana Rose Fullmer

IFLA Journal, 47–3, 313–320

Abstract:

Si bien se han realizado progresos notables en iniciativas impulsadas por indígenas en relación con la representación visual, siguen existiendo problemas de acceso y tergiversación que requieren una continua labor de promoción. En el espacio virtual, las bibliotecas, los archivos y los museos tienen la oportunidad de intensificar las iniciativas de descolonización a través de una mayor diseminación de estas imágenes, la mejora de las herramientas de presentación dinámicas y la optimización de la organización de sus fondos. Sin embargo, los espacios en línea conllevan sus propios retos relacionados con la ética asociada a la propiedad intelectual, la brecha digital y la financiación. En este artículo se examinan los problemas de representación, organización y acceso a las imágenes digitales, así como el papel de la alfabetización visual en las bibliotecas.

Library services and Indigenous peoples in Latin America: Reviewing concepts, gathering experiences

Servicios bibliotecarios y poblaciones indígenas en Latinoamérica

Edgardo Civallo

IFLA Journal, 47–3, 321–330

Abstract:

Los servicios bibliotecarios para las poblaciones indígenas han sido desarrollados en Latinoamérica como mínimo desde la década de 1980: pequeñas experiencias muy específicas que, hasta hace bien poco, se han sistematizado mal y se han debatido poco. A lo largo de su breve pero intensa historia, estos servicios han afrontado una serie de encrucijadas, contradicciones y conflictos que no siempre han sido capaces de resolver. Desde una perspectiva en

primera persona (el autor fue uno de los primeros profesionales ByD que trabajó en este tema en Latinoamérica y lleva activo en este campo los últimos 20 años), este artículo revisará brevemente la situación en Sudamérica, determinará algunos conceptos e ideas que requieren un debate urgente, y sugerirá algunas vías a explorar en el futuro próximo.

Indigenous resource management systems as models for librarianship: I waiwai ka 'āina

Los sistemas de gestión de recursos indígenas como modelos para la biblioteconomía: I waiwai ka 'āina

Kawena Komeiji, Keahiahi Long, Shavonn Matsuda, Annemarie Paikai

IFLA Journal, 47–3, 331–340

Abstract:

En este artículo se sugiere un nuevo modelo para la práctica de la biblioteconomía indígena que utiliza un sistema tradicional de gestión de los recursos naturales como una metáfora para las prácticas bibliotecarias. Mediante la narración de las experiencias de los bibliotecarios nativos hawaianos que trabajan con materiales y fondos que representan los conocimientos hawaianos, el artículo debate los principios de gestión de los recursos naturales hawaianos específicos (kapu, kūlana, waiwai y lele) y explora sus posibles aplicaciones en contextos bibliotecarios. El resultado es una descripción de la biblioteconomía hawaiana, basada en los valores y las prácticas hawaianos con el objetivo de atender mejor a sus comunidades.

The dangers of libraries and archives for Indigenous Australian workers: Investigating the question of Indigenous cultural safety

Los peligros de las bibliotecas y los archivos para los trabajadores australianos indígenas

Kirsten Thorpe

IFLA Journal, 47–3, 341–350

Abstract:

Las bibliotecas y los archivos son espacios problemáticos para los indígenas australianos, puesto que son lugares de renovación y verdad, además de espacios de profunda tensión. El tema de la seguridad cultural de la población en las bibliotecas y los

archivos es uno de los más debatidos; sin embargo, se ha investigado muy poco sobre el tema para descubrir los problemas y las inquietudes de las personas que trabajan en la primera línea de estas instituciones. En este artículo se analizan los peligros de las bibliotecas y los archivos para los trabajadores indígenas australianos mediante la introducción de la investigación doctoral en la cuestión de la seguridad cultural indígena: el análisis del papel de la descolonización y la autodeterminación en las bibliotecas y los archivos. El objetivo del artículo es visibilizar las experiencias de las poblaciones indígenas australianas que trabajan para facilitar el acceso a los fondos en las bibliotecas y los archivos.

Reconciliation in Australia: The academic library empowering the Indigenous community

Reconciliación en Australia: la biblioteca académica que capacita a la comunidad indígena

Jayshree Mamtora, Claire Ovaska, Bronwyn Mathiesen

IFLA Journal, 47–3, 351–360

Abstract:

En este artículo se analiza el papel de la biblioteca académica en la contribución al proceso de reconciliación en Australia, a través de la visión de la James Cook University (JCU). En este contexto, reconciliación se define como el proceso de unir a las poblaciones indígenas y no indígenas australianas para superar la brecha que existe entre ellas. Existen dos campus de la JCU en North Queensland, una zona con mucha población indígena. Se ha implantado un Plan de Acción para la Reconciliación (RAP, por sus siglas en inglés) y una Declaración de Intención Estratégica, que proporcionan un fundamento claro en apoyo de sus alumnos y empleados indígenas. El artículo se centra en la participación del Servicio de Biblioteconomía e Información de la JCU en los objetivos de reconciliación de la Universidad a través de cuatro áreas generales de interés: aprovisionamiento, compromiso, dotación de personal y competencias básicas en materia de información. De particular interés es la designación de la Biblioteca del Campus de Townsville, la Biblioteca Eddie Koiki Mabo, en reconocimiento de la conexión de Mabo con la JCU, que destaca la importancia del papel de este indígena en la historia de Australia.

Indigenous knowledge in Sudan: Perceptions among Sudanese librarians

Conocimientos indígenas en Sudán: percepciones entre los bibliotecarios sudaneses

*Omer Abbas, Mohamed Salah Eldin Mudawi, Radia
Adam Mohamed*

IFLA Journal, 47-3, 361-374

Abstract:

Los conocimientos indígenas han recibido una atención considerable en Sudán por estar profundamente arraigados en la vida sociocultural. Los bibliotecarios, como facilitadores de aprendizaje, desempeñan un papel esencial en la gestión de los conocimientos indígenas en el país. El objetivo de este artículo es evaluar la concienciación de los bibliotecarios sudaneses en relación con los conocimientos indígenas y examinar su papel en la gestión y la preservación de dichos conocimientos. El artículo también determina los principales obstáculos para la gestión de los conocimientos indígenas, así como el papel de la tecnología de la información y la comunicación en su gestión. Además, evalúa los principales cambios necesarios para desarrollar una estrategia nacional de conocimientos indígenas que resulte eficaz. Para recabar los datos se utilizaron cuestionarios estructurados y cuatro entrevistas semiestructuradas. Las conclusiones demuestran que los bibliotecarios sudaneses creen que las bibliotecas deben desempeñar un papel importante en la gestión de los conocimientos indígenas. El artículo propone algunas recomendaciones importantes para mejorar el papel de los bibliotecarios en la gestión de los conocimientos indígenas en Sudán.

A framework for the integration of Indigenous knowledge into libraries in South Africa

Marco para la integración de los conocimientos indígenas en las bibliotecas de Sudáfrica

Maned Mhlongo

IFLA Journal, 47-3, 375-385

Abstract:

Este artículo forma parte de un estudio más amplio en el que se analizó la integración de los conocimientos indígenas en los servicios bibliotecarios públicos en Sudáfrica en un esfuerzo por mejorar su relevancia. La muestra del estudio la conformaron cuatro servicios bibliotecarios provinciales específicamente seleccionados. Los datos se recabaron a través de entrevistas semiestructuradas con los jefes de los servicios bibliotecarios

provinciales. Los datos se analizaron por temas. Los resultados demuestran que los conocimientos indígenas no se han integrado en las bibliotecas públicas a pesar de que los participantes expresaron esta necesidad. Se propone un marco que identifica a las partes interesadas, sus responsabilidades y los resultados previstos para la integración de los conocimientos indígenas. Se recomiendan estudios similares de profundización para personalizar el marco propuesto, dado el hecho de que los participantes del estudio del que se extrajo este artículo eran jefes de servicios bibliotecarios que no trabajan directamente con las comunidades.

Sharing stories: The Saskatchewan Aboriginal Storytelling Project

Compartir historias: el proyecto de narración aborígen Saskatchewan

Tara Million

IFLA Journal, 47-3, 386-391

Abstract:

El proyecto de narración aborígen Saskatchewan (SAS, por sus siglas en inglés) es un evento de un mes de duración que se lleva a cabo en Saskatchewan (Canadá) para honrar las vidas, historias, prácticas y culturas de la población de las Primeras Naciones, Métis, Inuit y «sin condición» a través de la narración. El comité de The Library Services for Saskatchewan Aboriginal Peoples (LSSAP) supervisa el proyecto SAS y emplea a un coordinador de SAS, que solicita subvenciones, coordina las directrices del proyecto y es la persona de contacto a efectos de financiación y elaboración de informes sobre eventos. Desde su lanzamiento en 2004, el proyecto SAS ha crecido notablemente y ha promovido de forma eficaz la narración tradicional, ha respaldado una red de narradores aborígenes y ha ayudado a estrechar las relaciones entre la población aborígen y las bibliotecas. El proyecto SAS es un modelo metodológico y teórico dinámico para descolonizar los espacios, los programas y los fondos de las bibliotecas por medio de la celebración de las tradiciones orales aborígenes.

Searching for Tūpuna Buscando a Tūpuna

Nicola Andrews

IFLA Journal, 47-3, 392-397

Abstract:

El Museo Burke de Historia Natural y Cultura inauguró la exposición «Pacific Voices» en 1997; se trata de una exposición de culturas indígenas de la cuenca del Pacífico, incluida la cultura Māori, dirigida

por la comunidad. Veinte años más tarde, Nicola Andrews, un estudiante Ngāti Pāoa Māori de la Universidad de Washington, visitó por casualidad el museo Burke y empezó a colaborar con él para reelaborar las descripciones en taonga en su catálogo y sus espacios físicos.

La colección Burke también incluye 962 fotografías de población Māori que abarcan todo el siglo XIX, que fueron retiradas de Aotearoa y donadas al museo en 1953. Estas fotografías se digitalizaron, pero no se publicaron; y el museo apenas ha encontrado información sobre sus protagonistas. En este artículo se describe el que es quizá el primer intento en seis décadas por identificar a los Rangatira que aparecen en esas imágenes, y las formas en que el museo Burke rinde homenaje a los Tūpuna y los taonga con la inauguración de una nueva ubicación a finales de 2019.

Enabling cultural heritage spaces in Nigerian public libraries: A case study of the Anambra State Library Board

Habilitación de espacios de patrimonio cultural en Nigeria: estudio de caso

IFLA Journal, 47–3, 398–405

Abstract:

Las bibliotecas públicas nigerianas desempeñan un papel importante para favorecer la compilación y la sostenibilidad de los conocimientos indígenas de las comunidades. Este artículo es un estudio de caso de las actividades, los servicios y los retos que conlleva respaldar el patrimonio cultural en el Anambra State Library Board. Se trata de una investigación cualitativa con visitas físicas, técnicas de observación y entrevistas para recabar datos. Los investigadores descubrieron que la biblioteca pública cuenta con un departamento de patrimonio cultural con una exposición de artículos indígenas que exhiben sus nombres locales. El personal participa en diversas actividades diseñadas para crear servicios culturales efectivos. El consejo de administración de la biblioteca organiza una fiesta cultural anual, programas de debate, bailes, habilidades locales, narraciones, lecturas y concursos de ortografía en la lengua local. Estos programas se desarrollan en consulta con miembros de la comunidad, los medios de comunicación y la Asociación Nigeriana de Bibliotecas. Entre los principales desafíos destacan problemas de compilación, daños, y cuestiones relacionadas con la conservación y la preservación. Se recomendó a las bibliotecas públicas nigerianas la adquisición de más recursos indígenas y la conservación de artículos locales en los fondos digitales.